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RERUM BRITANNICARUM MEDII ÆVI SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.

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THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

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The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.

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DESCRIPTIVE CATALOGUE

OF

MATERIALS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND,

TO

THE END OF THE REIGN OF HENRY VII.

VOL. I.

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DESCRIPTIVE CATALOGUE

OF

MATERIALS RELATING TO THE HISTORY OF GREAT BRITAIN AND IRELAND,

TO

THE END OF THE REIGN OF HENRY VII.

BY

THOMAS DUFFUS HARDY,

DEPUTY KEEPER OF THE PUBLIC RECORDS.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

VOL. I.

FROM THE ROMAN PERIOD TO THE NORMAN INVASION.

PART I.

LONDON:

LONGMAN, GREEN, LONGMAN, AND ROBERTS.

1862.

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PREFACE.

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PREFACE.

AFTER many years of patient and conscientious labour, protracted at one time by the loss of a large portion of the manuscript, and repeatedly interrupted by failing health and other causes, I am at length enabled to present the first portion of my work to the public. Of its imperfections no one is more sensible than myself. More than once during its progress I have been tempted to abandon it, in despair of making it as complete and accurate as the subject seemed to require; and, whenever it was resumed, it was resumed solely from the conviction that perseverance was a duty. It has demanded careful study and diligent research. The mere collection of materials employed many years; the reduction of them into order and uniformity occupied many more; afterwards, on more minute and particular examination, omissions and defects were discovered which could only be supplied by lengthened search among original authorities. Many of these defects it has been found impossible to remedy; some of them arose almost of necessity from the comprehensive nature of the work. The materials, moreover, are scattered and dispersed over various countries and in distant libraries. To many of these it was not easy to obtain access; to a great majority of them no satisfactory catalogues exist; and even where catalogues or descriptions of their contents had been drawn up by previous inquirers, such descriptions had to be verified by fresh investigations. In nearly every instance it was necessary to modify, correct, or extend their labours, and reduce the whole to a uniform and systematic arrangement.

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Besides, to make the work as complete as possible, I had decided to give—how wisely my readers must determine—not only some account of the writers to whom we are indebted for the materials of our early English history, but, so far as I could, a critical summary of the value of these materials. That task had never been attempted before, and was attended with considerable difficulties; for, to say nothing of the great number of the works being found only in manuscript, thus rendering the task of mastering their contents unusually irksome, I had to prosecute many researches, without a guide, in books, manuscripts, and libraries widely dispersed, and in some cases accessible only under vexatious restrictions, which added much to my labour. Besides, the line I had adopted was comparatively new; I could obtain but little assistance from the labours of my predecessors in this field of historical criticism, nor did I think it fair to adopt their conclusions without going over the same ground in every instance myself.

Hence arose much of the delay that has occurred in the publication of this volume, and even that delay must have been greater but for the kind encouragement and valuable assistance of friends, who, with unexpected generosity, have either contributed the result of their own inquiries into early English history or bibliography, or have readily lent me their aid in other directions.

It is not too much to say that for the first time notices of all the known sources, printed and unprinted, of English history, are here presented to the reader in one continuous sequence. If I have too frequently stumbled in the course of my long journey—and I am not so self-satisfied as to suppose that I have always kept a firm footing—I anticipate a ready pardon from those who have oftenest travelled the same road, who best know its dangers, and who have most frequently experienced its difficulties. No one who commits to the press an elaborate work, abounding with numerals and references in every page, can expect to

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avoid error. I claim no infallibility. Yet, while on the one hand I am ready to admit the many imperfections with which the work may be charged, I venture, on the other hand, to avow my belief that it will be found to constitute an addition to our historical literature by no means unimportant, and to express my own gratification that I have been enabled to sketch the outlines and in some measure fill in the rough conception of the design, even though I may be precluded from completing it in all its details as perfectly as I could wish.[1]

The present Catalogue differs from others that have preceded it in the following respects:—

(1.) It is strictly confined to the materials for the history of this country, and omits all notice of British authors, unless their works throw light on British history.

(2.) The materials, when historical, are arranged under the year in which the latest event is recorded in the chronicle or history, and not under the period in which its author, real or supposed, flourished. All biographies are enumerated under the year in which the person commemorated died, and not under the year in which the life was written. This arrangement has two advantages: the materials for any given period may be seen at a glance; and if the reader knows the time when an author wrote, and the number of years that had elapsed between the date of the events and the time the writer flourished, he will generally be enabled to form a fair estimate of the comparative value of the narrative itself.

(3.) A brief analysis of each work has been generally added. The original portions are distinguished from

[1] Subsequent investigators will doubtless be able to correct and expand what has been here attempted. Interleaved copies of these volumes will, therefore, be deposited in the Public Libraries of Cambridge, Oxford, and Dublin, in the British Museum, and in the Public Library at Edinburgh, in order that any new materials that may be collected shall be available for a second edition.

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those which are compilations, and the sources indicated from which such compilations have been derived.

(4.) To enable the reader more easily to recognize any work to which reference is made, the title of every piece is given as it occurs in the catalogue of the collection in which it is found. If, however, no catalogue be extant, the title is given as it occurs in the manuscript. The beginning and ending of every work are set down for the greater facility of identification.

(5.) A biographical sketch of every author has been added where any historical materials existed for such biography.

It was my original intention to have given a description of every manuscript, of all lives and chronicles noticed in this volume, as will be seen in the first pages. The design, however, was found to be impracticable, from the impossibility of obtaining access to many MS. collections, in England and on the Continent, and from the length to which the work would in such a case necessarily have extended. Other deviations from the original design have been found necessary; and, as the work proceeded improvements that suggested themselves have been introduced into the general arrangement and plan of the publication.

§

I need scarcely observe that every one who has been employed in studying the early history of this country must have felt that some such work as the present would have considerably facilitated his inquiries by directing him to original and valuable sources of information, and enabling him without loss of time to determine for himself the exact credibility of the materials upon which he was engaged. With respect to the manuscript sources of our history especially, a work of this nature is of essential service. If the inquirer is not familiar with this necessary branch of historical criticism, if he has not before him the means for pursuing it, he soon finds

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the greatest difficulty in determining how far his materials are original or otherwise, valuable or worthless, as independent authorities. When he has been able to satisfy himself on this point, another difficulty remains. If they are not original, he has yet to discover the sources from which they have been derived. His labour, from want of some such manual as this, is not unfrequently fruitless, and he discovers, after much research, that he has been expending his time and trouble on an author utterly worthless for all purposes of original information.

But even if he have acquired the skill to determine, at a glance, in this or that instance, whether a manuscript be original or not, he has still to ascertain what are the authorities for the particular period upon which he is employed and where they are to be found. Throughout the entire range of Greek and Roman history there is generally one writer in each epoch so superior to all others as to have become the accepted standard by which the rest are to be tested, and to which they can be invariably referred. Such is not the case in mediæval literature. Here, it is rare for any one chronicler to have gained a superiority so decided. As a consequence, all have to be consulted; their statements must be brought together, examined, compared, and reduced, as near as is possible, into harmony and consistency. But this is no easy task. Each great monastic house had its own chronicler; a host of compilations, each differing in some respects from the others, thus started into existence; and so numerous, so bulky, so widely dispersed are the manuscript volumes from which the historical student has to collect his materials, that the labour of comparing historian with historian, and statement with statement, is always irksome, often highly embarrassing.

Some idea may readily be formed of the extent of the field over which the inquirer has to conduct his investigations, when he has learned to consider how great is the variety of existing materials that relate to the

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history of Great Britain from the invasion by the Romans to the end of the reign of Henry the Seventh;—the period, namely, over which this portion of the catalogue extends. The materials for our history during the first five centuries (which may properly be called the British period) must be sought for, and are to be found only, in notices and incidental allusions in the works of the classical and Byzantine writers, in coins and monumental inscriptions, in the record of oral traditions,[1] in the writings of Gildas and Nennius, and in the Lives of the Saints. In the Anglo-Saxon period, history becomes more important, though it does not appear to have become a favourite study; at least to judge from the few regular historical productions that have reached us: Beda, Athelweard, Asser, and the Saxon Chronicle are all that remain. But if the age was deficient in the production of formal histories, it was fruitful in biography. Libraries abound with memoirs or lives of eminent scholars and ecclesiastics of the period, many of them written by the contemporaries of the persons celebrated, and valuable as containing facts and incidents recorded on personal knowledge, or anecdotes obtained upon oral testimony. Among the Anglo-Normans, history became a prominent and influential branch of literature; and the result is a vast number of works on the subject. Before the close of the twelfth century we have the chronicles or histories by Turgot, Florence of Worcester, Eadmer, Alfred of Beverly, Simeon of Durham, William of Malmesbury, Ordericus Vitalis, Geoffrey of Monmouth, Henry of Huntingdon, Caradoc of Llancarvan, Richard of Hexham, Ailred of Rievaux, and others. The

[1] Under traditions may be mentioned the Triads of Dyvnwall Moelmud, who is supposed by Welsh antiquaries to have lived several centuries before the Christian era. These Triads are said to contain curious and valuable fragments of Celtic history preserved in the Welsh language. Mr. Aneurin Owen, no mean authority, thinks their antiquity is very dubious. Dr. Lappenberg will not allow them the slightest claim to be considered genuine, as they have reached us only in a very modern manuscript, and exhibit not only traces of Roman and Saxon influence, but also of numerous interpolations subsequent to the introduction of Christianity.

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chronicles and histories both of this and the subsequent period are of a general as well as a particular character. They vary in degree of importance; but none are so barren of interest as to warrant their being entirely disregarded. Many are wholly original; others are mere transcripts; and some occupy a middle place, being original matter eked out by interpolations of a local or personal character.

In addition to these chronicles, histories, and biographies, there remain to be consulted the letters of eminent men, the proceedings of Parliament, and of ecclesiastical councils and synods, laws, public muniments, treaties, instructions to ambassadors, state-papers, and historical and political poems.

§

It is not merely the bulk of the material which occasions embarrassment, as I have noticed already: the real difficulty is to be sought in the different purpose by which the mediæval historian was guided as compared with the ancient.

Unlike ancient history, mediæval history is either special or local. No mediæval historian, not even Beda himself, can be accepted as representing the general, much less the political, condition of the people for whom he wrote. Taking his departure as widely as possible from established models, in fact ignoring the very existence of all previous history, the mediæval historian limited his views and his labours, either to the life of some eminent Saint and Martyr, or, at a later period, to recording the fortunes of the house to which he belonged, the death of its Abbots, or the munificence of its founders and benefactors. The Chronicle in its earliest form was little more than a barren register of dates. The wants of the historian were supplied by a few sheets of parchment stitched together, with blank spaces, in which successive annalists might enter from time to time a brief record of

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events which fell especially beneath their notice, or immediately affected the welfare of the brotherhood. These materials grew voluminous in process of time, and the design of making them complete induced subsequent compilers to insert memorials of past events, generally derived from Roman history, the names of Consuls, the deaths and accessions of Emperors and Popes; as their number increased, and with it the desire to render the Chronicles of their house as full as possible, compilations from various sources of very different degrees of merit and authenticity, from the merest hearsay or impossible legend to the minutest and most veracious local information, were brought together into the same volume.

Those who have had to study these mediæval chronicles need not be told that as a consequence of such inartificial methods of compiling history, precisely the same information in the *ipsissima verba* of the original writer is continually introduced into succeeding works, and thence again transferred to others bearing different names and devoted to the fortunes of different monastic houses. They are aware that compilers are far more numerous than original writers; that long passages, sometimes even a whole work, is reproduced with scarcely any alteration, or at least with the addition of a few facts, easily distinguishable from the body of the work,[1] though the sources whence they have been derived cannot be traced. They are aware that a monastic chronicle is seldom the production of a single

[1] Sometimes the repetition is so marked that it cannot fail to be detected by any ordinary reader. A very considerable portion of the Chronicle of Henry of Huntington, for instance, is repeated verbatim in the history by Roger Hoveden. Asser's "Res gestæ Alfredi" are found in the chronicle of Florence of Worcester; and the "Historia Major," from the commencement to the year 1235, by Matthew Paris, is nothing but Roger Wendover's Chronicle with some few interpolations. In all these instances the copyist retains dates and expressions which, however accurately they might be employed by the original writer, are absurd when transferred to himself.

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hand, that it increased in bulk from time to time—each age contributing new information, and each house in which it was copied supplying additional and important materials—until the tributary streams become more copious than the original current.[1]

The practice, common among monastic annalists, of adopting without alteration, and often without notice, the works of their predecessors (especially those of their own house or any of its dependencies), has complicated all the questions which have reference to the authorship, the dates, the credibility, or the general value of their works. Numerous disputes have thus sprung up with reference to the authenticity of manuscripts and the suspected plagiarisms of their authors; and, what is equally to be deprecated, it has loaded the pages of modern historians with a parade of authorities, and misled the judgment of many writers in their appreciation of historical evidence.[2] In consequence of

[1] Suppose, for example, that a chronicle in its rudest outline had been composed at St. Alban's, and afterwards adopted at Bury, then found its way to Tynemouth, and subsequently became the text book of Evesham. At every one of these places it would receive fresh accessions, sometimes in the form of interpolation, at others of addition, contributed by contemporaneous writers who conveyed information of greater credit and value than is due to the work in its original state. To such a manuscript as the "Gestes" of Brutus, would be tacked historical data of unquestionable authenticity, and memorials by contemporaries, and thus would be verified in relation to the mediæval historians what Plutarch has said of history in general—that as in geographical maps, some parts are from ocular view or laid down on the scientific report of others, some are mixed up with hearsay and fable, supplied by the extravagance of the imagination, or the fictions of the mythologist.

[2] Hume, for instance, was so little acquainted with the relative value of the monkish annalists, that he frequently adduces, without discrimination, secondary and inferior evidence, instead of primary, in support of facts he narrates. Thus he supports the authority of Beda, a writer of the eighth century, by a reference to Matthew of Westminster or Henry of Huntingdon, who copied him often without acknowledgment. Higden and Matthew of Westminster, writers of the 13th or 14th century, are placed in the same rank with the Saxon Chronicle as vouchers for the events of the reign of Edward the Confessor.

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this practice, a careless examination of a manuscript chronicle, or an imperfect collation of its contents with a similar work already printed, has occasioned its being attributed to a wrong author. In more instances than one, the same work appears under different titles, from the fact that an interpolation or addition had exclusively attracted the attention of the reader. Many manuscripts, moreover, have suffered mutilation from ignorance, or cupidity excited by an illuminated initial letter or a florid tail-piece, and as the author's name has thus disappeared, the work has been attributed by unskilful readers to one or other of those authors whose narrative they have found intercalated.

Another and no less pregnant source of confusion is to be found in the practice of the early editors of monastic annals omitting those passages of their authors which refer exclusively to foreign countries. Such an instance is to be found in Marianus Scotus, a popular compiler of a general chronology, interspersed with historical notices, from the creation of the world. This work at one time is seen in its original form, at another it appears as the basis of an English chronicle. Incorporations followed incorporations, and supplement was added to supplement; the augmented chronicle travelled from place to place, and became the foundation upon which the entire history of one great period was built, until the tesselated fabric, piled up with continual additions, loses all trace of its original design, and it becomes impossible to assign to each author his respective share in the work. We have a similar instance of confusion nearer home, in the historical school of St. Alban's. Roger Wendover, Matthew Paris, Rishanger, Trokelowe, Blandford, Walsingham and his continuators, have been alternately credited with works they never composed, or abused for plagiarisms and deception of which they were entirely innocent. Historiographers, employed by their abbots to carry on the

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great series of chronicles and annals attached to their house, have been unjustly treated by modern critics as individual writers labouring for literary fame on their own responsibility and following their own judgment. With what degree of originality or merit each of them accomplished his task has yet to be decided, since no testimony has been preserved of the sources whence the additions and interpolations came, of the time when they were made, or of the authority on which they rest.[1]

But, on this branch of information for the history of Christian Europe during fifteen centuries, it is hardly needful for me to insist. Although the same critical skill which has produced so entire a revolution in the treatment of ancient history has not yet been applied to mediæval,—and we need above all things a careful examination into the true sources of English history during this period,—the value and interest of our English chronicles are admitted. No one doubts that from them and from a more careful study of their pages we must in the main derive our knowledge of all that took place in this kingdom previous to the Reformation.

There is, however, another great branch of historical information, on which I must briefly touch.

It will be seen that a considerable portion of this volume is necessarily occupied with an analysis of the lives of Saints, and their miracles. If possible, this source of modern history is beset with more difficulty and is more perplexing to the critic than all the confusions and interpolations which arrest his progress in dealing with the Chronicles. The fact that these narratives are in many instances of more than dubious

[1] Prior to the dispersion or destruction of the monastic libraries it would have been less difficult to decide upon this point. Even now, however, much might be done towards its elucidation by comparing the handwriting, the size, and the original bindings that remain of the various manuscripts. There is generally something characteristic to be detected about the books that belonged to each monastery.

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authority, and in most, filled with incredible stories, may seem to some a reason for their rigorous exclusion from a catalogue like this. To any objection of this nature, I reply, that for the prevailing character of these legends I am not responsible; that I felt myself bound to register the fact of the existence of these materials, leaving others to determine on their relative degree of authenticity, and to separate the few grains of precious ore from the dross. Mine is not the office of a critic, but of a compiler, to whom no option is left of interposing his own judgment or consulting his own liking as to what he shall admit or reject. Had it been so, what should have been the test of admission? Who shall draw the line or decide upon such conflicting claims? To the Welsh or Irish antiquarian, the lives of St. Cadoc or St. Patrick are as important as that of St. Dunstan or St. Anselm to the Englishman. If any were excluded, all must have been excluded. What was to be the nature of the claims for admission, and on what grounds were the rest to be ignored? After careful consideration I thought it advisable to catalogue every life that is to be found in the respective calendars of the Welsh, Irish, Scotch, and English Saints, provided any manuscript of such lives was known to exist. Some may have escaped my notice; purposely I have excluded none.

This plan may have its defects; but it has one merit which transcendently compensates them. In these lives or acts lies the chief, oftentimes the sole, authority for all the knowledge we possess, or are ever likely to possess, of an age and a class of men that form an important link in the chain that connects us with past times; it is a mine, not always the richest, but often the only one, to which the historian of a long interval in the history of this people must look for material. When he has exhausted it, he has exhausted all. Wholly, therefore, to reject the entire series, because of the fable and error which encumber it, would be as unreasonable as to credit

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the whole without distinction for the modicum of truth it undoubtedly contains; this, like all other historical evidence, requires to be subjected to an honest and careful criticism.

But in their relation to general history, these ecclesiastical lives cannot well be overlooked, whether they be regarded as an exponent of the mind of the writer or of the age in which he was living. They would be curious if they only showed how the reasoning faculties of man then moved in fetters; how things seen externally were interpreted by the light from within, and were modified or intensified, accepted or rejected, according to its decision. They would be important were it only to show how man, in the middle ages, never made the attempt to blend into harmony the seen and the unseen; how ready he was to attribute the action of the outer world to a spiritual agency, whose efficacy he recognized in himself and in his own power of rising above nature. These miracles were the growth of a superstitious age, I admit; but it does not follow that the age was truthless because it was superstitious; nor is it in conformity with all our knowledge of its poverty of invention to assert that these narratives were studiously invented to impose upon the unwary. *We* look for natural causes to explain all effects, however marvellous. *They* looked for the supernatural to explain even the most simple, and felt it impious to do otherwise. It is, moreover, hard to tell how far these legends are to be regarded as a poetical or allegorical version of actual experience; the external and material presentment, in a rude age, of a spiritual reality. Many of them relate the internal struggles of the mind with its spiritual foes. Many, though cast in the form of a biography, record, like the ancient mythology, the struggles and triumphs of races or the varied fortunes of Christianity. Many, perhaps, are no more than symbols of the conflict between the new

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and the old faith; some, Christian versions of pagan creeds. Where they are purely personal, something must be allowed to the imagination of the saint himself, something to that of his monastic biographer. The saint engages in a conflict with the powers of darkness and relates his experiences for the warning or the encouragement of his brethren. In recounting the issue of these conflicts, the legendary hero of the church, like other heroes, invested the incidents in which he had been so deeply concerned with a poetic colouring; sin and holiness start up before him as awful personalities, he feels them to be individual realities; succeeding biographers reduced the narrative to consistency, or adapted it to their own age. So lives of Saints come down to us, like all mediæval works, the result of many hands—the complex and intricate growth of different times, and wrought together for different purposes.

But it is not my intention so much to enter upon a defence of the general importance of such narratives, as to show their direct and obvious bearing upon early history. In this respect they are of much greater value than their defenders or their oppugners have hitherto deemed it worth while to consider. To these lives we are indebted for preserving minute notices on many subjects affecting the social condition of the people, in early times, when other materials fail us. The intercession and intervention of saints were called in for the cure of diseases, of the very existence of which we should otherwise have been ignorant; and in the cures wrought, indications are given of the state of medicine and surgery, of the prevalence of plagues and famines, and of the methods adopted to remove them. Learning, books, arts, architecture, agriculture, ship-building; the forms and decorations of monasteries and churches; the education, discipline, and amusements of children; pecu-

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liarities in manners and local customs, thus receive incidental illustration, for which professed chronicles and histories would be searched in vain. It seems to me that this mine of information has scarcely been touched. In the general contempt for this species of reading among Protestants, its real value has been overlooked; whilst Roman Catholic scholars and editors of the last century, in their desire to get rid of what they considered a weak side, too often suppressed or curtailed these legends, or endeavoured to give them a more rationalistic turn in conformity with the uncritical spirit of that age.

A few references to the kind of information to be derived from these legends will more clearly explain my meaning. Thus, on those subjects which have of late attracted more than usual attention—church architecture and decoration—the reader will find a variety of particulars worthy his notice. The fact of St. Hugh, bishop of Lincoln, carrying a hod, and labouring with his own hands in building his church has been preserved to us solely because of its connexion with the cure of a cripple that was looked upon as a miracle. A round church is built by St. Wilfrid, at Hexham, with a portico facing the four points of the compass. The materials of which churches were built are often noticed; wood and wicker, and then stone; at a later period we find the introduction of a leaden roof; altars of stone, covered with purple, silk, or cloth of gold. English jet, green, purple, or black, is employed for the decoration of super-altars. Ornamentation of walls with parchment representing the miracles of favourite saints; glass windows and paintings; silver shrines or gilt plates sculptured with miracles; organs and bells; copies of the gospels written in letters of gold by a lady; and early forms of the ritual, come in for their share of attention. Not less noticeable are the vows of the sick, sometimes consisting of a wax

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taper as large as the sick man, or a waxen image of the patient himself, or the part affected. Sometimes, on his recovery, a small representation in wax, gold, or silver, is hung up in the church by the invalid, in gratitude for his restoration to health. A woman who had the gout in her hands sends waxen models of them to Mellitus, and obtains a cure.[1] On one occasion we find a priest, in memory of his cure, offering a waxen image of a priest in alb and chasuble. In another instance a lady cuts off her beautiful tresses and suspends them at the shrine of St. Thomas. In another, an afflicted father of a still-born child prays that life may be given it, were it only so long that it may receive baptism, and vows a waxen image of it to be placed at the tomb of the saint. A girl, drawing liquor from a cask to sell to her master's customers, pushes the tap incautiously into her eye. On her recovery she offers a waxen eye as an act of gratitude. Another girl is afflicted with contortion of the hand, so that she cannot close her fingers, and makes a hand of wax of the same size and places it on the tomb of St. Angilbert. Another is seized by an evil spirit while she is weaving, and her hands become contracted and useless. She is taken to church by her father, and three pennies placed on the afflicted part are presented at the altar.[2]

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[1] Mellitus himself is said by Beda to have been afflicted with the gout. "Erat autem Mellitus cor-" poris quidem infirmitate, id est, " podagra, gravatus." (Lib. ii. c. vii. p. 115. Ed. Stevenson).

[2] There is a curious list of these votive offerings at the various altars in the cathedral of York. It shows that gold and silver, wax and ivory, were employed on these occasions. Among the articles are "Quinque " ymagines argenti deaurati, duo " corda argentea deaurata, una " mamilla argenti deaurata, una " manus argenti deaurata, cum uno " sceptro; magnum cor hominis, " cum cathena deaurata, aliud cor " minus, et decem naves argenti, " cum una anchora argent; iiv. " teeth, and iv. heart argenti; vii. " legs and foots argenti; viii. eyn " and ii. hands argent; ii. heart of " gold ynameled with white and " green; a horse of silver, &c."

Freedom was often given to bondsmen over the corpse of their dead lord.

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Sometimes these vows assume another form. A piece of money is bent over the patient and carried by him as an offering to the church on his recovery.[1] Brother John, an officer of the church at Durham, meets with a serious accident by falling from his horse, and when all hope of his safety had been abandoned, vows a penny to St. Cuthbert, to be paid at his shrine at the island of Farne; and taking one from his purse, bent it that he might know it again. Other instances will be found in the notes.[2]

I turn to other notices in illustration of burial, and the ceremonies and superstitions connected with it in those early ages. The subject is of more than ordinary interest, not only in its ecclesiastical bearings, but as illustrating the social notions of our forefathers. Foremost among these is the place of sepulture, determined partly by a sense of Christian humiliation in the dying penitent, partly suggested by secular considerations, perhaps scarcely less important to the welfare of the survivors.

The highest distinction claimed by the piety of the middle ages was to repose under the shadow of the Mass, and find a final resting-place near the altar. Yet there are examples of bishops, to whom such a distinction was generally conceded, declining this honour,

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[1] This is no doubt the origin of a popular superstition, which attributes good luck to a bent sixpence, or any other small silver coin.

[2] "Forte S. Godrici memoria animo languentis occurrit, et mox denario curvato, se illius sepulchrum in visuram devovit (matrona) si ipsius meritis mortem jam ei imminentem possit evadere, &c., mox antequam domi rediret ad ejus sepulchrum advenit, *et denarium curvatum offerens*, nobis hæc omnia revelavit."—(Vita et Mirac. S. Godrici.)

In the life of Richard, Bishop of Chichester: "Fuit in Cicestrensi diœcesi, quidam Simon nomine et uxor illi nomine Catherina, Deum timentes. Prædicta igitur mulier, in una mamillarum suarum graviter cœpit infirmari. Vocato itaque viro suo, ambo pariter B. Ricardi (Cicestrensis) auxilium invocantes, facto voto, denarium ad ejus tumbam offerendum complicant."

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and expressing a wish to be laid under the turf of the churchyard. "When the Lord shall take my soul," says St. Cuthbert, "bury me in this manse (*mansione*) "near my oratory looking to the south, opposite the "eastern arm of the cross which I have erected there. "There is, on the north side of the oratory, a sarco-"phagus hidden beneath the turf of the earth. Here "bury my body, wrapping it up in the linen you "will find there."[1] An abbot who was distinguished for his humility, considered himself unworthy to be buried within the church, and ordered his tomb to be prepared in the entrance of the gate of the church, that all might trample on it.

With this subject is connected the dislike still felt in many rural populations in England of being buried on the north side of the church, and the absence of grave mounds from this part of the churchyard, however crowded in other directions. We have notices also of the practice of erecting crosses in the churchyard, of burying the corpse in linen, or heaping the grave with turf. Bishops, kings, and distinguished persons were interred in the body of the church in coffins of stone, persons of lower rank in coffins of wood fastened with iron. In some instances, when no stone could be found suitable to the purpose, search was made for marble or other costly substances; and we may reasonably conclude that not unusually the Roman sarcophagi or other materials of precious workmanship, still remaining in the island, were employed for this purpose. So Sexburga, the abbess of Ely, finds a marble tomb of

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[1] "Cum autem Dominus susce-"perit animam meum, sepelite me in "hac mansione juxta oratorium "meum ad meridiem, contra orien-"talem plagam sanctæ crucis quam "ibidem erexi. Est autem ad aqui-"lonalem ejusdem oratorii partem "sarcophagum, terræ cespite abdi-"tum, quod olim mihi Cudda vene-"rabilis abbas donavit. In hoc "meum corpus reponite, involventes "in sidone quam invenietis istic." —(Vita S. Cuthberti.)

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exquisite art under the walls of Grantchester.[1] But the most curious instance of this kind is to be found in the translation of St. Cuthbert, whose body was enclosed within three coffins.

The outer case was covered with hides and nailed, the inner case being covered with coarse cloth; in stripping off the cloth the lid was removed, and a copy of the Gospels found on a ledge (tabula). Beneath this ledge, covered with a linen cloth, lay the body of the Saint entire, and with the limbs flexible, as though only sleeping. On lifting out the body they found in the coffin, "pectinem eburneum, et forcipes "suæ adhuc novitatis decorem retinentes, et quæ "sacerdotem decebant, altare videlicet argenteum, et "corporalia, et cum patena calicem quidem parvum, sed "materia et opere pretiosum, cujus inferior pars figuram "leonis ex auro purissimo gestat dorso lapidem oni-"chenum, arte pulcherrima cavatum, qui ex studio "artificis ita inhæret leoni ut manu facile possit in "gyrum verti, nec tamen auferri."

In another legend of the same saint occurs a remarkable description of those grotesque carvings which adorn the stone and wood work of so many foreign cathedrals; as of a monk turned into a fox for stealing new cheese.[2] The ceremonies used over the dying and the dead, the early forms of the liturgy, the practice of acting miracle plays in the churchyards, are no less deserving of attention.

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[1] "Venerunt ad civitatulam "quandam desolatam, non procul "inde sitam, quæ lingua Anglorum "Grantacaester vocatur; et mox in-"venerunt, juxta muros civitatis, "locellum de marmore albo pul-"cherrime factum, operculo quoque "similis lapidis aptissime tectum." (Beda, iv. c. 19.)

[2] This is a curious legend, from the information it furnishes on a variety of topics. We learn from it that the church door of Norham had an ancient lock in the seventh century of brass and iron; that prior Roger wished to pave Durham cathedral with marble; and that marble was brought from Rome. A seaman is ducked three times for delinquency, and a man punished for catching a sparrow.

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My readers are doubtless aware that the study of medicine was almost exclusively confined to the ecclesiastics, until it was forbidden by Innocent II., in the twelfth century; and hence, as might be expected, many curious particulars as to the state of that science will be found in these legends. I must enter a little more in detail on this subject, as no other sources of equal importance exist for the illustration of medical science in those remote periods. Among the diseases mentioned are gout, fever, and another species of it called *lues ardens*, the plague, and in Wales the yellow plague, the king's evil, and the touch for it, the leprosy; two diseases not easy to identify are called *bonum malagnum*, a violent species of imposthume, and *morbus Herculeus*, some form of insane paroxysm or epilepsy.

Robert de Cricklade, prior of St. Frideswide's, Oxford, gives the following account of one of those diseases, and the methods of cure adopted to remove it:—" About twelve years ago or more, while in Sicily, I wished to pass from Catania to Syracuse, and accordingly travelled by the shore of the Adriatic, for thus the road led me. The sea breezes and the heat from the sea on my left hand caused a swelling on my foot and leg, attended with a most severe inflammation, which, however, was diminished during my stay at Syracuse by the application of plasters and fomentation, and was perfectly cured by medical assistance when I had returned to Rome; nor did I feel any ill effects from it during my journey back to England. A short time after my arrival in England the swelling returned, but not so painfully as at first, and I frequently got rid of it by various medicines; but in the third, or, as I think, the fourth year, *the disease attacked me so severely that I could obtain no relief by medicine or bleeding, even when many leeches had been applied, or by plasters, fomentation, or ointments.* The swelling, indeed, was so great that the

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tumour over the foot was thought to be larger than the foot itself, and the leg, nearly up to the knee, was in the same state. Imposthumes spread over it on all sides, so that I could scarcely touch them without great pain, and the swelling was not confined to one, but extended to many places; as soon as one of these burst and discharged, my hope of safety seemed to be very small, and to depend on the drying up of these imposthumes. These troubles continuing, I found no rest, and after various aggravations of the complaint, at length two of the swellings under my foot burst, so that I could not place my foot in my slipper, or take it out, without great pain. I then perceived that the disease was chronic, and not to be cured by human skill, *for the physicians say that chronic diseases are fatal.* The people of our town are witnesses of these facts; for as on holy days it had been my custom to speak to them, exhorting them, as far as I could, to follow the way of righteousness, in the presence of many of the clergy assembled from different parts of England. I was obliged to plead my illness as an excuse for remaining seated when I addressed them. In the last Lent I was much grieved at being unable to assist at the celebration of divine service, according to custom, and chiefly at the mystery of the Passion, the anniversary of which was approaching. Fearing that I should not be able to perform my duty, I prayed to God to turn His face from my sins and permit me to minister, during these days at least; and this was granted to my unworthiness, so that, to the wonder both of myself and of the brethren who knew my disease, I was able to accomplish my wishes from the Thursday before Easter to the Wednesday in Easter week; after which time the pain returned. The idea of visiting the sepulchre of the blessed martyr and bishop, Saint Thomas, then entered my mind. On arriving at Canterbury the pain and swelling was much increased by the journey. I lay before the tomb and prayed the

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Lord to deliver me from my infirmity, for the merits of the martyr, and I prayed the martyr to intercede with the Lord for me, not knowing that I had been heard. I returned to the inn, anxious and groaning, for I could not go to my own house on account of the pain. I then determined to wash my foot in holy water, and, putting it in the basin, made the sign of the cross over my foot and leg in the name of the Holy Trinity and to the memory of the blessed martyr. In a short time I found the pain and swelling decrease, and finally disappear."

Of the medicines in use we have, unfortunately, no description, or very scanty; yet, it is worth observing that even in these rude times, anæsthetics were employed in surgical operations, as chloroform is now. Indeed, the description of the use of these anæsthetics is so conformable to modern practice, that I do not scruple to re-insert it here.[1] "It is nevertheless well known to us that many persons fall asleep after taking a draught of oblivion, which physicians call *letargion*, and are not sensible of incisions in their limbs, or sometimes of burning and cutting in the vital parts, inflicted on them in this state, and on waking from sleep are not aware of what has been done to them." But among the most curious of the notices touching surgery is the description of an operation for the stone, in the Miracles of St. Frideswide. The symptoms of the disease and the hazardous nature of the operation are described with an accuracy and vividness which will astonish those who are accustomed to regard these ages as totally deficient in medical and surgical knowledge.

"A citizen named Kephern, uterine brother of a canon of our house, respected for his birth, but still more

[1] "Constat nihilominus nobis "multos, sumpto potu oblivionis "quem physici 'letargion' vocant, "obdormire; et in membris inci- "sionem, et aliquotiens ad ustionem, "et in vitalibus abrasionem perpes- "sos, minime sensisse: et post "somni excussionem, quæ erga "sese actitata fuerunt ignorasse."

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for his faith, had a son about five years old, named Laurence, who had been from his cradle tormented with a disease of the bladder, of so serious a character that he often voided blood, with excessive pain, instead of urine. His limbs were fearfully emaciated, and his countenance so pallid that he seemed to have no life in him. He could not even breathe without pain and the greatest difficulty. He had, as the doctors affirmed, a stone in the bladder, and could not be cured by any medical process except incision. The father, abandoned by all the physicians, despaired of the child's recovery on account of the weakness of his tender age and the violence of the disease; with fatherly love he lamented over his son's miserable lot, and desired death to relieve him from such torment. He had spent large sums of money in vain. At last, having met with a surgeon of great skill, as he believed, he gave him many gifts and promised him more if he would cure the child of his fearful disease. The surgeon, tempted by worldly lucre, with great indiscretion and rashness readily undertook the cure, and being thoroughly blinded by the detestable lust of gain, he seemed altogether to lose his reason, and received the whole amount promised for the cure. The parents going away on account of their horror of blood, he took the boy alone into a house, according to custom, tied him down on a table, and, while so tied, made an incision, and in extracting the stone in an unscientific and clumsy manner killed the boy. Such a flow of blood issued during the operation that he could not stop it by any artifice, until the life of the child had passed away."

I subjoin a few more notices. One of incision for rupture. James, son of Roger, earl of Clare, forty days old, by extremity of crying, contracted *a rupture* so desperate, that all the physicians declared it *incurable without an incision*, which the parents would not allow, as too dangerous, considering the great tenderness of his age and constitution. Tooth-ache was then,

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brotherhood, 'Who will obtain for me the honour of 'entertaining the great hero, St. Cuthbert, and sheltering 'him under my roof? I call Christ and my faith to 'witness, that were he to come, I would adorn my 'house with plate, strew my threshold and courtyard 'with roses and sweet-smelling lilies, and make my 'walls shine with shields of gold. My butler also 'should joyfully receive his attendants with capacious 'bowls of wine, and serve them with horns of mead, so 'that the number of their cups should be innumer-'able. Beds should be prepared for the Saint in my 'chambers and halls; with my own hands would I 'place him on the couch, and would cherish his feet in 'my bosom.'" Scarcely less curious than the instances already mentioned are the instances which occur of surgical mechanism in various parts of this volume; *e.g.*, a silver hand and a copper foot to supply the place of the natural ones, which had been cut off. Perhaps to this head, also may be referred the two-wheeled car constructed for St. Erkenwald, bishop of London, when he had lost the use of his legs.

Of merchandise I have spoken already. It mainly consisted in stone or ornaments for churches and monasteries. The ships themselves were built of wood, and generally covered with tanned bulls' hides,[1] and payed

[1] Thus in the Life of St. Brendan:—
"Transactis vero quadraginta die-
"bus in summitate cujusdam montis
"fecerunt unam naviculam levis-
"simam costatam et columpnatam;
"et cooperuerunt eam coriis bovinis
"tannatis; et linierunt omnes junc-
"turas pellium butiro; et miserunt
"alias duas paraturas navis de aliis
"coriis intus ad navem; et expensas
"quadraginta dierum. Arborem
"quoque posuerunt in medio navis
"fixum, et velum, et cætera quæ ad
"regiminem navis pertinet."

And in the Life of St. Kebi:—
"Tunc Sanctus Kebius jussit dis-
"cipulis suis ut inscisis lignis lem-
"bum fabricarent. Quo facto, venit
"dives ille et ait: 'Intrate in lem-
"'bum sine corio si servi Dei estis.'
"Et Sanctus ait: 'Mirabilis Deus
"'in sanctis suis, Deus Israel, Ipse
"'dabit virtutem et fortitudinem
"'plebi suæ, benedictus Deus. Po-
"'nite,' inquit discipulis, 'lembum
"'supra mare.' Quo facto, ingressus
"est cum discipulis lembum coriis
"carentem; et confestim tempestas
"valida venit in mare et timuerunt
"valde discipuli ejus, et fortiter
"Sanctus Kebius Deum rogare
"cœpit."

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with butter, at least in Ireland. We have notice of the erection of sea-banks; now and then of the productions and natural curiosities of different countries; as of pease in Kent, the prevalence of bees in Ireland, and mulberries at Christmas for the Irish bards.

A most curious chapter might be added in illustration of the condition of field and garden labour from the lives of various monks, would the scope and extent of this preface allow; and there could be no more interesting revelation of the state of society than its gradual transition from the wild and wasteful life of the barbarian accustomed to arms, without prudence, forethought, or steady industry, to the peaceful and laborious occupation of the artizan. We owe to the example of these ecclesiastics, the successful establishment among the Teutonic invaders of England of those arts and employments which have added, if not to the dignity certainly, to the comforts of social life. Cultivation of garden-herbs and flowers, fruit-trees, weaving of nets for fishing, and, if not the invention, the improvement of beer, are due to the monastery. Bell-founding is specially monastic, and has never been equalled. In the very earliest times, we hear of Gildas making a mould and casting a bell with his own hands;[1] of Ethelwold, abbot of Abingdon, making two bells with his own hands, which he added to the two already given by St. Dunstan to the same monastery.[2] Ethelwold also constructed a drain, which ran beneath the dormitory of the monks, and emptied itself into the brook.[3] The prior of Colne, in Essex, finding the soil in the neighbourhood of his priory worthless and unproductive, improved it by the employment of an earth called marl.[4]

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[1] Mabill. Act. SS. sec. i. 142. St. Cuthbert was accustomed to wear a bell round his neck, by the Irish called "Kelim;" he broke it by accident, and carried it to a smith, who repaired it by means of a fire of rushes.

[2] Chron. Monast. de Abingdon.

[3] Id.

[4] Id.

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The barbarity of the penal code, familiar to all readers of early history, against which the clergy struggled long and successfully, is here exemplified in its utmost severity. In the miracles of St. Alban we read of a homicide sentenced to have his eyes torn out and to lose his right hand; and of a hostage in the reign of Stephen condemned to have his tongue cut out because he had not been redeemed. Ordeal by hot water is noticed, Trial of relics by fire, Bibliomancy, and the like.

Sometimes these notices turn on less serious topics. We hear of a captive maiden, attendant on a queen, gathering flowers for the royal chamber; elsewhere of kings, like Arthur, playing at dice, or at ball, like Lothaire the Carlovingian; or ladies employed in writing Latin verses, or copying and decorating MSS. of the New Testament; sometimes of boys, like St. Cuthbert, amusing himself, like other boys of his century, by standing on his head, and incurring the penalty of the whip; a formidable weapon,—"ex duro corio tripliciter "intortum corregiis (thongs) nodatis in extremum."

I have hitherto spoken of the value of these legends as illustrating the general history and customs of the times; but there are instances in which they not only supply the defects and omissions of the professed historian, but preserve information of the greatest moment. Thus, in a narrative of the miracles at the tomb of St. Augustine, we are told that certain Anglo-Saxon nobles fled to Constantinople on the Norman invasion, one of whom obtained the command of a body of troops—a fact exceedingly probable in itself, and not a little curious as illustrating the fortunes of the Anglo-Saxon nobles after that event, which reduced such as re-

[1] Among the miracles of St. Thomas Becket, it appears that the judges often had recourse to the trial of water ordeal. Two men were tried for deer stealing by the water ordeal; one was cast and hanged. Another man, accused of having stolen a whetstone and a pair of gloves, was convicted by the water ordeal, and his eyes were dug out and some of his members cut off.

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mained in England to slavery. But no such notice is found in any of the contemporary chronicles, though many of the Norman barons must have met their old rivals in arms in the court of the Comneni. So again, in the account of the martyrdom of St. Wlfade, this curious scrap of literary information is preserved—which tells much for the scantiness of Anglo-Saxon MSS. and materials for the history of this country before the Norman invasion—that the Danes during many years had made havoc of the monasteries, and especially of the monastic libraries and their literary treasures; and the few fragments which remained were carefully collected by St. Dunstan in the peaceable times of Edgar. For the most complete account of the demolition of the old church at Canterbury and the erection of the new; for an account of the robes of St. Augustine found in his grave; for a description of the tiles and materials used for his tomb; and for many curious particulars illustrating the manners of the times, we are indebted to the history of the Translation of St. Augustine; and I may here notice once for all that in these removals of the bodies of saints and founders of churches as much curiosity was felt at the time and as much care observed in noting down remarkable particulars as the most zealous archæologist of this century would display in the discovery of an ancient Roman villa or the opening of a Celtic barrow. To the same class of narratives we owe many interesting particulars relative to the destruction and rebuilding of St. Paul's Cathedral.[1]

I might have added many more particulars from these

[1] During the Danish invasion, the monks then in the territory of the Picts had no food save a horse's head and some new cheese, the former scarcely to be bought.

"Famis tamen inedia, super "omnia, super sese irruere pertine- "bant, eo quod nil in terra super- "esse granorum seminis, vel quos- "vis inveniri fructus segetum vide- "rant. Fortuitu, igitur, in Pic- "torum regionibus deserti vastissi- "mis advenerant; nihilque us- "piam ciborum nisi tantum modi "equi caput, et prædictum caseum "in sua ditione possiderant. Caput "etiam equi istius tempore desti- "tutionis et dispendii vix erui

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miracles and lives of saints, illustrating the history, manners, superstitions, opinions, arts, sciences, and social condition of the age. But it is needless. From what has been said my readers will be able to infer that this is an unwrought field not unworthy the investigation of the historical inquirer. It will, I think, furnish ample justification of my reasons for not omitting from my catalogue materials of this nature. Whilst controversialists on both sides have been too often occupied in discussing the theological tendency of these lives, or their relation to ecclesiastical history, their general bearing on the social history of England has hitherto been too much neglected and overlooked.

§

It remains for me to give some account of the labours of those who have up to this time devoted themselves to the illustration of the mediæval history of this country, either as editors of chronicles or compilers of literary biography. First on the list is John Boston, a monk of Bury St. Edmunds, who lived in the beginning of the fifteenth century, and devoted himself to collecting the names of English writers, and giving some short notice of their works. In pursuance of his purpose, Boston visited nearly all the cathedral churches, monasteries, and colleges of England, and compiled an alphabetical list of English authors, which he entitled "Catalogus Scriptorum Ecclesiæ." He purposed to note the period at which each author wrote, the library in which his works might be found, and their exact place in the library. No early copy of Boston's work is now

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"potuit quinque solidorum siclis "argenti. Multisque diebus ad "refectionem nihil panis occur-"rerat, sed carnibus equorum et "caseis, vitæ pauperiem turba "esuriens sustinebat. . . . . "Omnes tamen vitæ subsidium de "equi capite, quod sallierant, et de "caseo, super quo secretiores se fore "confidebant, se mortis differre dis-"pendium verbis et cordibus alle-"gabant," &c.

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known to be extant. Pits (whose studies lay in the same direction) had never seen it, nor did he know where it existed. A copy, formerly in the possession of archbishop Ussher, was said to have passed into the hands of Dr. Gale, dean of York. Wilkins, in his preface to Tanner's "Bibliotheca," has printed that portion of it which relates to this country; it is valuable as far as it goes, but deficient, as might be expected, in many particulars. Of the works of so important an author as William of Malmesbury, Boston has mentioned only two. Writers of the same name are sometimes confounded, and sometimes one and the same author is divided into two. Occasionally the names of authors occur without any further notice. Notwithstanding these defects, the work has its value, as it shows in what libraries, in Boston's time, historical manuscripts might be found; and, considering the period at which he lived, and the number of obstacles he had to encounter, it would be unjust to withhold from him our tribute of gratitude.

The next who followed in the steps of Boston was a Carthusian monk, of Lincoln, whose name has not survived.[1] He appears to have made little progress in his catalogue, and no portion of it has been preserved. Pits believed it was destroyed at the Reformation.[2]

Soon after appeared another writer of much higher pretensions. This was the celebrated John Leland, often styled the father of English antiquaries; a man by nature and education fitted for the task he imposed upon himself; of enthusiastic ardour, and diligence equal to his zeal. Born in London, educated at St. Paul's school, he was afterwards a student at Oxford, Cambridge, and Paris. One of the earliest Greek scholars in England, he spoke several modern languages, and had made

[1] Bishop Nicholson calls him Alanus de Linna, prior of a Carmelite monastery at Lynn in Norfolk.

[2] "Nec dubito quin per illorum "temporum malitiam illa quæ ex- "aravit perierunt."

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considerable progress in the study of Welsh and Saxon. By a commission, dated 1533, he was dignified with the title of the King's antiquary, and was empowered to search after "England's antiquities, and pursue the "libraries of all cathedrals, abbies, priories, colleges, and "places where records, writings, and secrets of antiquity "were deposited, to the intent that the monuments of "ancient writers, as well of other nations as of our "province, might be brought out of cloudy darkness "to lively light."[1] For this purpose he is said to have had an honourable stipend allotted him. On the 12th July, in the 28th year of the reign of Henry VIII., having obtained a royal dispensation for non-residence,[2] he forthwith devoted himself to his inquiries, travelling over England and Wales to collect materials. Upon the completion of his Itinerary, the king, on the 3rd of April 1542, presented Leland to the living of Haseley,[3] and in the course of the following year to a prebendal stall in King's College, now Christ-Church,[4] in Oxford. In 1545, Leland digested his collections into four books, and presented them to his royal patron under the title of "A "Newe Yeare's Gifte." At the dissolution of the monasteries seeing, with infinite regret, the great spoliation of ancient manuscripts, Leland entreated the aid of Cromwell, then Secretary of State, to preserve these works from destruction. He suggested the expediency of sending the manuscripts for preservation to His Majesty's Library. What steps were taken in consequence of this appeal does not appear. He retired to his house in St. Michael le Querne, London, to arrange the immense mass of materials he had collected, and prepare them for publication. But before his task was completed, he was deprived of his reason, and died after an illness of two years, on the 18th of April, 1552.

[1] The authority for this statement has not been discovered. No such commission as that here mentioned is enrolled.

[2] Pat. 28. Memb. 8. p. 1.

[3] Pat. 33. Memb. 8. p. 8.

[4] Pat. 34. Memb. 8. p. 8.

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There can be no better proof of the value of Leland's labours than the fact that his catalogue of English Writers has formed the basis of all works on this subject since his time. Its value was well known and admitted, although a century and a half elapsed before it was given to the press. It was then edited by Anthony Hall, of Queen's College, Oxford, whose edition abounds with serious errors and omissions.

Leland was followed by John Bale, bishop of Ossory. His work, entitled "Illustrium Majoris Britanniæ Scrip-"torum, hoc est Angliæ, Cambriæ, ac Scotiæ, Sum-"marium," purports to contain the lives of all the most eminent writers of Great Britain; it was addressed to king Edward the Sixth, and was printed at Ipswich in the year 1549. At first limited in its range, it embraced only five centuries of writers. During his exile in Germany, Bale amplified the work, and brought it down to the year 1557. He dedicated the new edition to Otho Henry, prince palatine of the Rhine, A third edition, dated 1559, was dedicated to Count Zkradin and Dr. Paul Scalichius, and contains four additional centuries. In its complete form, the work comprises a list of nine hundred writers.

The merits of Bale's Catalogue are neither so many nor so eminent as is generally supposed. The author borrowed his plan from Leland, of whom he speaks in very laudatory terms;[1] but he has not imitated the

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[1] When Bale's advocacy of the doctrines of the Reformation brought him into trouble, he found an advocate in the person of Leland. The following letter, in the Public Record Office, hitherto unprinted, will be read with interest, as a pleasing memorial of two of our early bibliographers.

"Sir, I beseche yow most humbely to admitte my homble writing at this tyme, seing that the multitude of y^or waty maters suffre not me to haue cōuenient accesse on to yow. Doctor Bale sumtyme a Whight frere, and now a secular preest ys deteined at greenewtche yn the porters warde apon certeine articles of preching. Wherin I desier y^or good lordship in the way of charite that he may fauorably make his purgation, and so to receyue as he hath merited. The world is ful of yl tunges and yl wil

moderation or honesty of his predecessor. He was a man of strong feelings and essentially a partisan; and never omitted any opportunity of maligning the church of Rome and vilifying its members. He brought the temper of a polemic to the study of history. Yet, with its numerous defects, it by no means deserves the severe condemnation passed upon it by Pits.[1]

Like Bale, John Pits employed himself in compiling the lives of English writers. The work was composed during his residence abroad, and whilst he was confessor to the Duchess of Cleves. It remained unpublished until the year 1619, three years after the author's death, when William Bishop, a doctor of the Sorbonne, brought it out under the title of "Joannis Pitsei, Anglici, Theologiæ "Doctoris, Liverduni in Lotharingia Decani Relatio "Historicarum de Rebus Anglicis." It is better known by its title, "De illustribus Angliæ Scriptoribus." The work is divided into four parts, of which the second, containing the account of British and English authors

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can not say welle. Surely if the mã be not monstruusly chaunged, ther is in hym lerning, iugement, modessty, wt many other goode qualities and worthier he was, if he be not lately altered to haue a better fortune then to be a poore paroch preste. His brother hath brought up a certificat subscribed by the most honest mene of the paroch wher he dwelled. And as for sũ of the articles laide ō to him be so folisch that they be worthy no lerned manes answer. Now my good lord, the trouthe knowen, I most humbely beseche yow, in the name of good letters, and charite, that he may trye hym self, and so to receyue, as ye shaul se the cause to require. And I shaul pray yn the meane tyme for yor prosperite. At London, the xxv day of January by yówr poore louer ãd seruant at cōmaundemēt.

JOHN LEYLAND.

(in dorso)

To the right honorable and mye singular good lorde my lord of the priuate seale."

[1] "Hoc Lelandi Catalogum non "tam prolixè auxit, quam prodi-"giosè depravavit. Omnia namque "fœdissimis mendaciis et calumniis "replevit, et opus Lelandi pollutis-"simo stylo turpiter conspurcavit." The effect of Pits' severity will be lessened when it is remembered that he was a Roman Catholic, and an exile for his religion. Nor must it be forgotten that Bale never spoke of the Church of Rome but with peculiar bitterness and ferocity.

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and their writings, is chiefly taken from Bale. The author, however, pretends to have derived his information immediately from Leland,[1] whose manuscript he had probably never seen.

In the year 1688, Dr. Cave published his "Scrip-" torum Historia Literaria." Unlike the works of Bale or Pits, it is not confined to English writers, but relates to the general literature of Europe from the birth of Christ until the end of the thirteenth century. It had been the author's intention to have brought it down to the Reformation; but he proceeded no further than the year 1300. The continuation to 1517 is the work of Henry Wharton and Robert Gery.[2]

Ireland and Scotland have also contributed to this branch of literature. In the year 1627, two years after the author's death, there was published at Bologna,[3] a work by Thomas Dempster,[4] entitled "Historia Ecclesiastica Gentis Scotorum, sive de Scrip-" toribus Scotis." It extends to nineteen books, but is of little repute, and has received the unqualified condemnation of Ussher, Ware, Nicholson, and Cave.

In 1639, Sir James Ware published an account of

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[1] Lelandum maximè secutus, quem tam diligenter scrutatus sum, ut in ejus saltem quæ vidi et legi scriptis, vix aliquid notatu dignum me effugerit. (Prœm. p. 52.)

[2] The articles written by Wharton have his initials, H. W., and those by Gery, R. G., placed against them. Dr. Cave's work called forth several replies. Oudin in his valuable work "Commentarius de "Scriptoribus Ecclesiasticis" has exposed several of its misstatements and supplied many of its deficiencies. Oudin's work is especially valuable in affording evidence of the existence of manuscripts in divers libraries at the period he wrote. Cave's Historia Literaria was reprinted at Geneva in 1705 and 1720, and again at Basle in 1741. A new edition was printed in London by subscription. This contains numerous additions and emendations made during the last twelve years of the author's life.

[3] In one vol. 4to. A second edition, or rather a reprint, was published at Edinburgh in 1829, by the Bannatyne club.

[4] Dempster was born in Scotland in 1579. He commenced his education at Aberdeen and completed it at Cambridge. Having left his native country, he taught in the schools of Paris, Pisa, and Bologna, at which last named place he died in 1625.

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Irish writers, entitled "De Scriptoribus Hiberniæ." It was dedicated to the celebrated Thomas Viscount Wentworth, viceroy of Ireland, and consists of two books; the first contains a brief account of all authors born in Ireland from A.D. 400 to the end of the 16th century, and the second of those who had any official connexion with the country during the same period. It has since been translated and enlarged by Harris.

The last work of any importance, with the exception of Bishop Nicholson's popular Manuals, was Bishop Tanner's *Bibliotheca Britannica Hibernica.* Upon this laborious production the author was employed for forty years, but died before its publication. In 1748 it was edited and given to the world by Dr. Wilkins. It contains an account of English, Scotch, and Irish writers, compiled, not only from Leland, Bale, and Pits, but from numberless other authorities, printed and in manuscript. The whole of Leland's work is incorporated, and the text is much more accurate than that published by Anthony Hall. On all questions connected with the early literature of our nation, Tanner's *Bibliotheca,* notwithstanding its many omissions, defects, and redundancies, is still the highest authority to which the inquirer can refer. As a storehouse of historical materials, it is invaluable; although the vast information contained in it is badly arranged, and requires a careful and critical revision. In qualifying any remark which may seem to detract from its merits, it must be remembered that its learned author died before he had prepared his work for the press.

Since the publication of Tanner's great work, no catalogue of English writers of any pretensions has appeared, except the useful and valuable Manual of British Historians, in 1845, by Mr. Macray.

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Whilst Bale and Pits were employed in collecting biographical materials, the authors themselves were not

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neglected. Parker, Savile, and Twysden, the earliest editors of our Chronicles, exercised sound judgment in their selection, but were deficient in critical sagacity, and their labours bear evident traces of extreme carelessness. The degree of credibility that should properly be attached to each work was not considered, or the sources from which the author derived his information. The publications were independent of each other; the plans of the editors as various as their materials. Some advocated omissions and curtailments; others, on the contrary, printed what had previously been rejected; occasionally the same matter occurs as the work of different writers; and one editor, at least, considered a text full of blunders as much too sacred to be touched. However, in extenuation of the errors and shortcomings of these editors, it must be considered how great and numerous are the difficulties that attend a minute and critical examination of the materials for the early history of any country.[1]

Whilst, therefore, we accept with gratitude the labours of the early editors of our historical works, we cannot be insensible to the many grave defects with which they abound. Some which are of secondary importance, or scarcely of any historical value at all, have unfortunately been produced as of primary authority. The "Flores "Historiarum" attributed to Matthew of Westminster will serve as an example. This work was edited by

[1] It would be out of place to notice here the various mediæval historical works relating to this country that have appeared in England and on the continent. Those who are interested in the subject are referred to the general Introduction to the *Monumenta Historica Britannica*, where they are noticed, and brief remarks occasionally made on their contents. In the Appendix to the first volume of this work will be found a list of the whole of them alphabetically arranged, which will give an idea of the extent of what has been done, since the introduction of printing to the present day, towards the publication of the materials for the history of our country.

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Matthew Parker, archbishop of Canterbury. It is of no authority or originality; but Parker, probably ignorant of the works from which the compilation was drawn, considered it an original composition, and bestowed upon its publication great care and labour. Four years afterwards he discovered to his great disappointment that his text had been taken from an imperfect manuscript, and, still ignorant that the work was not original, and comparatively worthless, he brought out a new edition. The archbishop's mortification must have been considerably increased upon discovering that the "Historia Major" of Matthew Paris, an earlier writer, contained the materials from 1066 to 1259, from which the "Flores Historiarum" had been taken. But he was not disheartened. In the year following his second edition of Matthew of Westminster, he published his new author. Even that was not an original, but taken from an earlier writer still, with a few interpolations here and there.[1]

Again, in the first collection of ancient English historians which issued from the press of Jerome Commeline, the Romance of Geoffry of Monmouth, and a Latin abridgment of Froissart, are placed on the same level of historical credibility as Beda's Ecclesiastical History; and the work which the editor termed a continuation of Beda's history, by an unknown author, is nothing more than extracts from the first three books of William of Malmesbury's "Gesta Regum Anglorum." These facts are sufficient evidence of a want of critical skill. But a foreigner might well be excused for his ignorance of the value of our historical materials, when English scholars have been so unfortunate in their labours.

Better things were performed by Sir Henry Savile.

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[1] Archbishop Parker was not much happier in his selection of original writers when he issued Walsingham's "Historia Major." This work, if shorn of its borrowed matter, would be found of very meagre dimensions.

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His selection of authors, commonly known as the "Scrip-"tores post Bedam," was faultless with one exception—that of Ingulf's Historia. Savile's work unquestionably contains some of the most valuable writers of the twelfth and thirteenth centuries; but the volume is so inaccurately printed as to justify a belief that the editor did not correct the press himself.

The great collection, called the "Decem Scriptores," was still better edited than Savile's volume. It was arranged and carried through the press by Jennynge, a graduate of Cambridge, who collated, with the original manuscripts, such portions of the work as were printed from the Parker collection in the library of Corpus Christi College. Selden, Ussher, and Twysden (to whom the collection is commonly attributed), superintended the progress of the work. The preface was written by Selden, and the glossary contributed by Somner.

The collections by Fulman and Gale are valuable, but open to many of the objections which have already been pointed out. The laborious publications of Hearne are disfigured with that writer's want of discrimination, and his servile adherence to blunders, provided they had the stamp of antiquity. Hearne never attempted to correct the most palpable errors of his own transcriber, or make any distinction between valuable and worthless materials.

The labours of Hall and Sparke are even less meritorious than those of Hearne.

To this general absence of critical judgment in those who have hitherto employed themselves in giving to the world editions of English Chronicles, must be added the absence of all aid afforded by the editor to the reader for adjusting faulty chronology, or reducing it to some acknowledged standard. Nothing is more requisite for the correct understanding of history than a settled chronology. As each author employed such eras and epochs as best suited his purpose, or with which he happened

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to be most familiar, great discrepancies exist. Some writers date from the Passion or Death of our Lord, some from His Nativity, some from His Resurrection, and some from His first preaching; and although the greater number adopt the era of the Incarnation, they are not agreed as to the year of that event. Many adhere to the so-called *verus annus*, which fell two years earlier than the received chronology; others employ the Dionysian or vulgar era; a few observe the era of the Incarnation as used by Paul, bishop of Fossombrone, and afterwards by Marianus Scotus, which is twenty-two years earlier than the vulgar account. Some date from the most prominent events in the history of their own country, as the arrival of the Saxons in Britain, or the conversion of the Angles to Christianity; whilst others compute by the number of years that have elapsed since the event last noticed. By these means a variation of one, two, or more years often arises in the narration of the same event by different writers, and history has been involved in the greatest confusion.

These and other faults and defects in the works of the earlier editors, induced the Government of this country to give attention to this subject. In the year 1818 a meeting of noblemen and gentlemen, interested in historical literature, and conscious of the inadequacy of all previous attempts, was convened at Spencer house. It resolved to recommend to the Government, through the Earl of Liverpool, a complete collection of our annals and other historical documents commencing with the earliest notices of Britain, and ending with the Reformation, to be published at the expense of the nation. There was a difficulty at the outset. No one was thoroughly competent to undertake the duties required. Towards the close of the last century, and during the commencement of this, though history had been studied with unusual attention, few scholars possessed a familiar acquaintance with the early English writers and chro-

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niclers; still fewer had been led to carry out researches beyond the printed collections. One man only in Britain enjoyed a reputation of such a nature as to justify his appointment to superintend the undertaking. This man was the late Mr. Henry Petrie, keeper of the records in the Tower; and to him application was made. Mr. Petrie was requested to draw up a plan and submit it to the Government. It was approved, and he was appointed editor of the work.

What Mr. Petrie proposed demanded great care and diligence, and a considerable amount of critical sagacity, especially in the materials and arrangement of the first volume. This done, it was supposed that all difficulties would vanish. Mr. Petrie's labours may be tested by his first volume, which extends from the earliest notices of Britain to the Norman Conquest. He had to examine not only all the Greek and Roman writers from Herodotus to Nicephorus Callistus, but all the monastic annalists which ascend beyond, and to determine on the precise merit and value of the whole of the materials prior to the Norman invasion. He had to separate the spurious from the genuine, the authenticated from the doubtful, original from secondary information. To discover when a mediæval author speaks from personal experience and observation, or adopts the language of others, was a cardinal difficulty frequently insuperable. To remedy this evil Mr. Petrie designed to print in the shape of notes at the foot of the text of the original, all abbreviations and additions introduced by more recent writers. The amount of labour involved in this task cannot be overrated. For a new edition of a classical author a careful collation of two or three of the best MSS. is sufficient; and when the text has been thus established, further examination of inferior or later copies is generally superfluous. But with monastic chronicles it is not so. Seldom the work of one hand, they have grown up by accretion, each age has added contemporary information, and each esta-

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blishment wherein they were adopted has furnished new materials. To the editor of a Greek or Roman classic, such additions and interpolations are of little value, and rarely of any interest; but in a mediæval chronicle such matter is often more interesting and more valuable than the original work.

How far subsequent inquiries might have led Mr. Petrie to modify his plan it is impossible to say. He was in the position of a judge, surrounded with affidavits, some of which bear no signature, others are mere copies, many purporting to proceed from distinct and independent witnesses, are found to be upon examination only different copies of the same document. In this way, Mr. Petrie was under the necessity of extracting the truth from a confused mass of evidence, and at the same time of contending against the erroneous or contradictory decisions of former judges. He had to dissect the evidence of each chronicler; to eliminate what was suspicious or spurious; to ponder over documents heretofore unhesitatingly ascribed to a particular author; to detect and expose errors which had been perpetuated for ages, until each error had become the fruitful parent of many more. The whole subject had become a tangled skein which only the most careful and patient investigation could enable him to unravel. Nor could these researches be prosecuted in the leisure and retirement of his study. He had to go out and search for materials; to investigate the contents of distant libraries; to follow the track of a lost manuscript; to rise superior to the errors of catalogues and librarians; to distrust the most positive assertions of those who esteemed themselves the most competent authorities; in short, to know really more of a manuscript and its value than the man who possessed it.

This is no exaggerated view of the perplexities and difficulties with which Mr. Petrie had to contend at the very outset of his task. In spite of them all, however, his work steadily proceeded for nine years.

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It was then interrupted by the author's severe illness, and, after the text of the first volume had been prepared and a large collection of materials for other volumes made, it was suspended by order of the Commissioners on Public Records. But for this Mr. Petrie would probably have witnessed the completion of several successive volumes; the suspension of the undertaking, however, completely paralyzed his efforts. He died without completing his first volume; which was not published until 1848.

No further national attempt was made in this direction for many years; but in the autumn of 1848 a proposal for the continuation of the "Monumenta Historica "Britannica" was submitted to the Lords Commissioners of Her Majesty's Treasury by Lord Langdale, Master of the Rolls, from Mr. Brewer, Mr. Stevenson, and myself. Financial considerations prevented their lordships from sanctioning the undertaking at that time. In November 1856 Mr. Stevenson again brought the subject under the notice of their Lordships, and his application was referred to the present Master of the Rolls, Sir John Romilly.

On a careful consideration of Mr. Stevenson's proposition, the Master of the Rolls expressed his opinion that it was not desirable to continue Mr. Petrie's plan. In place of it he proposed that the works selected for publication should be entrusted to competent editors, without reference to periodical or chronological arrangement. The works thus selected were to be published without mutilation or abridgment; the text was to be formed on a careful collation of the best manuscripts; and the editor, in preparing his work for the press, was required to give an account of the manuscripts employed by him, a brief notice of the era when the author flourished, and an explanation of any chronological difficulties. With the exception of various readings, no note or comment should be added. The Treasury approved of the proposal, and a list of the works which have been

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published under the direction of the Master of the Rolls by the authority of the Treasury will be found in the Appendix.

But already on the suspension of Mr. Petrie's work, various attempts had been made by private societies to effect the same object. Among the most important of this kind was the establishment of the English Historical Society, which was formed in the year 1837 for the publication of an accurate and uniform edition of the English chronicles from the earliest period to the accession of Henry the Eighth. Supplemental volumes were to contain Letters, State Papers, Historical Poems, Proceedings of Councils and Synods, Papal Bulls, Decretal Epistles, and the more important Lives of Saints. The plan on which this society proceeded was conformable with that since adopted by the Master of the Rolls, and the Historical Society of France. The English Historical Society published each author as a separate work, without mutilation, omitting only those portions of the preliminary compilation which had no connexion with the history of Britain; and in this omission of borrowed matter its plan was identical with that of Mr. Petrie.[1] A list of the works issued by the English Historical Society will be found in the Appendix.

The Camden Society, founded in the year 1838, has issued eighty volumes, consisting of twenty-one volumes of General Chronicles and Histories; four of Political Treaties, twelve relating to Ecclesiastical History, twelve of Historical Documents, six of Rolls of Expenses and Inventories, eleven of Personal Memoirs and Diaries, fifteen of Letters, four of Travels and Topography, three relating to Genealogy and Heraldry, thirteen to Poetry and Ancient Literature, and two

[1] There were, however, some minor distinctions between the two plans which need not be recapitulated, as they may be seen in the able paper on the subject from the pen of the Rev. Joseph Stevenson, prefixed to his edition of Beda's Historia Ecclesiastica.

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to Philology. A descriptive catalogue of the works of the Camden Society has been drawn up by Mr. J. G. Nichols. A list of these works will be found in the Appendix.

Some years after the Anglia Christiana Society was established for the purpose of publishing such lives, letters, and documents as more directly illustrated the ecclesiastical history of this country. It had no intention of putting forth new editions of the larger monastic chronicles, as those of Henry of Huntingdon, Roger Hoveden, or Matthew Paris, but such only as treated exclusively of ecclesiastical subjects. In this range of material, so vast and extensive, the intention was to select those portions which were less common and accessible, having, however, regard to their real value and interest. Like all other societies established during this century in England, it failed for want of support; thus proving incontestibly that no private body, however zealous or competent, can supply the deficiency in our national literature.

Of the works published by this society, one was obtained from Mr. Petrie's transcripts, "Historia de "Fundatione Monasterii de Bello." This and the treatise "De Instructione Principum" of Giraldus Cambrensis were edited by Mr. Brewer, and the "Liber Eliensis," by Mr. D. J. Stewart.

Had the Society obtained the requisite support, it also contemplated publishing selections from the Papal Correspondence preserved in the British Museum:—The Letters of Eadmer, the friend and confidant of Archbishop Anselm:—The Theological Dictionary of Gascoigne, who died in 1457, the only ecclesiastical historian of the period:—The "Speculum Ecclesiæ" of Giraldus Cambrensis:—The Life, Letters, and Rule of St. Columbanus, the author of the earliest Monastic Rule in this country, who died in 615:—The Letters of Alcuin:—The Life, Letters, and Rule of Archbishop Lanfranc:—A collection of Chronicles and Documents illustrative of the history of the see of Canterbury arranged in chronological order according to the plan

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laid down by Wharton in his "Anglia Sacra:"—Extracts from the Proceedings in the Ecclesiastical Courts of England before and after the Reformation.

For Scottish History the Bannatyne Club was established in the year 1823, for the purpose of printing works illustrative of the history, antiquities, and literature of Scotland, either at the expense of the club, or as contribution from individual members.[1]

For a similar purpose the Maitland Club, which was instituted in the year 1828 by a few gentlemen at Glasgow, had for its object the printing of works illustrative of the antiquities, history, and literature of Scotland, for private circulation among its members.

In the year 1834, the Surtees Society was established in honour of the late Robert Surtees of Mainsforth, for the publication of inedited manuscripts illustrative of the intellectual, moral, religious, and social condition of those parts of England and Scotland included on the east between the Humber and the Frith of Forth, and on the west between the Mersey and the Clyde, a region which constituted the ancient kingdom of Northumberland.

In the year 1842, the Aelfric Society was instituted for the publication of Anglo-Saxon and other literary monuments, both civil and ecclesiastical, tending to illustrate the early state of England, which have either not yet been given to the world, or of which more correct and convenient editions might be deemed desirable. Under the former category it was proposed to comprise all monuments of permanent importance in a theological, historical, and philological point of view.

Still later the Caxton Society was formed upon a principle somewhat different from the others of a kindred nature which had preceded it. The members did not contribute any fund towards the expense of the society, but

[1] A list of the works of this and other similar societies will be found in the Appendix.

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undertook to purchase a copy of each work printed. It had for its object the publication in a cheap and commodious form chronicles and other writings hitherto unpublished, illustrative of the history and miscellaneous literature of the middle ages.

The Roxburgh Club was established in the year 1812, for the purpose of reprinting rare old tracts or compositions, chiefly poetical. A few only of their works are immediately connected with historical subjects.[1]

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It remains for me to notice the efforts made by the nation to place the documentary history of the country on a better footing.

As early as the year 1693 Thomas Rymer, the historiographer royal,[2] was appointed to transcribe and publish all the leagues, treaties, alliances, capitulations, and confederacies which had at any time been made between the Crown of England and other kingdoms, as a work highly conducive to the service and the honour of the realm.[3]

Rymer was occupied eleven years in forming his collection. The first volume appeared in the year 1704, under the title of "Fœdera, Conventiones, Litteræ, "et cujuscunque generis Acta Publica, inter Reges "Angliæ, et alios quosvis Imperatores, Reges, Pontifices, "Principes, vel Communitates, ab ineunte sæculo duo-"decimo, viz., ab anno 1101, ad nostra usque tempora "habita, aut tractata; ex autographis, intra secretiores

[1] I have thought it right to give in the Appendix a list of the publications of this Club, as also of the Abbotsford, Spalding, and other Literary Societies.

[2] Rymer was constituted historiographer royal by Letters Patent, dated Dec. 23, 4th William and Mary.

[3] Mr. Harley, afterwards earl of Oxford, is supposed to have suggested the plan upon which Rymer acted; but there is no contemporary evidence to prove the fact. Rymer in all probability was instigated by the Codex Juris Gentium Diplomaticus, which had just been published by Leibnitz in 1693.

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" archivorum regiorum thesaurarias per multa sæcula
" reconditis, fideliter exscripta."

This great work attracted the attention of the whole of the literary world on the continent. It was looked upon as the most important contribution which had yet been made to the history of this or any other nation. The learned Bréquigny commends it in the following terms: " Un peuple, dont les Annales se
" confondent souvent avec les nôtres, et que nous
" aimons à imiter par estime et par rivalité, nous
" donna le modèle de l'exécution, et la preuve de
" l'utilité d'un pareil ouvrage. L'histoire d'Angle-
" terre étoit demeurée dans le même état d'imper-
" fection, où semble encore languir la nôtre, lorsque le
" fameux 'Recueil de tous les Actes' relatifs à cette
" histoire fut publié au commencement de ce siècle,
" par les ordres de la reine Anne, et par les soins du
" savant Rymer, dont une si grande entreprise a rendu
" le nom immortel. La vaste collection de ces actes
" importans ranima le courage de Rapin-Thoyras. Aidé
" de ce nouveau secours, en peu d'années il fut en
" état de publier son histoire d'Angleterre qu'il avoit
" été sur le point d'abandonner, et dont le mérite
" non-seulement effaça toutes celles qui avoient pré-
" cédé, mais se soutient encore malgré les talens et
" les recherches des écrivains qui ont glané depuis
" dans les champs où Rymer avoit moissonné."

Fourteen volumes of the Fœdera were published under the superintendence of Rymer. The fifteenth and sixteenth he left prepared for press. His assistant, Robert Sanderson, edited the greater portion of the sixteenth and the whole of the seventeenth volume.[1] On the

[1] The first sixteen volumes were published by A. and J. Churchill, and the seventeenth by W. Churchill. The second edition was commenced eight years afterwards by Tonson, and was completed in 1735. It seems to have been intended by the publisher merely as a reprint, but so little care was bestowed upon it that many of the errors corrected by Rymer at the end of his Preface were perpetuated; and his notes of

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death of Rymer, Sanderson was employed by Tonson to continue the work. He accomplished his task in three volumes, published in the years 1726, 1732, and 1735;[1] of which the first was dedicated to George the First, the others to George the Second.

Complaints have been made of the incompetency of Rymer, and of the errors and omissions in his edition of the Fœdera. Sir Joseph Ayloffe asserts "that the public[2] had formed high ideas of this "proposed collection of records long before its pub-"lication, but their expectations were greatly dis-"appointed when they saw it. They could not, with-"out injustice to Mr. Rymer, neglect applauding his "labours, but at the same time very properly regretted "his want of correctness,[3] and that he had not more "maturely considered the merits, as well of several of "those instruments which he printed, as of many "others which he omitted." The same statement was repeated almost word for word by Dr. Adam Clarke,

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three grave errors are repeated in the same place, though one of them, if noticed, would have caused the transposition of a document ten years later in the subsequent editions.

[1] These three supplemental volumes formed no portion of the first edition, which extended only to seventeen volumes. The second edition, commenced in 1727, was edited by George Holmes, Keeper of the Records in the Tower, in twenty volumes, the last of which was published in 1735. A third edition of the Fœdera was completed at the Hague in 1740, for which Holmes' collations were used. It is in smaller type than the other two editions, and is compressed into ten volumes.

[2] Introduction to the Calendars of Ancient Charters, published in 1774, p. xxxviii.–xxxix.

[3] One of the attempts made to impeach Rymer's accuracy was in a collation of the Treaty of Cambray, in the collection bequeathed by Dr. Birch to the British Museum. At the end of that collation the anonymous critic has summed up no less than 508 faults of different kinds, which he alleges are contained "in "five pages of the celebrated edi-"tor;" but on examination it appears that the original treaty, in the name and on the part of the French king, is altogether different from Rymer's text, which seems to have been copied from a bad transcript of the English counterpart, of which the original is yet preserved in the archives of France.

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in his "General Introduction" to the new edition of the Fœdera,[1] published by the late Record Commission. Dr. Clarke adds to the charges against Rymer the impropriety of publishing documents, which, however authentic, ought not to be made public.[2]

It is also objected that he admitted into his collection documents which had no bearing on our public history, were purely of a domestic nature, and inconsistent with his general design.[3]

Although these and other charges were scarcely well

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[1] George Holmes was employed to collate Rymer's volumes, and the result of his care and collation appeared in 1730 in a folio volume, with the following notice: "The Emendations in the new edi- "tion of Mr. Rymer's Fœdera are "all printed in these sheets, for "the use of those gentlemen who "are possessed of the former edi- "tion, the pages of which are ex- "actly referred to in such a manner "that the reader may easily mark "those alterations with his pen "which are made in the new "edition." On inspection "the "Emendations" exhibit the faults which Rymer had committed in his own edition, and the merits of that superintended by Holmes. Dr. Clarke, however, retaliates upon Holmes: "we have sufficient proof "that Holmes did not collate the "papers at the Tower with any "tolerable degree of care, from the "very many omissions discovered "on re-collation, not of words only, "but in many instances even of sen- "tences." To test the truth of this charge I was employed to examine into the matter, and came to the conclusion that Dr. Clarke's charge against Holmes was made without sufficient ground.

[2] Meaning by this "papers and "letters which disclose certain "secrets of government, which it "must be ever prudent to con- "ceal, viz., the letters and com- "munications of spies, for in such "a work the intelligence communi- "cated by a spy should never be "inserted, unless it tend to develop "some strong or important fact, "which, without such assistance, "would remain obscure and desti- "tute of its diplomatic causes and "consequences." An opinion so absurd as this would now be universally condemned; except as it applied to very recent events. It is, however, only fair to Rymer to state that Dr. Clarke has produced no instance from the Fœdera of such transgression of official reserve.

[3] This departure from his original design may possibly have arisen from the paucity of documents of an early period. From the commencement of his collection in the year 1101 to the beginning of the reign of John, there are but eighty-six documents. Of these, sixty-one are of the first importance, sixteen of secondary, and nine which ought strictly to have been rejected.

With the reign of John a new diplomatic era began, and the fullest scope was afforded to Rymer in the selection of materials for his work,

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founded, and are not strictly just, considering the times when Rymer's labours appeared, yet on the 4th July 1800 a Select Committee of the House of Commons was appointed to inquire into the state of the Public Records of the kingdom. They report to the House that "the State Papers published together in Rymer's "Fœdera form a most valuable collection. They com- "mence from the reign of Henry I., anno 1134, but they "do not come lower in date than the first six years "of Charles II., during the usurpation; and it appears "to your Committee, that it may be very desirable "to have this work completed by a supplementary "selection of such other important papers as were "omitted by the original compilers, and also to have "it continued to the Revolution, or even to the acces- "sion of the House of Hanover."

The Record Commissioners appointed to execute the measures recommended by the Committee gave their early attention to the subject, but made no public

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and it may be remarked that, throughout the rest of the first volume and the whole of the second, not one article in a hundred ought to have been omitted, though certainly some of them may be considered as of a domestic character. In the succeeding volumes, however, documents relating to domestic affairs gradually increase in number, until at the reign of Henry VIII. they seem to equal the number of those which relate to political and commercial affairs. The changes in ecclesiastical matters which occurred at that time receive important illustrations from the records of that reign, and Rymer has not failed to call the Queen's attention to the fact.

Dr. Adam Clarke, writing on this subject, observes, "From the "title of the Fœdera, the reader is "led to expect nothing but Public "Acts, but he finds a large propor- "tion of the work to consist of "Private Acts, both of an ecclesias- "tical and of a civil nature. These, "several intelligent persons think a "blemish in the work, and should "be omitted in a new edition, as they "are in hostility to the title-page."

Rymer, however, appears to have acted designedly. For instance, he has inserted various documents relating to Chaucer, which have furnished the principal materials for that poet's biography, but only one is consistent with the plan of the Fœdera (viz., the letters patent by which Chaucer was commissioned to go to Genoa as one of the King's envoys). Still who would wish to see those documents removed from the collection?

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announcement of their proceedings until the appearance of their First General Report in 1812. Their secretary was directed to apply to the various Keepers of the Records in the Tower, Chapter House, Rolls Chapel, State Paper, Privy Council, and Signet Offices, for the purpose of ascertaining what records, instruments, and state papers were fit to be used as a supplement to Rymer's Fœdera during the period of time which that work comprehends, and would be available for a continuation of it to the accession of George II. In March 1808 Dr. Adam Clarke was appointed editor. He was desired to prepare a report on the best mode of carrying the wishes of the Commissioners into effect; and on the plan recommended by him. A new edition was undertaken, which reached to the year 1391, and was comprehended in three volumes in six parts.

The Rolls of Parliament extending from the reign of Edward the First to the first year of the reign of Henry the Seventh are comprised in six volumes folio, and were published at the expense of the nation pursuant to the order of the House of Peers on the 9th of March 1767.[1] A general Index to the six volumes was published in the year 1832, after sixty-five years had been employed in its formation. There can be no doubt that these Rolls are a most valuable and authentic source of constitutional and parliamentary history; indeed, it is questionable whether any other nation in Europe possesses any materials for a history of their legislative assemblies at all comparable with these muniments.

In the same year 1767, pursuant to an address of the House of Lords, His Majesty gave directions for the publication of Domesday Book. It was not commenced until 1773, in consequence of the difficulty in determining whether it should be executed by moveable types or by engraving. As the president and council of

[1] Journals of the House of Peers, vol. xxxi. 509 and 514.

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the Society of Antiquaries, whose opinion had been requested by the Lords of the Treasury, had recommended that the work should be printed with the same abbreviations as occur in the original record, it became necessary to cast metal type especially for the work.[1] Until then no type expressing the abbreviations in ancient records had been used.

The editorship of the work was entrusted to Mr. Abraham Farley, who had been familiar with the original book for upwards of forty years. It was completed in two volumes large folio in the year 1783, and was ten years in passing through the press. Indexes to the two volumes were commenced in 1800 and finished in 1811. A volume containing a general Introduction and Indexes was afterwards published in 1816, as well as another volume of Additamenta, making in all four volumes.[2]

In 1825, on the 10th of June, a commission was issued for printing and publishing the documents of the State Paper Office. The Commissioners published eleven volumes in quarto of the correspondence of the reign of Henry the Eighth. They committed, however, a grave mistake in classifying the papers under subjects, and not adopting a chronological arrangement. They assign as the reason for this departure from a rule, absolutely necessary to be observed in historical matters, that if the papers had been published in one chronological series, letters on the same subject would frequently be placed at such a distance from each other, and so mixed with irrelevant matter as to perplex the

[1] The fac-simile type was projected by Mr. John Nichols and executed by Mr. Joseph Jackson; the whole of it was destroyed in the fire which consumed Mr. Nichols' printing office in February 1808.

[2] In 1833 an amplified Introduction to Domesday, with improved Indexes, was published under the direction of the Record Commissioners in two vols. 8vo., edited by Sir Henry Ellis.

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general reader. The following division was, therefore, agreed on, as best adapted for this reign :—

I. The correspondence between the King and Cardinal Wolsey.

II. That between the King and his other Ministers at home.

III. That between the Government of England and Ireland.

IV. That between the Government and the King's Representatives on the Scottish border.

V. That between the Government and the King's Representatives at Calais and its dependencies.

VI. That between the Court of England and Foreign Courts, each forming a separate subdivision.

VII. Miscellaneous.

So, instead of one chronological arrangement, they made no less than seven grand divisions, besides sub-divisions, each with its separate chronological arrangement; while every advantage contemplated by the Commissioners might easily have been secured by a common index. The arrangement was found so inconvenient, that the Commissioners were obliged to modify their plan and reduce it to five divisions.

The want of Calendars to the Public Records had long been a just cause of complaint, and though the various Record Commissions which were issued from 1800 to 1831 especially recommended the formation and publication of Calendars and Indexes to the public muniments, yet, strange as it may appear, the Commissioners never completed a single Calendar or Index to any of the Records. It is true they printed several imperfect Calendars which were found in some of the offices, but even those were not corrected, and abound with errors and imperfections.

The Master of the Rolls knew from experience that the Public Records were comparatively useless without Calendars, and pressed upon the Government the

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necessity of compiling catalogues of the diplomatic papers, in conformity with the recommendations made by two Select Committees of the House of Commons in 1800 and 1836.

It will be seen by the evidence of the most competent scholars and historians, taken before the Committee of 1836, that they considered this preliminary work as having a claim upon the attention of the Government beyond all others; and they expressly stated that such Calendars, if sufficiently comprehensive, would be of the greatest advantage to all subsequent historians. The proposition of the Master of the Rolls was readily assented to by the Lords of the Treasury, and experienced scholars have for seven years been engaged upon this important work. The result has been, that twenty volumes have been published and nine volumes are now in hand, of which a list will be found in the Appendix. The collection, when completed, will extend to the year 1688.

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I cannot conclude these remarks without claiming the attention of those who are interested in the history of this country to the materials existing for that purpose on the continent and in private libraries in England. Many manuscripts still remain to be examined and described. But access to these collections has always been a matter of difficulty, and not unfrequently of impossibility. There exists in this kingdom a vast mass of manuscripts, some the property of noblemen and gentlemen, others belonging to public societies, still unexplored, and the contents of which are, for practical purposes, wholly unknown. On the continent the difficulties in obtaining a knowledge of the historical manuscripts that exist are much greater and more numerous than in England. France alone possesses 110 libraries containing MSS.; Italy has 71; Spain 28; Belgium 18; Germany and Switzerland 21; Portugal 7; and Holland 4. With the exception of a few in Germany,

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none of these possess printed catalogues upon which any reliance can be placed. Some have no catalogues at all, some only of a portion of their stores; whilst of one of them, containing nearly 40,000 MSS., no catalogue is permitted to be made in obedience to the will of the founder, Cardinal Frederick Borromeo. The paucity of catalogues, and the inaccuracy and ignorance displayed in the formation of those that have been compiled, are not the only obstacles to a correct knowledge of the treasures of foreign archives. The archives themselves are under the control of the Ministers, and much caution and deference have to be used towards their custodians to obtain access. Nor can foreigners themselves be trusted for an account of the manuscripts they possess, or of their importance, when those manuscripts bear upon the History of England. However learned and able they may be, their estimates of manuscripts under their care are no criterion of the relative worth of the documents.

In France, for example, there are, as has been already stated, no fewer than 110[1] libraries containing manuscripts. Of these the Bibliothèque Imperial in Paris possesses a rich store relating to our history. These form a distinct department, but such catalogues as exist are regarded as the private property of the librarian, and are not produced to the public. Nor are these to be depended on; omissions and erroneous descriptions are endless, in addition to which many manuscripts of value are uncatalogued. Connected with British history there are no less than 595 works and collections. But these works are by no means all that the library contains, many remain still undescribed. Of some of these the following notices may prove not unacceptable to my readers.

In the Public Library of Poitiers there is a collection

[1] Of this number there are 30 Libraries in France, exclusive of the Imperial Library at Paris, which contain more than 500 manuscripts; one Library has as many as 5,000, and several beyond 1,000.

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of letters from Elizabeth, James I., and his minister Salisbury, with answers by Sully and others.

In the Imperial Library at Paris is Sir William Petty's Survey of Ireland, a vast work in two volumes, in large folio. It consists of maps divided into provinces, counties, and baronies, in which cities, towns, villages, parish churches, seats, farm houses, rivers, streams, hills, morasses, woods, roads, boundaries of counties, baronies, estates, and even the smallest patches of land are set down.[1]

The same library contains that remarkable work entitled, "Histoire Générale de la Grande Bretagne, "par Jehan de Waurin, Chevalier, Seigneur de Forestel, "fils batard de Robert de Waurin, Chevalier, Seigneur "de Waurin, Lilliers, et Malony, continuée jusqu'à la "Bataille d'Azincour, où se trouvait aussi le dit Jehan "de Waurin." This chronicle is full of beautiful illuminations, not less admirable for their design and colouring than valuable for the instruction they give in the arts and habits of those times. The contemporary portion of the work is copious, and the details of the battle of Azincourt are of the highest interest and authority.

The Chronicle of Henry of Marlborough, extending from the Incarnation to the year 1421, is not to be found in any library in the United Kingdom, except in two comparatively modern manuscripts; one in the Cottonian collection (Vitellius, E. v. 29), a transcript by Laurence Noel, and the other in Trinity College, Dublin (I. 115). An early copy of this Chronicle has long been a desideratum, and all our libraries have been searched for it in vain, but strange to relate, within these few days last past a contemporaneous manuscript, perhaps the author's autograph, has been discovered in a provincial library in France under an erroneous title.

[1] There are two volumes of a similar Survey in the Public Record Office.

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Another copy of the "Encomium Emmæ" has lately been discovered in France. It differs materially from Duchesne's text, which was taken from a manuscript lent to him by Sir Robert Cotton. That manuscript cannot now be found either in France or in England. The French manuscript omits much that is to be found in the printed text. These omissions affect those portions which throw discredit upon the accuracy of the work as it stands at present. Until a careful collation has been made of the printed text with the manuscript in question, we must suspend our judgment as to the value of the narrative printed in Duchesne.

The manuscript of William of Poitiers was also lent to Duchesne by Sir Robert Cotton, but its place of deposit is not now known.

The Gesta Stephani, also printed by Duchesne from a manuscript belonging to the archbishop of Laon, is no longer to be found in the library belonging to that cathedral.

The celebrated Chronicle of Aethelweard, printed by Savile in 1596 from a Cottonian MS., "vetustus et "pulcherrime scriptus," is not known to exist. It is supposed to have been the manuscript which was destroyed in the Cottonian fire in 1731. Another copy of the Chronicle probably exists in some collection abroad, which may be hereafter disinterred.

Giraldus Cambrensis is well known to those who are acquainted with English bibliography, to have written a treatise entitled "Invectionum Libellus," but no manuscript containing it was known until Dr. Greith discovered one in the Vatican Library, in the collection of Christina, Queen of Sweden.

In the Vatican Library, and in the same collection, there was a manuscript entitled "Anonymi Draco "Normannicus; versus continent historiam Mathildis "Imperatricis Francorum, Anglorum, et Normannorum." This curious and unique manuscript, which equally relates to the history of France and England during the twelfth

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century, is not now to be found in the Vatican. The French Government, through the medium of M. la Porte du Theil, made a fruitless search for it, and subsequently the Cardinal Dugnani informed Don Brial that the most careful search had been made for it by persons who were well acquainted with the library, but without any favourable result.

A life of Ethelwold, bishop of Winchester, by Aelfric [archbishop of Canterbury], has lately been discovered by Mr. Stevenson in a unique manuscript in the Imperial Library at Paris.

The same library likewise contains the Pontifical of Ecgbert, archbishop of York[1] [A.D. 732–766]. Other libraries are similarly rich in MS. treasures.

In the library at Utrecht there is a Psalter of the greatest value, executed in Anglo-Saxon times, and containing numerous illuminations,[2] which certainly was once in the Cottonian collection (Claudius, C. vii.)

In the Imperial Library at Paris there is a fine manuscript of the twelfth century, written in columns, containing a Latin text of the Psalms on the left hand, with an Anglo-Saxon version on the right.

To the Royal Library at Stockholm belongs the celebrated MS. known as the Codex Aureus. It contains an Anglo-Saxon inscription to the effect that the ealdorman Aelfred and Werburga his wife purchased the book from a heathen with their clean money, viz., pure gold, and they did so for God's love, their souls' health, and because they were unwilling that the holy book should continue any longer among the heathen. They gave it to Christchurch, for the praise, glory, and honour of God, and in thankfulness for His sufferings. They wish it to be used by the holy brotherhood daily performing divine worship there, on the condition that it be read every month for the

[1] Printed by the Surtees Society in 1853.

[2] Tracings of some of these drawings are to be found in the additional MS. (22,291), in the British Museum.

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health of the souls of Aelfred, Werburga, and Alhthryth, so long as it please God that baptism shall prevail in that place. Aelfred and Werburga pray and beseech in the name of Almighty God and of all saints that no one be so presumptuous as to give or alienate this holy book from Christchurch so long as baptism shall endure.

In the Bibliothèque des Ducs de Burgogne at Brussels are two ecclesiastical pieces entitled "Canones "editi sub Eadgaro Rege," and "Pœnitential Ecgberti, "Archiepiscopi Eboracensis, liber quartus," which vary considerably from the editions published by Lambard and Wilkins. The MS. was written at different times during the tenth or eleventh centuries.

In the same library is a "Glossarium Latino-Anglo-"Saxonicum," containing many words which do not elsewhere occur, and many orthographical variations interesting to the philologist. In this collection is a MS. of Aldhemus de Virginitate, with Anglo-Saxon glosses, written in the ninth or tenth centuries.

In the library of the cathedral church of Vercelli is a manuscript of the eleventh century, consisting of 135 quarto leaves, containing 21 homilies in Anglo-Saxon: the Legend of St. Andrew, in metre; the Fates of the Twelve Apostles, in metre; the latter part of a short poem containing Runes; the Departed Soul's Address to the Body, in metre;[1] a Metrical Fragment on a Moral and Religious subject; the Holy Rood, a Dream, in metre; a Tract of St. Isidore; the Invention of the Holy Cross, in metre;[2] and a fragment of the Anglo-Saxon version of Felix of Croyland's Life of St. Guthlac, as in MS. Cott. Vespas. D. xxi.

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[1] The first part of this poem is contained in the Exeter MS., though with considerable variations from the Vercelli MS.

[2] Probably a paraphrase of the homily "De Inventione Crucis," in MS. Bodl. See Wanley, 63.

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In the Imperial Library at Paris is a Pontificale of the church of Sherburn, written in the tenth century, containing ample forms for various episcopal ceremonies in Latin, and two Anglo-Saxon Homilies on the dedication of a church.

In the monastery of St. Gall in Switzerland are several MSS. written by Irish monks, as well as Latin MSS. with glosses in the Irish language.

In the national archives in France, as well as those of other states, there exist counterparts of treaties which have issued from this country. During the period anterior to the regular enrolments of the English Chancery we are indebted to chronicles and other fortuitous sources for some of the few political instruments that are known, while perhaps the treaties themselves are extant abroad.

The foregoing remarks will be sufficient to show that the libraries on the continent contain many works—some of them unique—connected with our history and literature, written by Irish and Anglo-Saxon scribes, which are unknown to English students in general.

It is by no means difficult to account for these things. Many Irish ecclesiastics left their country for the purpose of planting Christianity among the tribes that occupied the middle and western parts of Europe, and some of the most ancient monasteries in those regions owe their origin to Irish monks. The intercourse which prevailed, both here and on the continent during the middle ages, among the various monastic orders, the restless activity which pervaded the whole body, and the frequency with which they visited and entertained each other, naturally lead us to infer that under such circumstances a large interchange of literary wealth must have taken place. As we find in England manuscripts of the highest value to the literature of foreign countries, so may we expect to discover in the libraries of our neighbours materials equally

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important for our own history. It, therefore, seems incumbent that some steps should be taken to ascertain what foreign libraries contain historical materials relating to ourselves, in the same manner as other nations have for a long time, and at considerable expense, prosecuted researches, and made transcripts of documents in our own libraries and archives.

As early as the year 1763 [1] the French Government, availing itself of the peace between France and Great Britain, sent M. de Brequigny into England, with a staff of seven assistants, for the purpose of taking copies of all papers and documents relating to the history of France that had been deposited in the Tower of London. This work occupied several years. The result was a most valuable and interesting collection (filling 150 volumes) of documents relating to the provinces of France during the period they were under English domination.[2]

The French Revolution suspended these researches in England.[3] Some years ago, however, the study of the sources of history was revived, and the Government found it expedient to encourage and foster it. During

[1] The authors of the "Nouveau "Traité de Diplomatique" (i. 102), state that MM. Esnault and Leprevost were sent into England as early as the year 1674 by Louis XIV. to copy such documents as His Majesty required; but M. Jules Delpit (Documents Français en Angleterre, tom. i. p. xi. Introduction) produces proof that the object of this mission was to search for documents which might be useful to the Commander and Knights of the Order of St. Lazarus of Jerusalem.

[2] M. de Bréquigny published the result of researches in England relative to the history of France in the 37th vol. of the "Mémoires de "l'Académie Royale des Inscrip- "tions et Belles Lettres," p. 528.

[3] In 1776 M. La Porte du Thiel was sent into Italy to search for historical monuments illustrative of the history of France, and returned with about 18,000 pieces, shedding light on European history during the 13th and 14th centuries. Mabillon was also sent by the French Government in 1680 on a literary tour in Lorraine. In 1682 he went into Burgundy, Normandy, and Italy. In 1685 to Germany; in 1698 to Tours and Angers; and in 1701 to Clairvaux, to collect materials illustrative of the historical literature of France.

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the period that M. Guizot was the minister of Public Instruction, he drew the attention of his sovereign to this subject. He pointed out that for some years past men of great research, great learning, and unflinching industry had turned their attention to the subject; some had penetrated into the vast depository of the Royal archives; others into the collection of manuscripts in the Royal Library, and many into the libraries and archives of the provinces. Scarcely a day passed without some one, anxious for the progress of science and the literary glory of France, expressing regret that the labour and expense of exploring the mines of literary wealth with which France abounded should be left to private enterprise. He showed that notwithstanding the exertions of the "Académie Royale des Inscriptions et "Belles Lettres," founded in 1663, and "La Société de l'Histoire de France," established in the year 1833, the results of their labours were but partial and their publications limited. He urged that the Government alone had the power to accomplish the grand work of a general publication of the most important materials for the history of the country; and that every day of delay rendered the task more difficult to be accomplished. He, moreover, pointed out the sources which ought to be investigated, and in what manner the great work ought to be undertaken. The King of France was favourable to the scheme, and the sum of 5,000*l.* a year was unhesitatingly devoted to its fulfilment; agents were despatched into the various kingdoms to collect materials; and the results of their several labours were printed. Gentlemen of well-known learning were sent to England, Brussels, Rome, Spain, and into the various departments of France, to search their libraries and archives.

M. Francisque Michel[1] was despatched to England

[1] The object of his mission was to explore our *libraries* rather than our *archives*. During a residence of three years he transcribed a

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to examine the manuscripts in the British Museum, in Oxford, and Cambridge, and to take notes of or transcribe whatever appeared important for the history or the ancient literature of France of which copies did not exist in that kingdom.

On the return of M. Michel to Paris, the French Government sent to England M. A. Teulet, specially charged to make researches in our libraries. The results of his labours have not been made public.

M. Jules Delpit was also dispatched to search the muniments in Guildhall for matters relating to the principal communes of France, and for documents which might be valuable for the history and national literature of that empire. He has published an interesting account of his labours in England.[1]

Germany was already busy in the same field of literature. Dr. Pertz, in prosecution of his great national work, a complete collection of the sources of German history, set out on his literary journey into Italy for the purpose of collecting notices of manuscripts in Nov. 1821, and remained there till August 1823. His report on this journey forms a volume of more than 800 pages.[2]

Between the 15th October 1826 and the 3rd of November 1827, he visited the libraries of Paris and Brussels, those of the British Museum, Lambeth, Cambridge, Oxford, Middle Hill, Durham, and Stowe. In 1833 he confined his researches to Germany, and in

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large number of MSS. which he found in the principal libraries in England and Scotland. He published a detailed account of his labours in two reports, addressed successively to the Ministers of Public Instruction in 1834 and 1837, which form part of the collection of "Documents inédits sur l'Histoire de France."

[1] Collection générale des Documents Français qui se trouvent en Angleterre, recueillies et publiés par Jules Delpit. Paris, 1847. 4to.

[2] A work of this kind seems absolutely necessary for England; a similar one was commenced, though not finished, in France, under the title of "Table Chronologique des "Diplomes," by Brequigny.

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1835 he visited the libraries in the Netherlands. In 1837, Savoy and Switzerland were searched.

In 1836, Dr. Lappenberg visited England and Ireland for materials for a history of the Hanse Towns.

Between the years 1836 and 1839, Dr. Waitz, the coadjutor of Dr. Pertz, visited Copenhagen, Montpellier, Avignon, Lyons, Dijon, Troyes, Chalons, Paris, Luxemburg, Treves, &c.

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Notwithstanding the liberality of the Government in accepting the plans of the Master of the Rolls, something yet remains to complete the great work so desirable to be accomplished. Many of the possessors of valuable but hitherto unavailable manuscripts are disposed, had they the necessary means, to make the contents of their libraries known to the world. Their stores of literary wealth can be made of use only under the auspices and through the instrumentality of the Government. If an unpaid Commission were formed for the purpose of ascertaining the contents of libraries belonging to noblemen and gentlemen, as well as to public societies; power might be given to the Commissioners to issue circular letters, and call public attention to the expediency of collecting materials illustrative of British history, inviting noblemen, gentlemen, and corporate bodies—lay as well as ecclesiastical—to assist in this desirable object. Upon the expression of a willingness to allow the contents of any collection to be made public, it might be left to the Commissioners to employ competent persons to form catalogues and reports. The persons to whose courtesy the public would thus be indebted should be put to no expense whatever. It need scarcely be remarked that everything like legal documents, title-deeds, and papers relating to private and family matters, would be excluded. Until the contents of these private and semi-private collections

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are ascertained, it will be impossible to compile a correct catalogue of historical documents.[1]

If the Government would place a small annual sum at the disposal of these Commissioners, additional agents might also be sent into France, Italy, and Germany, and a certain number employed in England for the purpose of ascertaining what manuscripts are to be found in public and private libraries relating to British literature generally. No private individual, however great his zeal, could be expected to carry on these investigations at his own expense; and indeed, were one so inclined, a wealthy and proud country like England should scruple to accept such services. Time, labour, and money would be required for the purpose. The scheme to be successful must be worked by the Government, in order to carry weight with and gain the assistance of foreign powers in the undertaking.

M. Guizot, in urging a similar undertaking on his Government, justly remarks: "Au Gouvernement seul il "appartient, selon moi, de pouvoir accomplir le grand "travail d'une publication générale de tous les maté-"riaux importants et encore inédits sur l'histoire de

[1] A single instance will be sufficient to show how needful it is that the contents of private libraries in this kingdom, so far as historical manuscripts are concerned, should be made public. The Chronicle of John de Oxenedes was selected by the Master of the Rolls for publication among the Chronicles and Memorials of Great Britain. One of the reasons for selecting that work was its being unique. In the same manuscript with that Chronicle was a mutilated fragment of a Chronicle of St. Benet Holme, the monastery with which John de Oxenedes was connected. This fragment, almost unintelligible from its incomplete ness, was printed in the same volume as an appendix, in the hope that it might lead to the discovery of any other copy of it that might exist. It had the desired effect; a volume was discovered in the collection of his Grace the Duke of Newcastle, containing both the Chronicles in a perfect state. It has consequently been considered expedient to print the complete Chronicle of St. Benet Holme as another appendix to the volume. The Newcastle manuscript also contains some important paragraphs which do not occur in the manuscript in the British Museum.

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" notre patrie. Le Gouvernement seul possède les res-
" sources de tout genre qu'exige cette vaste entreprise.
" Je ne parle même pas des moyens de subvenir aux
" dépenses qu'elle doit entraîner; mais, comme gardien
" et dépositaire de ces legs précieux des siècles passés,
" le Gouvernement peut enricher une telle publication
" d'une foule d'éclaircissements que de simples par-
" ticuliers tenteraient en vain d'obtenir. C'est là une
" œuvre toute libérale, et digne de la bienveillance de
" votre Majesté pour la propagation de l'instruction
" publique et la diffusion des lumières."

In the course of these pages I have had occasion to speak of the exertions made by foreign Governments to supply the world with the contents of their public muniments and their historical annals. It would argue a want of candour and indeed of justice on my part were I to close these pages without expressing my sincere appreciation of the earnest efforts that have been made by the Government of my own country in the same direction. For the various noble works undertaken by the nation, in the present century, for the promotion of historical literature, my readers must admit that England has good reason to be proud of those among its ministers to whom it is indebted for publications of such great value and importance.

Under the late Record Commissions, the country liberally devoted about 500,000*l.* to the classification and arrangement of its muniments and the publication of the national archives, and, under the superintendence of the present Master of the Rolls, it has granted 4,500*l.* yearly for the publication of Calendars of State Papers and of our Domestic Annals. Connected with both undertakings, and a Record Officer of 43 years' experience, I can bear testimony to the fact that no proposition for advancing the cause of English History has been submitted to the Government which has not received the most patient consideration, and, whenever important and practicable, its cordial co-operation and support.

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Every one who has either written or edited a book must have been deeply indebted during its progress to the courteous assistance of friends, and must have felt it a pleasing task to acknowledge his obligations. For myself I owe thanks to many.

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*** The remaining portion of the "Descriptive Catalogue," from the Norman Invasion to the end of the reign of Henry VII., is prepared for press, and will be printed as soon as possible.

T. DUFFUS HARDY.

Rolls House, 30th June 1862.

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A CATALOGUE

OF THE

MATERIALS FOR THE HISTORY OF BRITAIN.

THE materials for the History of Britain, anterior to the writings of Beda and those attributed to Gildas and Nennius, are to be gleaned solely from the Greek, Roman, and Byzantine authors, and from Inscriptions* and Coins.†

In reference to such materials, it will be sufficient for the purpose of this work to name the volumes where the passages in question are to be found; mention being also made of the pages of the "Monumenta Historica Britannica," where the passages are set forth at length.

For the convenience of those who may not possess the "Monumenta," the editions of the authors cited are here given.

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* In the "Monumenta Historica Britannica" pp. cvi.–cxx. will be found a collection of such Inscriptions as bear upon the general history of this island.

† Of the British Coins antecedent to the Roman Invasion, a plate of about 53 types is given in the "Monumenta." Those who are interested in this branch of our history, may consult with advantage Mr. Beale Poste's work on "Celtic Inscriptions on Gaulish and British Coins." Engravings of Roman Coins relating to Britain may be seen in the "Monumenta Historica Britannica."

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EXCERPTA DE BRITANNIA,*

Ex Scriptoribus Græcis atque Latinis.

Authors who wrote before the Birth of Christ.

(Names and passages included in brackets are either wholly or in part omitted in the *Mon. Hist. Britannica.*)

A.C. 516. [ONOMACRITUS.† — Onomacriti Argonautica: vv. 1163–7, 1187–8. Ed. Lipsiæ, 1764.] Preface to Monumenta Historica Britannica, p. 49.

A.C. 445. HERODOTUS.—Herodoti Historia: lib. iii. sect. 115. Ed. Schweighæuseri, Argentorati, 1796. Mon. Hist. Brit. p. i.

A.C. 345. ARISTOTLE.—Aristoteles de Mundo:‡ c. iii. Ed. Kappii, Altenb., 1792.— De Republicâ: lib. ii. c. 9. Ed. Oxonii, 1810. Mon. Hist. Brit. pp. i., lxxxvii.

A.C. 330. [HECATÆUS§ OF ABDERA. — Hecatæus apud Diod. Sic. ii. 47. *q. v.* Cf. etiam Schol. in Apollonium Rhodium, ii. 675.]

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* Allusions to Cassiterides and Thule are included under this head.

† It is very doubtful whether these passages in reality bear any reference to Britain. The Greek poem on the Argonautic Expedition, formerly included among the Orphica, or works ascribed to Orpheus, is now generally attributed to Onomacritus, who was probably contemporary with the Pisistratidæ.

‡ This treatise is now generally acknowledged to be spurious. By some it has been attributed to Chrysippus, and by others to Posidonius; while some writers have asserted that it is a Greek version of a Latin work by Apuleius.

§ This passage of Hecatæus was excluded by the Editor of the "Monumenta Historica Britannica" from the classical excerpts therein contained, in the full persuasion that it had no relation to Britain; but as several learned men, who have given much attention to the subject of the Druidical worship in this country, are of opinion that the passage in question has reference to Stonehenge, or some other locality in the British islands, it has been deemed advisable to print it at the end of this Notice of the "Excerpta de Britannia;" the Right Honourable Sir John Romilly, Master of the Rolls, having obligingly supplied the passage. It may be as well also to state that it was, until the present century, attributed to Hecatæus of Miletus, who wrote a work on Geography, and died about the year 490 A.C.; but now, in accordance with the opinions of Bishop Kaye and Dindorf, it is assigned to Hecatæus of Abdera, who wrote, among other works, a History of the Hyperboreans. He was contemporary with Alexander the Great, and accompanied him as far as Syria in his Asiatic expedition.

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A.C. 160. POLYBIUS.—Polybii Historia: lib. iii. c. 57. Ed. Schweighæuser, Lipsiæ, 1789. Mon. Hist. Brit. p. i.

A.C. 55. CICERO.—Marci Tullii Ciceronis Epistolæ ad Familiares: Ad Trebatium: lib. vii. ep. 6, ep. 7, ep. 8, ep. 10, ep. 11, ep. 14, ep. 16, ep. 17.—Ad Atticum: lib. iv. ep. 15, ep. 16, ep. 17.—Ad Quintum Fratrem: lib. ii. ep. 15, ep. 16; lib. iii. ep. 1.—De Naturâ Deorum: lib. ii. c. 34; lib. iii. c. 10. Ed. Oliveti, Paris., 1742. Mon. Hist. Brit. pp. lxxxvii., lxxxviii.

A.C. 51. LUCRETIUS.—Titus Lucretius Carus de Rerum Naturâ: lib. vi. v. 1104. Ed. Havercampi, Lugd. Batav., 1725. Mon. Hist. Brit. p. lxxxviii.

A.C. 49. CATULLUS.—Caii Valerii Catulli Carmina: carm. xi. Ad Furium et Aurelium; carm. xxix. In Cæsarem; carm. xlv. De Acme et Septimio. Ed. Doering, Lipsiæ, 1788. Mon. Hist. Brit. p. lxxxviii.

A.C. 44. CÆSAR.—Caius Julius Cæsar de Bello Gallico: lib. ii cc. 4, 14; lib. iii. cc. 8, 9; lib. iv. cc. 20–38; lib. v. cc. 1–23; lib. vi. cc. 13–20; lib. vii. cc. 75, 76.—De Bello Civili: lib. i. c. 54. Ed. Oudendorpii, Lugd. Batav., 1737. Mon. Hist. Brit. pp. xxvii.–xxxiv., lxxxvii.

A.C. 44. DIODORUS SICULUS.—Diodori Siculi Bibliotheca Historica: lib. i. c. 4; [lib. ii. c. 47.];* lib. iii. c. 38; lib. v. cc. 21, 22, 31, 32, 38. Ed. Dindorfii, Lipsiæ, 1828. Mon. Hist. Brit. pp. i., ii., iii., ciii.†

A.C. 30. STRABO.—Strabonis Geographia: tom. 1. lib. i. p. 92; lib. ii. pp. 107, 110, 130, 142, 153, 156, 159, 167, 168; lib. iii. pp. 197, 239; lib. iv. pp. 261, 263, 268, 269, 271, 275, 277, 278. Ed. Falconeri, Oxon., 1807. Mon. Hist. Brit. pp. iii.—vii., xc., civ.†

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* See "Hecatæus of Abdera," in the preceding page.

† In reference solely to the Druidic worship of the Gauls.

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A.C. 19. VIRGIL.—Publii Virgilii Maronis Eclogæ: i. e. v. 65.—Georgica: lib. i. v. 30; lib. iii. v. 24. Ed. Burmanni, Amstelod., 1746. Mon. Hist. Brit. p. lxxxviii.

A.C. 18. TIBULLUS.—Albii Tibulli Carmina: lib. iv., carm. i. v. 147. Ed. Vulpii, Pataviæ, 1749. Mon. Hist. Brit. p. lxxxix.

A.C. 10. CORVINUS.—Messala Corvinus de Progenie Augusti: c. 35. Ed. Havercampi, Lugd. Batav., 1729. Mon. Hist. Brit. p. xxxiv.

A.C. 10. PROPERTIUS.—Sexti Aurelii Propertii Carmina: lib. ii. el. 1. v. 73; el. 18, v. 23; el. 27. v. 5; lib. iv. el. 3. v. 7. Ed. Vulpii, Pataviæ, 1755. Mon. Hist. Brit. p. lxxxix.

A.C. 8. HORACE.—Quinti Horatii Flacci Carmina: lib. i. od. 21, v. 13; od. 35, v. 30; lib. iii. od. 4, v. 33; od. 5, v. 3; lib. iv. od. 14, v. 48.—Epodon Liber: od. 7, v. 7. Ed. Zeunii, Lond., 1796. Mon. Hist. Brit. pp. lxxxviii., lxxxix.

A.C. 6. GRATIUS FALISCUS.—Gratii Falisci Cynegeticon: lib. v. v. 174. Ed. Burmanni, Lugd. Batav., 1731. Mon. Hist. Brit. p. lxxxix.

Authors who wrote after the Birth of Christ.

A.D. 17. OVID.—Publii Ovidii Nasonis Amores: lib. ii. el. xvi. v. 37.—Metamorphoses: lib. xv. v. 752. Ed. Burmanni, Amstelod., 1727. Mon. Hist. Brit. p. lxxxix.

A.D. 30. PATERCULUS.—Velleii Paterculi Historia Romana: lib. ii. cc. 46, 47. Ed. Burmanni, Roterodami, 1756. Mon. Hist. Brit. p. xxxv.

A.D. 30. VALERIUS MAXIMUS.—Valerii Maximi Dicta Memorabilia: lib. iii. cc. 2, 23. Ed. Kappii, Lipsiæ, 1782. Mon. Hist. Brit. p. xxxiv.

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A.D. 45. POMPONIUS MELA.—Pomponius Mela de Situ Orbis: lib. i. c. 3; lib. ii. c. 6. lib.; iii. cc. 2, 6. Ed. Gronovii. Lugd. Batav., 1748. Mon. Hist. Brit. pp. vii., civ.*

A.D. 64. DIOSCORIDES.—Dioscorides de Medicâ Materiâ: lib. ii. c. 110. Ed. Saraceni, Francof., 1598. Mon. Hist. Brit. p. xc.

A.D. 65. SENECA.—Lucii Annæi Senecæ Ludus de Morte Claudii Cæsaris: cc. 3, 8, 12. Ed. Ruhkopf., Lipsiæ, 1808, —Tragœdiæ: Octavia:—Act. i. vv. 26, 38.—De Consolatione ad Polybium: c. 32.—De Consolatione ad Marciam: c. 14. Ed. Schröederi, Delphis., 1728. Mon. Hist. Brit. p. xc.

A.D. 65. LUCAN.—Marci Annæi Lucani Pharsalia: lib. i. vv. 356, 447; † lib. ii. v. 571; lib. iii. v. 76; lib. iv. v. 130: lib. vi. v. 67. Ed. Burmanni, Lugd. Batav., 1740. Mon. Hist. Brit. pp. xc. xci.

A.D. 68. SILIUS ITALICUS.—Silii Italici Bellum Punicum: lib. iii. v. 596; lib. xvii. v. 414. Ed. Drakenborchii, Traject. ad Rhenum, 1717. Mon. Hist. Brit. p. xci.

A.D. 70. VALERIUS FLACCUS.—Valerii Flacci Argonautica: lib. i. v. 7. Ed. Burmanni, Lugd. Batav., 1724. Mon. Hist. Brit. p. xci.

A.D. 70. JOSEPHUS.—Flavius Josephus de Bello Judaico: lib. ii. c. 16; lib. iii. c. 1; lib. vi. c. 6; lib. vii. c. 4. Ed. Hudsoni, Oxon., 1720. Mon. Hist. Brit. p. xxxv.

A.D 79. PLINY.—Caii Plinii Secundi Historia Naturalis: lib. ii. ss. 77, 99; lib. iii. s. 20; lib. iv. ss. 30, 33, 36; lib. vi. s. 39;] lib. vii. s. 57; lib. ix. ss. 57, 79; lib. x. s. 29; lib. xv. s. 30; lib. xvi. ss. 76, 95; lib. xvii. s. 4; lib. xxii. s. 2; lib. xxiv. ss. 62, 63; lib. xxv. ss. 6, 55; lib. xxvii. s. 1; lib. xxix. s. 12; lib. xxx. ss. 3, 4; lib. xxxii. s. 21; lib. xxxiii. ss. 6, 16; lib. xxxiv. s. 49; lib. xxxvii. s. 11. Ed. Harduini, Paris., 1723. Mon. Hist. Brit. pp. viii., ix., xci., civ.,* cv.*

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* In reference solely to the Druidic worship of the Gauls.

† In reference solely to the Druidic worship of the Northern nations.

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A.D. 80. SOLINUS.—Caii Julii Solini Polyhistoria: cc. 22, 23, 53. Ed. Salmasii, Traject. ad Rhenum, 1689. Mon. Hist. Brit. pp. ix., x.

A.D. 80. TACITUS.—Caii Cornelii Taciti Historiæ: lib. i. cc. 2, 6—9, 52, 59, 60, 61, 70; lib. ii. cc. 11, 27, 31, 32, 37, 57, 65, 66, 86, 97, 100; lib. iii. cc. 1, 2, 15, 22, 41, 44, 45; lib. iv. cc. 12, 15, 68, 76, 79; lib. v. c. 16.—Liber de Moribus Germanorum: cc. 39, 40, 45.—De Vitâ Agricolæ: cc. 5, 7–40.—Annales: lib. ii. c. 24; lib. xi. c. 3; lib. xii. cc. 31–40; lib. xiii. c. 32; lib. xiv. cc. 29–39; lib. xvi. c. 15. Ed. Brotierii, Parisiis, 1771.—Dialogus de Oratoribus: c. 17. Ed. Ernesti, Lipsiæ, 1772. Mon. Hist. Brit. pp. xxxvi.-xlviii, xci.

A.D. 83. FRONTINUS.—Sexti Julii Frontini Stratagemata: lib. ii. c. xiii. s. xi. Ed. Variorum, Lugd. Batav., 1779. Mon. Hist. Brit. p. xci.

A.D. 90. QUINCTILIAN.—Marcus Fabius Quinctilianus de Institutione Oratoris: lib. vii. c. 4. Ed. Burmanni, Lugd. Batav., 1720. Mon. Hist. Brit. p. xcii.

A.D. 90. JUVENAL.—Decimi Junii Juvenalis Satyræ: sat. ii. v. 159; sat. iv. vv. 126, 140; sat. x. v. 13; sat. xiv. v. 196; sat. xv. vv. 111, 124. Ed. Ruperti, Lipsiæ, 1801. Mon. Hist. Brit. p. xci.

A.D. 90. MARTIAL.—Marci Valerii Martialis Epigrammata: lib. iv. epig. 55; lib. x. epig. 44; lib. xi. epig. 4, 22, 54; lib. xii. epig. 8; lib. xiv. epig. 99.—Liber de Spectaculis: epig. 7. In usum Delphini, Amstelod., 1701. Mon. Hist. Brit. pp. xci., xcii.*

A.D. 96. STATIUS.—Publii Papinii Statii Sylvæ: lib. v. 2. vv. 54, 140. Ed. Marklandi, London., 1728. Mon. Hist. Brit. p. xcii.

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* It is not unworthy of remark, that Addison, in his *Dialogue on Medals*, translates a passage in Epig. 72, x., "Pictorum sola basiate regum"—

"Or on the ground all prostrate fling
"Some *Pict*, before his barbarous king;"

the fact being that the Picts were in all probability unheard of at Rome till long after Martial's day. The word "*pictorum*" no doubt bears reference to the embroidered robes of the Parthian kings.

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A.D. 100. CLEMENS ROMANUS. — Clementis Romani Epistolæ: epistola prima, ad Corinthios, cap. 5. Ed. Wottoni, Cantab., 1718. Mon. Hist. Brit. p. xcii.

A.D. 116. (circa). FLORUS.—Lucii Annæi Flori Epitome Rerum Romanarum: lib. iii. cc. 10, 12; lib. iv. c. 2. Ed. Dukeri, Lugd. Batav., 1744. Mon. Hist. Brit. pp. xlviii., xlix.

——— Huic Floro tribuitur etiam Livii Epitome: lib. cv. Ed. Hearnii, Oxonii, 1708. Mon. Hist. Brit. p. xlix.

A.D. 130. (circa). SUETONIUS.—Caii Suetonii Tranquilli de XII. Cæsaribus: lib. i., de Caio Julio Cæsare, cc. 25, 46, 47, 58; lib. iv., de Caio Cæsare Caligula, cc. 19, 43, 44, 46; lib. v., de Claudio Cæsare, cc. 17, 21, 25, 27, 28; lib. vi., de Nerone Cæsare, cc. 18, 39, 40; lib. vii., de Sergio Galbâ, c. 7; lib. ix., de Aulo Vitellio, c. 2; lib. x., de Tito Flavio Vespasiano, c. 4; lib. xi., de Tito Flavio Vespasiano, c. 4; lib. xii., de Flavio Domitiano, c. 10. Ed. Wolfii, Lipsiæ, 1802. Mon. Hist. Brit. pp. xlix., l., cv.*

A.D. 109. PLUTARCH. — Plutarchi Vitarum Parallelæ: Vita Julii Cæsaris, ss. 16, 23. Ed. Coraye, Parisiis, 1809.—De Defectu Oraculorum Liber: cc. 2, 18.—De Placitis Philosophorum: lib. v. c. 30. Ed. Wyttenbachii, Oxon., 1795. Mon. Hist. Brit. pp. xlviii., xcii.

A.D. 120. PTOLEMY.—Claudii Ptolemæi Geographia: lib. i. cc. 7, 11, 15; lib. ii. cc. 1, 2, 3; lib. vii. c. 5; lib. viii. c. 2. Ed. Bertii, Lugd. Batav., 1618.—Syntaxis Mathematica. Ed. Halmæ, Paris., 1813. tom. i. p. 85.—De Judiciis Astrologicis Tetrabiblion: lib. ii. c. 3. Ed. Norimbergæ, 1535. Mon. Hist. Brit. pp. x–xvi., xciii.

A.D. 138. APOLLONIUS DYSCOLUS. — Apollonii Dyscoli Alexandrini Historica Commenta: c. xv. Ed. Lugd. Batav., 1620. Mon. Hist. Brit. p. xciii.

A.D. 140. APPIAN. — Appiani Alexandrini Romanæ Historiæ: Præfat., ss. 1, 5; lib. iv. ss. 5, 19; lib. vi. s. 1.—De Bellis

* In reference solely to the Druidic worship of the Gauls.

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Civilibus: lib. ii. ss. 17, 150. Ed. Schweighæuseri, Lipsiæ, 1785. Mon. Hist. Brit. pp. l., xciii.

A.D. 140. OPPIAN.—Oppiani Cynegetica: lib. i. v. 468. Ed. De Ballu, Argentorat., 1786. Mon. Hist. Brit. p. xciii.

A.D. 140. PAUSANIAS.—Pausaniæ Græciæ Descriptio: lib. i. c. 33; lib. viii. c. 43. Ed. Facii, Lipsiæ, 1794. Mon. Hist. Brit. p. l.

A.D. 160. ARISTIDES.—Ælii Aristidis Adrianensis Oratio Ægyptiaca. Ed. Jebbii, Oxon., 1732, tom. ii. p. 355. Mon. Hist. Brit. p. xciii.

A.D. 180. THEOPHILUS ANTIOCHENUS.—Theophilus Antiochenus de Fide Christianorum: lib. ii. c. 46. Ed. Wolfii, Hamburg., 1724. Mon. Hist. Brit. p. xciii.

A.D. 180. POLYÆNUS.—Polyæni Stratagemata: lib. viii. c. 23, s. 5. Ed. Mursinnæ, Berolini, 1756. Mon. Hist. Brit. p. l.

A.D. 190. ATHENÆUS.—Athenæi Deipnosophistæ: lib. vi. c. 21. Ed. Schweighæuseri, Argentorat., 1802. Mon. Hist. Brit. p. xciv.

A.D. 200. HEGESIPPUS.—Hegesippus de Bello Judaico: lib. ii. c. 9; lib. iii. c. 1; lib. v. c. 15. Ed. Coloniæ, 1559. Mon. Hist. Brit. p. xxxv.

Of uncertain date, but probably belonging to the end of the second century.

DIONYSIUS PERIEGETA.—Dionysii Orbis Periegesis: vv. 283, 561. Apud Hudsoni Geographos Minores, Oxon., 1712; tom. iv. Mon. Hist. Brit. p. xvi.

SPARTIANUS.—Ælius Spartianus de Adriano: cc. 5, 11, 12, 16.—De Didio Juliano, c. 5.—De Severo, cc. 6, 18, 19, 22, 23, 24. Apud Historiæ Augustæ Scriptores, Lugd. Batav., 1671. Mon. Hist. Brit. pp. lxiv., lxv.

THE SIBYLLINE ORACLES.—Sibyllæ Oracula: lib. v. Ed. Servati, Amstelod., 1689, p. 581. Mon. Hist. Brit. p. xciv.

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A.D. 206. CLEMENS ALEXANDRINUS. — Clementis Alexandrini Stromata · lib. vii. Ed. Potteri, Oxon., 1715. Mon. Hist. Brit. p. xciv.

A.D. 208. TERTULLIAN.—Tertullianus adversus Judæos: c. 7. —De Habitu Muliebri: c. 6. Ed. Oberthur., Wirceburgi, 1780. Mon. Hist. Brit. p. xciv.

A.D. 210. MINUCIUS FELIX.—Minucii Felicis Octavius: s. 18. Ed. Davisii, Cantab., 1712. Mon. Hist. Brit. p. xciv.

A.D. 220. ÆLIAN.—Ælianus de Naturâ Animalium: lib. xv. c. 8. Ed. Gronovii, Lond., 1744. Mon. Hist. Brit. p. xciv.

A.D. 230. ORIGEN.—Origenis Commentarium in Matthæum: tom. ii. pp. 448, 450.—In Ezechiel Homilia 4: (vertente Hieronymo), tom. iii. p. 370.—In Matthæum Commentarium: ib. p. 858.—In Lucam Homilia 6: (vertente Hieronymo), ib. p. 939. Ed. Delarue, Paris., 1740. Mon Hist. Brit. p. xciv.

A.D. 230. DION CASSIUS.—Cassii Dionis Cocceiani Historia Romana: lib. xxxix. sect. 50, 51–53; lib. xl. sect. 1–4; lib. xli. sect. 30, 32, 34; lib. xliv. sect. 42, 43, 49; lib. xlix. sect. 38; lib. l. sect. 24; lib. liii. sect. 7, 12, 22, 25; lib. lv. sect. 23; lib. lix. sect. 21, 25; lib. lx. sect. 19–23, 30. Ed. Reimari, Hamburg., 1750. Mon. Hist. Brit. pp. li.–lv.

JOANNIS XIPHILINI* EPITOME DIONIS CASSII: lib. xlii. ss. 1–4; lxv. s. 8; lib. lxvi. s. 20; lib. lxix. s. 13; lib. lxxii. ss. 8, 9; lib. lxxiii. ss. 4, 14, 15; lib. lxxv. s. 5; lib. lxxvi. ss. 10, 11, 12–16; lib. lxxvii. s. 1. Ed. Reimari, Hamburg., 1752. Mon. Hist. Brit. pp. lv.–lxii.

DIONE Excerpta xc. Angeli Mai Scriptorum Veterum Nova Collectio: tom. ii. pp. 208–224. Romæ, 1827. Mon. Hist. Brit. pp. xciv., xcv.

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* This Epitomizer of Dion Cassius lived in the eleventh century.

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A.D. 238. HERODIAN.—Herodiani Historia: lib. ii. cc. 48, 49; lib. iii. cc. 16, 18, 19, 20–24, 46–51. Ed. Irmischi, Lipsiæ, 1789. Mon. Hist. Brit. pp. lxii–lxiv.

A.D. 280. NEMESIANUS.—Marci Aurelii Olympii Nemesiani Cynegeticon: vv. 69, 123. Ed. Burmanni, Lugd. Batav., 1731. Mon. Hist. Brit. p. xcv.

Ab. A.D. 292 ad A.D. 388. PANEGYRICI VETERES.—Ed. De la Baume, Paris., 1676: Ed. Arntzenii, Traject. ad Rhenum, 1790. Mon. Hist. Brit. pp. lxvi.–lxx.

AGATHAMERUS.—Agathameri Geographia: lib. ii. cc. 4, 8, 14. Apud Hudsoni Geographos Minores, Oxonii, 1698–1712. Mon. Hist. Brit. p. xviii.

MARCIANUS HERACLEOTA.—Marciani Heracleotæ Periplus: lib. i. Apud Hudsoni Geographos Minores, Oxonii, 1698–1712; tom. i. pp. 2, 9, 35, 48, 49, 57. Mon. Hist. Brit. pp. xvii., xviii.

A.D. 300. CAPITOLINUS.—Julius Capitolinus de Antonio Pio: c. 5.—De Marco Antonino Philosopho: cc. 8, 22.—De Pertinace: cc. 2, 3, 4.—De Clodio Albino, cc. 13, 14.—De Gordiano, c. 3. Apud Historiæ Augustæ Scriptores, Lugd. Batav., 1671. Mon. Hist. Brit. p. lxv.

A.D. 300. LAMPRIDIUS.—Ælius Lampridius de Commodo Antonino: cc. 6, 8, 13.—De Alexandro Severo, c. 59. Apud Historiæ Augustæ Scriptores, Lugd. Batav., 1671. Mon. Hist. Brit. p. lxvi.

A.D. 300. VOPISCUS.—Flavius Vopiscus Syracusius de Floriano: c. 2.—De Probo: c. 18.—De Bonoso: c. 14.—De Carino: c. 1. Apud Historiæ Augustæ Scriptores, Lugd. Batav., 1671. Mon. Hist. Brit. p. lxvi.

A.D. 310 (circa). LUCIUS AMPELIUS.—Lucii Ampelii Liber Memorialis: cc. 6, 18, 47. Ed. Dukeri, Lugd. Batav., 1744. Mon. Hist. Brit. p. lxx.

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ANTONINUS. — Antonini Augusti* Itinerarium: Excerpta de Britannia. Ed. Wesselingii, Amstelod., 1735: p. 463. Mon. Hist. Brit. pp. xx.–xxii.

A.D. 314. DE SYNODO ARELATENSI.—Excerptum de Britannia e Labbæi Conciliis. Paris., 1671; tom. i. col. 1430. Mon. Hist. Brit. p. xcix.

A.D. 319. CODEX THEODOSIANUS.—Lib. xi., tit. 7, s. 2: De Exactionibus. Ed. Lipsiæ, 1736. Mon. Hist. Brit. p. ci.

A.D. 340. JULIUS FIRMICUS.—Julius Firmicus de Errore Profanarum Religionum. Ed. Gronovii, Rotterdami, 1743; p. 463. Mon. Hist. Brit. p. xcv.

A.D. 340. EUSEBIUS.—Eusebii Pamphili de Vitâ Constantini Libri: lib. i. cc. 8, 25; lib. iii. c. 19; lib. iv. c. 50. Ed. Readingi, Cantabrigiæ, 1720.—Chronica, interprete Hieronymo: lib. ii. Ed. Scaligeri, Amstelod., 1658.—Demonstratio Evangelica: lib. iii. c. 7. Ed. Stephani, Paris., 1545. — Præparatio Evangelica: lib. vi. Ed. Vigeri, Rothomagi, 1628; p. 277. Mon. Hist. Brit. pp. lxx., lxxxi., lxxxii., xcv.

A.D. 340 (circa). EXPOSITIO TOTIUS MUNDI. — Apud Hudsoni Geographos Minores, Oxonii, 1698–1712; tom. iv. p. 20. Mon. Hist. Brit. p. xix.

A.D. 350. ATHANASIUS.—Athanasii Apologia contra Arianos: tom. i. p. 123.—Historia Arianorum ad Monachos: tom. i. p. 360. — Epistola ad Jovianum Imperatorem: tom. i. p. 781. Ed. Benedictina, Paris., 1698. Mon. Hist. Brit. p. xcv.

A.D. 360. AURELIUS VICTOR. — Sextus Aurelius Victor de Viris Illustribus: cc. 24, 78.—De Cæsaribus: cc. 4, 20 39, 40.—Epitome: cc. 4, 20, 39, 41, 47, 48. Ed. Arntzenii, Amstelod., 1733. Mon. Hist. Brit. pp. lxxi., lxxii., xcv.

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* By some authorities, this *Itinerary* is attributed to the second century, by others to the fourth.

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A.D. 360. EUTROPIUS.—Flavii Eutropii Breviarium Historiæ Romanæ: lib. vi. c. 17; lib. vii. cc. 13, 14, 19; lib. viii. c. 19; lib. ix. cc. 21, 22; lib. x. cc. 1, 2. Ed. Havercampi, Lugd. Batav., 1729. Mon. Hist. Brit. p. lxxii.

A.D. 360. LIBANIUS.—Libanii Sophistæ Oratio Parentalis in Julianum Imperatorem: tom. i. p. 549.—Panegyricus dictus Impp. Constantio et Constanti: tom. iii. p. 320. Ed. Reiskii, Altenburgi, 1795. Mon. Hist. Brit. pp. xcv., xcvi.

A.D. 360. RUFUS FESTUS.—Sexti Rufi Festi Breviarium: cc. 3, 6. Ed. Havercampi, Lugd. Batav., 1729. Mon. Hist. Brit. p. lxxi.

A.D. 363. JULIAN.—Julianus Imperator ad S.P.Q. Atheniensem Epistola: pp. 279, 283.—De Cæsaribus: p. 320. Ed. Spanheimii, Lipsiæ, 1696. Mon. Hist. Brit. pp. lxx., lxxi.

A.D. 370. BASIL.—S. Basilii in Hexameron Homiliæ IV.: tom. i. p. 36. Ed. Benedictina, Paris. 1721. Mon. Hist. Brit. p. xcvi.

A.D. 370. RUFUS FESTUS AVIENUS.—Rufi Festi Avieni Descriptio Orbis Terræ: vv. 414 et seq., vv. 745 et seq.—Ora Maritima: vv. 94 et seq. Inter Wernsdorfii Poëtas Latinos Minores, Helmstadiæ, 1791; tom. v. Mon. Hist. Brit. p. xix.

A.D. 374. AMBROSIUS.—S. Ambrosii Hexameron: lib. iii. c. 3. Ed. Benedictina, Paris., 1686; tom. i. p. 39. Mon. Hist. Brit. p. xcvi.

A.D. 380. AMMIANUS MARCELLINUS.—Ammiani Marcellini Historia: lib. xiv. c. 5; lib. xviii. c. 2; lib. xx. cc. 1, 4, 9; lib. xxii. c. 3; lib. xxiii. cc. 1, 6; lib. xxvi. c. 4; lib. xxvii. cc. 8, 9; lib. xxviii. cc. 1, 2, 3; lib. xxix. cc. 1, 4; lib. xxx. cc. 7, 9. Ed. Erfurdtii, Lipsiæ, 1808. Mon. Hist. Brit. pp. lxxii.–lxxv.

AD. 380. AUSONIUS.—Decimi Magni Ausonii Carmen de Mosella: vv. 65, 399.—Epigrammata: cix., cx., cxi., cxii., cxiii., cxiv.—Parentalia: vii., xviii.—Ordo Nobilium Civitatum VII.: Aquileia.—Eclogi, i., vv. 32 et seq.—Epistola

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ix. Ad Paulum, v. 35. Ed. Souchay, Paris., 1730. Mon. Hist. Brit. pp. xcvi., xcvii.

A.D. 380. EUNAPIUS.—Eunapii Sardiani Historia. Apud Labbei Byzantinos Auctores. Paris., 1648; p. 15. Mon. Hist. Brit. p. lxxv.

A.D. 380. VEGETIUS.—Flavius Vegetius Renatus de Re Militari: lib. iv. c. 37. Ed. Scriverii, Vesaliæ, 1670. Mon. Hist. Brit. p. xcvi.

A.D. 390. SYMMACHUS.—Quinti Aurelii Symmachi Epistolæ: lib. ii. ep. 77; lib. x. ep. 22, ep. 57. Ed. Jureti, Paris., 1604. Mon. Hist. Brit. p. xcvii.

A.D. 393. HIERONYMUS [JEROME].—Hieronymi Libri adversus Jovinianum: lib. ii. tom. iv. p. 2, col. 201.—Epistolæ: ep. xxxv. Ad Heliodorum, col. 267; ep. xliii. Ad Ctesiphontem, col. 481; ep. xliv. Ad Paulam, col. 551; ep. xlix. Ad Paulinum, col. 564; ep. lxxxii. Ad Oceanum, col. 648; ep. lxxxiv. Ad Oceanum, col. 662; ep. ci. Ad Evangelum, col. 803.—Quæstionum in Genesim Liber: tom. ii. col. 515.—Prologus in Primum Librum Commentariorum in Hieremiam: tom. iii. col. 527.—Prologus in Librum III. Commentariorum in Hieremiam: tom. iii. col. 886. Ed. Benedictina, Paris., 1693–1706. Mon. Hist. Brit. p. xcix.

A.D. 400. (circa.) EX COSMOGRAPHIÂ* ÆTHICO ASCRIPTÂ, necnon EX ALIÂ† TOTIUS ORBIS DESCRIPTIONE EIDEM ÆTHICO A QUIBUSDAM ASCRIPTÂ.—Excerpta de Britanniâ.—Ed. Gronovii, Lugd. Batav., 1722; pp. 711, 728, 729. Mon. Hist. Brit. pp. xviii., xix.

A.D. 400 (circa). EX NOTITIÂ UTRIUSQUE IMPERII.—Excerpta de Britanniâ.—Apud Grævii Thesaurum: tom. vii., cc. i., ii., xix., xxiv., xxvii., xli., lv., lxviii., lxxi., lxxii., lxxxvii., cxliv. Traject. ad Rhen., 1698. Mon. Hist. Brit. pp. xxiii., xxiv.

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* This First Cosmography is almost identical with the Geographical Extract from Julius Honorius, which was published, together with the two other works, by Gronovius.

† This Second Cosmography is, on slight grounds, attributed by some to Solinus: it is copied almost literally in the History of Orosius, B. I. c. 2.

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A.D. 400 (circa). EX TABULÂ PEUTINGERIANÂ.—Excerptum de Britanniâ. Ed. Mannerti, Lipsiæ, 1824. Mon. Hist. Brit. p. xxii.

A.D. 400. (circa). OLYMPIODORUS.—Olympiodori Historiarum Liber. Apud Photii Bibliothecam, Cod. 80. Ed. Rothomagi, 1653; p. 179. Mon. Hist. Brit. p. lxxv.

A.D. 400. SULPICIUS SEVERUS.—Sulpicii Severi Sacra Historia: lib. ii. cc. 55, 64, 65. Ed. Hornii, Amstelod., 1665. Mon. Hist. Brit. pp. xcix., c.

A.D. 400. CLAUDIANUS.—Claudius Claudianus in Rufinum: lib. i. v. 123; lib. ii. vv. 146, 239.—De Tertio Consulatu Honorii Augusti: v. 51.—De Quarto Consulatu Honorii: vv. 18, 69.—De Bello Gildonico: v. 17.—De Consulatu Mallii Theodori: v. 50.—In Eutropium: lib. i. v. 391.—In Primum Consulatum Stilichonis: lib. ii. v. 247.—In Secundum Consulatum Stilichonis: lib. iii. vv. 148, 154, 299.—De Bello Getico; vv. 199, 416, 568.—In Laudem Serenæ: v. 39.—Epithalamium Palladii et Celerinæ: v. 86. Ed. Burmanni, Amstelod., 1760. Mon. Hist. Brit. pp. xcvii., xcviii.

A.D. 407. CHRYSOSTOM.—Joannes Chrysostomus de Incomprehensibili Dei Naturâ: lib. ii. tom. i. p. 457.—Contra Judæos: tom. i. p. 575.—Sermo in Pentecoste: tom. iii. p. 791 (inter Spuria). Ed. Montfaucon, Paris., 1718. Mon. Hist. Brit. p. xcviii.

A.D. 410. ZOSIMUS.—Zosimi Historia Nova: lib. i. cc. 64, 66, 68; lib. ii. cc. 8, 15, 33; lib. iii. c. 5; lib. iv. cc. 3, 12, 19, 35; lib. v. cc. 27, 43; lib. vi. cc. 1–6, 10. Ed. Reitemeieri, Lipsiæ, 1784. Mon. Hist. Brit. pp. lxxv-lxxix.

A.D. 417. OROSIUS.*—Pauli Orosii Historia: lib. v. c. 22; lib. vi. cc. 8, 9, 10; lib. vii. cc. 5, 6, 7, 17, 25, 28, 34, 35, 40, 42.—Liber de Arbitrii Libertate: p. 599. Ed. Havercampi, Lugd. Batav., 1738. Mon. Hist. Brit. pp. lxxix., lxxx., c.

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* See note † in the preceding page.

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A.D. 420. SOCRATES SCHOLASTICUS.—Socratis Historia Ecclesiastica: lib. i. c. 2; lib. v. c. 11; lib. vii. c. 12. Ed. Readingi, Cantab., 1720. Mon. Hist. Brit. p. lxxxi.

A.D. 420. CLAUDIUS RUTILIUS.—Claudii Rutilii Numantiani Itinerarium: lib. i. v. 493. Ed. Burmanni, Ludg. Batav. 1731. Mon. Hist. Brit. p. c.

A.D. 430. THEODORET.—Theodoreti Commentarius in Psalmum CXVI.: tom. i. p. 871.—Religiosa Historia: cap. xxxvi.—De Symeone Stylita, tom. iii. p. 881.—Sermo ix. de Legibus: tom. iv. p. 610. Ed. Sirmondi, Paris., 1642. Mon. Hist. Brit. p. c.

A.D. 430. SOZOMEN.—Sozomeni Historia Ecclesiastica: lib. i. cc. 5, 6; lib. vii. c. 13; lib. ix. c. 11. Ed. Readingi, Cantab., 1720. Mon. Hist. Brit. p. lxxxi.

A.D. 455. PROSPER AQUITANUS.—Prosperi Aquitani Chronicon. Apud Labbei Bibliothecam Novam MSS.: sub Annis Domini 384, 388, 407, 411, 413, 429, 431.—De Ingratis: v. 1. col. 115, vv. 685—693.—Contra Collatorem: c. xxi., col. 363. Ed. Paris., 1711. Mon. Hist. Brit. pp. lxxxii., ci.

A.D. 458. GENNADIUS.—Gennadii Massiliensis Illustrium Virorum Catalogus. Apud Hieronymi Opera, Paris., 1693–1706; tom. v., col. 39. Mon. Hist. Brit. p. c.

A.D. 470. SIDONIUS.—Caii Sollii Apollinaris Modesti Sidonii Panegyricum Avito Augusto socero A.D. 455 dictum: vv. 86, 359.—Epistolæ: lib. ep. 7. Ed. Sirmondi, Paris., 1652. Mon. Hist. Brit. p. c.

A.D. 490. STEPHANUS BYZANTINUS.—Stephani Byzantini Liber de Urbibus: sub vocibus 'Æbudæ,' 'Albion,' 'Brettia,' 'Briges,' 'Ierne,' 'Iouernia,' 'Iouerne,' 'Cassitira,' 'Lindonion,' 'Pretanica.' Ed. Gronovii, Lugd. Batav., 1694. Mon. Hist. Brit. p. xx.

A.D. 500 (circa). PRISCIANUS PERIEGETA.—Prisciani Periegesis. Apud Wernsdorfii Poëtas Latinos Minores, Altenburgi, 1788: tom. v. vv. 268 et seq., 576 et seq. Mon. Hist. Brit. p. xx.

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A.D. 500. (circa). DOROTHÆUS.—Dorothæi Episcopi Synopsis * Apostolorum: tit. xii. Apud Scriptorum Ecclesiasticorum Historiam Literariam, editam a Cave. Oxonii, 1740; tom. i. p. 169. Mon. Hist. Brit. p. ci.

PROSPER TYRO.—Prosperi † Tyronis Chronicon.—Sub Annis Domini 381, 382, 384, 385, 387, 388, 400, 409, 410, 411, 441. Apud Labbei Bibliothecam Novam MSS.; tom. i. p. 96. Mon. Hist. Brit. p. lxxii.

A.D. 520. CASSIODORUS.—Magni Aurelii Cassiodori Chronicon: sub annis Domini 44, 207, 211. Ed. Garetii, Rothomag., 1679. Mon. Hist. Brit. p. lxxxii.

A.D. 528. CODEX JUSTINIANUS.—Lib. iii. tit. xxxii. 1.—Digest. lib. xxviii. tit. vi. s. 2.; lib. xxxvi. tit. i. s. 46. Ed. Lugd. Batav., 1663. Mon. Hist. Brit. p. ci.

A.D. 552. JORNANDES.—Jornandes sive Jordanus de Rebus Geticis: tom. i. cc. i., ii., xlv.—De Regnorum Successione: tom. i. pp. 234 E, 235, 236 E, 237 D, 237 E. Apud Muratori Rerum Italicarum Scriptores, Mediolani, 1723. Mon. Hist. Brit. pp. lxxxii., ci., cii.

A.D. 560. PROCOPIUS.—Procopius Cæsariensis de Bello Vandalico: lib. i. cc. 1, 2.—De Bello Gothico: lib. i. c. 24; lib. ii. cc. 6, 14, 15; lib. iv. c. 20. Ed. Maltreti, Paris., 1662. Mon. Hist. Brit. pp. lxxxiii.–lxxxvii.

A.D. 580. VENANTIUS.—Venantii Honorii Fortunati Vita Sancti Martini: lib. iii. carm. v. vv. 24, 493.—Poëmata: lib. v. carm. vi. v. 216; lib. vii. carm. iii. v. 155; lib. viii. carm. 1. v. 71; lib. ix. carm. xx. v. 5. Apud Maittairii Corpus Poëtarum Latinorum; tom. ii. p. 1705. Mon. Hist. Brit. p. cii.

A.D. 595. ST. GREGORY.—Sancti Georgii Florentii Gregorii Episcopi Turonensis Historia Ecclesiastica Francorum: lib. i. c. 38. Ed. Paris., 1694. Mon. Hist. Brit. p. cii.

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* The authorship of this work is doubtful.

† The age of this writer is wholly unknown; but his Chronicle extends from A.D. 378 to A.D. 456.

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A.D. 600. ISIDORUS.—Isidori Hispalensis Origines: lib. ix. c. 2; lib. xiv. c. 6. Ed. De Breul, Paris., 1601. Mon. Hist. Brit. p. cii.

A.D. 700. ANONYMUS RAVENNAS GEOGRAPHUS.*—Lib. i. c. 3; lib. v. cc. 31, 32. Ed. Gronovii, Lugd. Batav., 1697. Mon. Hist. Brit. pp. xxiv.–xxvi.

A.D. 1070. XIPHILINUS.—Joannis Xiphilini Epitome Dionis Cassii. See "Dion Cassius"—*sub anno* 230.

A.D. 1100. CEDRENUS.—Georgii Cedreni Historiarum Compendium: p. 154. Ed. Paris., 1647. Mon. Hist. Brit. p. ciii.

A.D. 1100. ZONARAS.—Zonaræ Annales: lib. xi. c. 10; lib. xii. cc. 12, 29, 33; lib. xiii. c. 6. Ed. Paris., 1686. Mon. Hist. Brit. p. lxxxvii.

A.D. 1180. TZETZES.—Joannis Tzetzis Historiarum Variarum Chiliades: Chil. x. De Catone. Ed. Kiesslingii, Lipsiæ, 1826. Mon. Hist. Brit. p. ciii.

A.D. 1333. NICEPHORUS.—Nicephori Callisti Historia Ecclesiastica: lib. xiv. c. 56. Ed. Ducæi, Paris., 1630. Mon. Hist. Brit. p. ciii.

VIBIUS SEQUESTER.—Vibii † Sequestri Liber de Fluminibus. Ed. Bipont., 1809; p. 224. Mon. Hist. Brit. p. xx.

EX ANTHOLOGIÂ VETERUM LATINORUM EPIGRAMMATUM ET POËMATUM.—Ed. Burmanni, Amstelod., 1759.—Carmen de Laudibus Claudii Cæsaris, auctore incerto. Mon. Hist. Brit. p. lxxxix.

EX AUCTORE IGNOTO.—De Constantio Chloro, Constantino Magno, et aliis Imperatoribus, excerpta. Ad finem Ammiani Marcellini, ubi supra (*sub anno* 380). Mon. Hist. Brit. p. lxxv.

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* This writer is generally thought to have lived in the seventh century.

† The age of this writer is unknown.

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MENOLOGIA GRÆCORUM.—Menologia Græcorum: die xvi. Martii; et die xxix. Junii. Ed. Urbini, 1727. Mon. Hist. Brit. pp. cii., ciii.

EX HECATÆO ABDERITA DE HYPERBOREIS EXCERPTA.

Since we, then, have taken upon us to describe those portions of Asia which lie towards the North, we do not think it out of our province to relate the legends respecting the Hyperboreans.

For among those who have recorded ancient legendary lore, Hecatæus and some others say that there is on the ocean, in the parts over against Celtica, an island not less than Sicily; that it lies under the Northern Constellations, and that it is inhabited by persons called Hyperboreans, from their dwelling beyond the Northern blast; that it is of a rich and all-productive soil, and moreover, that through the excellence of its climate, it bears two harvests a year.

They relate that in this island Latona was born, and that on this account Apollo is honoured among them above the other gods; that they are as it were a sort of priests of Apollo, inasmuch as this god is daily praised by them with perpetual song, and honoured especially: moreover, that there is in the island a sacred enclosure of Apollo of great splendour, and a temple worthy of note, adorned with many offerings, and spherical in shape. And that there

Ἡμεῖς δ' ἐπεὶ τὰ πρὸς ἄρκτους κεκλιμένα μέρη τῆς Ἀσίας ἠξιώσαμεν ἀναγραφῆς, οὐκ ἀνοίκειον εἶναι νομίζομεν τὰ περὶ τῶν Ὑπερβορέων μυθολογούμενα διελθεῖν.

Των γὰρ τὰ, παλαιὰς μυθολογίας ἀναγεγραφότων Ἑκαταῖος καί τινες ἕτεροί φασιν, ἐν τοῖς ἀντιπέραν τῆς Κελτικῆς τόποις κατὰ τὸν Ὠκεανὸν εἶναι νῆσον οὐκ ἐλάττω τῆς Σικελίας· ταύτην ὑπάρχειν μὲν κατὰ τὰς ἄρκτους, κατοικεῖσθαι δὲ ὑπὸ τῶν ὀνομαζομένων Ὑπερβορέων ἀπὸ τοῦ πορρωτέρω κεῖσθαι τῆς Βορείου πνοῆς· οὖσαν δ' αὐτὴν εὔγειόν τε καὶ πάμφορον, ἔτι δὲ εὐκρασίᾳ διαφέρουσαν διττοὺς κατ' ἔτος ἐκφέρειν καρπούς.

Μυθολογοῦσι δ' ἐν αὐτῇ τὴν Λητὼ γεγονέναι· διὸ καὶ τὸν Ἀπόλλω μάλιστα τῶν ἄλλων θεῶν παρ' αὐτοῖς τιμᾶσθαι· εἶναι δ' αὐτοὺς ὥσπερ ἱερεῖς τινας Ἀπόλλωνος, διὰ τὸ τὸν θεὸν τοῦτον καθ' ἡμέραν ὑπ' αὐτῶν ὑμνεῖσθαι μετ' ᾠδῆς συνεχῶς καὶ τιμᾶσθαι διαφερόντως. Ὑπάρχειν δὲ καὶ κατὰ τὴν νῆσον τέμενός τε Ἀπόλλωνος μεγαλοπρεπὲς καὶ ναὸν ἀξιόλογον, ἀναθήμασι πολλοῖς κεκοσμημένον, σφαιροειδῆ τῷ σχήματι. Καὶ πόλιν μὲν ὑπάρχειν ἱερὰν τοῦ θεοῦ

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is a city sacred to this god; that most of the dwellers therein are harpers, who, playing on their harps continually in the temple, recite hymns to the god with a song, extolling his deeds. That the Hyperboreans have a language of their own, and are most kindly affected towards the Greeks, especially the Athenians and Delians, having had this good feeling handed down to them from ancient times. And they relate that some of the Greeks crossed over to the Hyperboreans and left many precious offerings with inscriptions in Greek letters. Likewise, that Abaris from the Hyperboreans in olden times visited Greece in return, and renewed the good feeling and connexion with the Delians. They say also that the moon appears from this island as at quite a small distance from the earth, and as having some earth-like prominences manifest on her. It is said, further, that the god visits the island every nineteen years, in which time the cycles of the stars are completed; and on this account the period of nineteen years is called by the Greeks Meton's year. Moreover, that throughout this manifestation the god plays on the harp and dances unceasingly every night from the vernal equinox until the rising of the Pleiads, delighting in his own festivities. And that the kings of this city and the guardians of the sacred enclosure are persons called the Boreads, being descendants of Boreas, and that they always receive the sovereignty in family succession.

—— Diod. ii. 47.

τούτου, τῶν δέ κατοικούντων αὐτὴν τοὺς πλείστους εἶναι κιθαριστὰς, καὶ συνεχῶς ἐν τῷ ναῷ κιθαρίζοντας ὕμνους λέγειν τῷ θεῷ μετ' ᾠδῆς, ἀποσεμνύνοντας αὐτοῦ τὰς πράξεις. Ἔχειν δὲ τοὺς Ὑπερβορέους ἰδίαν τινὰ διάλεκτον, καὶ πρὸς τοὺς Ἕλληνας οἰκειότατα διακεῖσθαι, καὶ μάλιστα πρὸς τοὺς Ἀθηναίους καὶ Δηλίους, ἐκ παλαιῶν χρόνων παρειληφότας τὴν εὔνοιαν ταύτην. Καὶ τῶν Ἑλλήνων τινὰς μυθολογοῦσι παραβαλεῖν εἰς Ὑπερβορέους, καὶ ἀναθήματα πολυτελῆ καταλιπεῖν γράμμασιν Ἑλληνικοῖς ἐπιγεγραμμένα. Ὡσαύτως δὲ καὶ ἐκ τῶν Ὑπερβορέων Ἄβαριν εἰς τὴν Ἑλλάδα καταντήσαντα τὸ παλαιὸν ἀνασῶσαι τὴν πρὸς Δηλίους εὔνοιάν τε καὶ συγγένειαν. Φασὶ δὲ καὶ τὴν Σελήνην ἐκ ταύτης τῆς νήσου φαίνεσθαι παντελῶς ὀλίγον ἀπέχουσαν τῆς γῆς, καὶ τινας ἐξοχὰς γεωδεις ἔχουσαν ἐν αὐτῇ φανεράς. Λέγεται δὲ καὶ τὸν θεὸν δι' ἐτῶν ἐννεακαίδεκα καταντᾶν εἰς τὴν νῆσον, ἐν οἷς καὶ αἱ τῶν ἄστρων ἀποκαταστάσεις ἐπὶ τέλος ἄγονται· καὶ διὰ τοῦτο τὸν ἐννεακαιδεκαετῆ χρόνον ὑπὸ τῶν Ἑλλήνων Μέτωνος ἐνιαυτὸν ὀνομάζεσθαι. Κατὰ δὲ τὴν ἐπιφάνειαν ταύτην τὸν θεὸν κιθαρίζειν τε καὶ χορεύειν συνεχῶς τὰς νύκτας, ἀπὸ ἰσημερίας ἐαρινῆς ἕως πλειάδος ἀνατολῆς, ἐπὶ τοῖς ἰδίοις εὐημερήμασι τερπομένον. Βασιλεύειν τε τῆς πόλεως ταύτης καὶ τοῦ τεμένους ἐπάρχειν τοὺς ὀνομαζομένους Βορεάδας, ἀπογόνους ὄντας Βορέου, καὶ κατὰ γένος ἀεὶ διαδέχεσθαι τὰς ἀρχάς.

—— Diod. ii. 47

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Now, Hecatæus speaks of the existence of the nation of the Hyperboreans up to the same date; and there are books by him entitled "Concerning the Hyperboreans."

——Schol. ad Apoll. Rhod. ii. 675.

Ἑκαταῖος δὲ μέχρι τοῦ αὐτοῦ χρονοῦ εἶναί φησι τὸ τῶν Ὑπερβορείων ἔθνος. Ἔστι δὲ αὐτῷ βιβλία ἐπιγραφόμενα "Περὶ τῶν Ὑπερβορείων."

——Schol. Apoll. Rh. ii. 675.

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DESCRIPTIVE CATALOGUE

OF

MANUSCRIPTS RELATING TO THE EARLY HISTORY OF GREAT BRITAIN.

CREATION TO THE INCARNATION.

1. Nicolai Triveti Annales, ab Origine Mundi ad Christum. Creation to the Incarnation.

MS. Reg. 13 B. xvi. vell. 4to. xiv. cent.

Incip. Prol.—"Venerandæ discretionis Domino Magistro "Hugoni, Cantuariensis ecclesiæ Archidiacono, ac Domini "Papæ nuncio in Anglia, frater Nicolaus Triveth."

Incip. Annotat. Temp.—"Anni primi die tertio."

Incip. Annal.—"Adam et uxor sua."

Expl. Annal.—"Ad honorem Domini nostri Jesu Christi, "regnantis in sæcula sæculorum. Amen."

Colophon.—"Expliciunt Annales ab origine mundi, descripti "a fratre Nicolao Treveth, ordinis Prædicatorum, secundum "annos in Scriptura Sancta annotatos, secundum transla-"tionem Ieronimi ex Hebraica veritate."

The work is addressed to Hugh, Archdeacon of Canterbury,* and, judging from the date when he held that office, we may infer that this was a later production than the

* He was sent as Nuncio to England in 1323, and held the Archdeaconry of Canterbury in 1327. (Le Neve, i. 40.)

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Creation to the Incarnation.

French Chronicle, which will be mentioned hereafter. The author gives his reasons for following the Hebrew chronology according to Jerome.

The Annals are divided into five Ages, ending with the Birth of Christ. They contain short notices relative to Britain, excerpted from Geoffrey of Monmouth, and are of little historical value.

The MS. is in good preservation, and written in a good hand. It is probably the same as that described in the "Catalogus MSS. Angliæ et Hiberniæ" (No. 6498) as belonging to Charles Theyere.

See *post* for a Biographical Notice of Nicholas Trivet and a list of his Works.

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2. Nicolai Treveth, ordinis Dominicanorum, Annales Mundi ad Christum natum, opus dicatum Hugoni, Cantuariensis ecclesiæ Archidiacono, et Papæ nuncio in Anglia.

MS. Phillipps. 1846.

This MS. was formerly in the Meerman Collection, No. 738.

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3. Nicolai Treveth Chronicon Generale, ab orbe condito ad Natalem Christi, Hugoni, Cantuariensis ecclesiæ Archidiacono, nuncupatum.

MS. Bibl. du Roi. 4929. pap. olim Mazarin. 1462.

Quetif and Echard (Bibl. Scriptt. Ordinis Prædicatorum, i. 564) refer to a copy of this work which, when they wrote, was in the library of the Sorbonne. It is, probably, now in the Imperial Library at Paris.

They also mention another copy of this Chronicle, on paper, written in the 15th century, as being in the same library.

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A.D. 303. A.D. 303.

4. Passio S. Albani Martyris (Saxonicé).

MS. Cott. Jul. E. vii. ff. 90–91. vell. 8vo. xi. cent.
MS. Pub. Lib. Cant. Ii. i. 33. 26. vell. xii. cent.

Incip. :—" Sum hæþen Casere þæs gehaten Dioclicianus," &c.

Expl. :—" To fulluhte gebigde þurh his Bydelas. Amen."

This homily is derived from Beda, lib. 1, cc. 6, 7, 8, sometimes abridged, at other times slightly amplified; with the addition at the conclusion that this event happened before Hengist and Horsa made war on the Britons, from which time Christianity declined in this island until the arrival of Augustine.

This legend is the same that Wheloc (Beda, p. 36) printed (with a Latin version) from a manuscript in the Public Library at Cambridge, described by Wanley in his catalogue of Saxon MSS., Hickes, Thesaurus, ii. 164. (See No. 7.)

There seems to have been formerly another MS. of this homily in the Cottonian Collection (Vitell. D. xvii. f. 226 b. See Wanley's Catalogue, p. 208), but it is now missing. In Smith's Catalogue it is intituled " De Passione Sancti Albani " Martyris."

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5. Vita S. Albani (Saxonicé).

MS. Cott. Jul. A. x. ff. 117 b—118. vell. 8vo. x. cent.

Incip.—" On ðone ilcan dæg bið Sce Albanes."

Expl.—" þætlinga ceaster."

Wanley, in his Catalogue, states (p. 185) that the MS. in which it occurs agrees with the MS. C. C. C. Cambr. D. 5, (now No. 196), and at p. 106, when noticing the Corpus MS., he writes, " Pars maxima Martyrologii seu potius Menologii " Anglo-Saxonici, nempe a die 19 mensis Martii usque ad " diem 21 Decembris inclusive, et quæ cum Codice Cottoniano " omnino convenit, lectionibus aliquot variantibus solummodo " exceptis." He gives the following rubric to the Corpus MS., " Sce Albanes ðrofung se þrofobe on þysse Brytene," but he has left out a few words at the commencement. See the next article.

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A.D. 303.

6. Vita S. Albani (Saxonicé).

MS. C. C. C. Cant. 196, former reference D. v. p. 37. vell. 4to. ix. cent.

Incip.—"On ðone ylcan dæg bið Sc̄e Albanes ðþoþung se " þþoþoþe on þysse Brytene."

Expl.—" Þælynga caister."

This piece contains 15 lines.

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7. Passio S. Albani Martyris.

MS. C. C. C. Cant. 201. olim. S. xviii. f. 149. vell. small fol. xi. cent.

Incip.—" Sc̄s Albanus Martir on Breotone."

Expl.—" His godnessa in ealra þorulda þorld on ecnysse. " Amen."

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8. Gulielmi Albanensis Cœnobii monachi Passio S. Albani Martyris et S. Amphibali sociorumque, prævia Epistola ad Simonem Abbatem, ex Anglico in Latinum sermonem conversa, cum Prologo.

MS. Coll. Magd. Oxon.,* 53. pp. 19—51. vell. 4to. xii. cent.

Incip. Epist.—" Reverendo patri et Domino carissimo " Simoni Willelmus in Domino salutem. Cum liber Anglico " sermone conscriptus."

Incip. Prol.—" Quamvis beatorum martyrum gloriosa certa- " mina tentaverit ad memoriam."

Incip. Pass.—" Cum persecutio quæ sub Diocletiano mota " est in Christianos."

Expl.—" Hoc per eos dignetur in melius commutare Do- " minus Jesus Christus, qui vivit et regnat Deus per omnia " sæcula sæculorum. Amen."

Printed in the Acta Sanctorum, iv. 149, (22 June), from the two Cottonian MSS. (Faust. B. iv., 1, 2, and Claud. E. iv. 2), Nos. 9 and 14, hereafter mentioned, communicated to the Bollandists by Usher, through Stephen White, an Irishman.

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* Tanner in his Bibliotheca, p. 354, refers to MS. Langbain in Bibl. Bodl. vii. 254, as containing excerpts from the Magdalen College MS.

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The piece is addressed to Simon, Abbot of St. Alban's (who held that office from 1166 to 1188), and professes to be a translation from a Saxon author, who conceals his name through fear of the enemy, but proposes to relate what he has seen or learned from others. He had seen the history of St. Alban depicted upon the walls of Verulam. A.D. 303.

The narrative appears to be entirely founded on that in Beda's "Historia Ecclesiastica," amplified by a long account of the process of the conversion of Alban (a man of station, residing in the ancient city of Verulam at the time when the edicts of Diocletian against the Christians were rigorously enforced), through the instrumentality of Amphibalus, a priest whom he protected from the fury of his persecutors, and kept as an inmate of his house. There is a detail of Alban's conduct before the judges, and of his imprisonment and death, as well as of the escape of Amphibalus. This is followed by two chapters on the conversion and martyrdom of many of the inhabitants of Verulam, who had followed Amphibalus into Wales, where he preached to the Welsh and the Picts: and, finally, the sufferings and martyrdom of Amphibalus are described, with the punishment of his persecutors. The author then concludes by stating his persuasion that the Gentiles of Britain will be shortly converted to Christianity, and in the meantime he purposes going to Rome to be himself baptized.

There is no trace of the Saxon original from which the translator affirms that he took his narrative. He says that he only added the name of the clerk (Amphibalus) who took refuge with Alban, which was wanting in the old copy, and which he discovered in Geoffrey of Monmouth* (lib. v., c. 5).

In Matthew Paris' Life of Abbot Eadmer † there is a tale of a very ancient book, written in the British language, having been discovered in a recess of a wall, and of its being, with some difficulty, deciphered by Unwona,‡ an aged monk. It was

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* "Sciendum autem quod huic operi beati clerici nomen adjecerim, quod "non in libro quem transfero, sed in historia quam Gaufridus Arturus "de Britannico in Latinum se vertisse testatur, inveni."—*Preface.*

† Cf. M. Paris in Vit. Abbat. S. Albani, MS. Nero, D. i. f. 29.

‡ Concerning Unwona, *see* Tanner (Bibliotheca, p. 741.)

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A.D. 303. found to contain the History of St. Alban, as it was received by the Church, and to agree with Beda's narrative. It is not quite clear whether Matthew Paris means to say that Abbot Eadmer caused this account to be translated into Latin; but it so happened (at whatever time this version was made) that the original immediately perished. It would seem not improbable that this was the original from which the translation of William the Monk of St. Alban's was made, except that he translated from the Saxon, and the ancient book found in the wall was British; unless indeed Matthew Paris confounded the British and Saxon languages together, a thing that we can hardly suppose him to have done.

Nothing whatever is known about this William of St. Alban's. He performed his task between 1166 and the year when the relics of Amphibalus were discovered; this event being alluded to by him. Usher (Brit. Eccles. Antiq. p. 80) conjectures that he was the William Martell, sacrist of S. Alban's, who made an ineffectual attempt to succeed to the dignity of Abbot upon the death of Simon in A.D. 1183.

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9. Passiones S. Albani Protomartyris Anglorum, S. Amphibali, et sociorum ejus; ex lingua Anglicana in Latinam translatæ, per Willelmum, monachum Albanensem.

MS. Cott. Faust. B. iv. ff. 1-63 b. sm. fol. vell. dble. cols. xii. or xiii. cent.

Rubr.—"Litera ad Symonem bonæ memoriæ virum."

Incip. Epist.—"Reverendo patri et Domino carissimo Simoni, Willelmus in Domino salutem. Cum liber Anglico sermone conscriptus."

Incip. Prol.—"Quisquis beatorum Martyrum gloriosa."

Incip. Passio.—"Cum persecutio quæ sub Diocletiano."

Expl. Passio.—"Per eos dignetur in melius commutare Dominus noster Jesus Christus, qui vivit et regnat Deus per omnia sæcula sæculorum. Amen."

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Colophon.—"Explicit Passio Sancti Albani, Protomartyris A.D. 303.
"Anglorum, et Sancti Amphibali Martyris sociorumque ejus."

The text appears to be the same as that of the MS. at Magdalen College, Oxford (No. 8). It wants the Epilogue which there occurs, but contains a series of miracles not in that MS.

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10. Miracula S. Albani.

Ibid. ff. 19–39 b.

Rubr.—"Incipiunt quædam miracula Sancti Albani."

Incip. Mirac.—"Miracula quæ per beatum."

The Miracles end at f. 39 b. with this colophon, "Expliciunt
"Miracula Sancti Albani Protomartyris Anglorum."

The author states his motives for recording some of St. Alban's miracles, of which either he had himself seen or had heard from persons of credit. The miracles, as usual, consist of cures of various infirmities, and the punishments of persons usurping the lands of the monastery. Mention is made of a homicide sentenced to have his eyes torn out, and to lose his right hand. We read also of the tongue of a hostage, in the reign of Stephen, being cut out because he was not redeemed; of a wet season in the 3rd year of the Abbacy of Simon (? A.D. 1170); of a taper the length of the sick person being given as an offering; and of Brother Hubert being sent into Kent to procure pease for the monastery.

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11. De Inventione S. Amphibali, sociorumque ejus.

Ibid. ff. 39 b–63.

Rubr.—"Incipit Prologus in Inventione Sancti Amphi-
"bali."

Incip.—"Opera Dei Omnipotentis."

Colophon.—"Explicit Vita S. Albani, Protomartyris An-
"glorum, et de Inventione S. Amphibali sociorumque ejus."

The Invention of Amphibalus follows the miracles.

The MS. formerly belonged to the house of St. Mary, of Holmcoltram, as appears by this entry on the first leaf, "Liber
"Sanctæ Mariæ de Holmcoltram."

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A.D. 303. 12. Vita S. Albani Protomartyris Anglorum, et Amphibali sociorumque ejus.

MS. Cott. Nero C. vii., ff. 1-8. vell. fol. xii. cent.

Incip. Prol.—"Quisquis beatorum Martyrum gloriosa."

Incip. Vita.—"Cum persecutio quæ sub Diocletiano."

Expl.—"Qui vivit et regnat Deus per omnia sæcula sæculorum. Amen."

Colophon.—"Explicit Passio Sancti Albani, Protomartyris Anglorum, sociorumque ejus."

This is the work of William of St. Alban's, and the text is similar to that in the Magdalen College MS. (No. 8).

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13. Vita S. Albani per Willelmum monachum Albanensem.

MS. Trin. Coll. Dublin. E. 1. 40. ff. 20-28. vell. fol. *

Rubr.—"Incipit Prologus in Passionem beati Albani."

Incip.—"Quisquis beatorum Martyrum gloriosa certamina."

Expl.—"Hoc per eos dignetur in melius commutare Dominus noster Jesus Christus, qui vivit et regnat Deus per omnia sæcula sæculorum. Amen."

Colophon.—"Explicit Historia beati Albani Anglorum Protomartyris, et beati Amphibali sociorumque ejus."

This resembles the Cottonian MS. Claud. E. iv. 2, next mentioned, and contains the passage therein noticed. It has not the prefatory epistle to Abbot Simon, which is in the Magdalen College MS., and also in MS. Cott. Faust. B. iv., (Nos. 8 & 9) but a portion of the first leaf has been cut off.

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* At the foot of f. 3 is written "Hic est liber ecclesiæ Sancti Albani de armariolo A," and it is the same MS. as that mentioned in the "Catalogus Libr. MSS. Angliæ et Hiberniæ," as "Cod. Hibern., No. 629, Trin. Coll. Dublin, No. 489." It is also the Codex mentioned by Usher, Brit. Eccles. Antiq. Dublin. 1639, Addenda, p. 931, &c. Edit. Lond. 1687, p. 83.

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14. Passio S. Albani, Anglorum Protomartyris, necnon Amphibali, et sociorum ejus. Item de Inventione S. Albani, etc.* A.D. 303.

MS. Cott. Claud. E. iv. 2. ff. 34—47. vell. large folio. xiv. cent.

Rubr.—"Incipit Prologus in Passionem beati Albani Proto-" martyris."

Incip. Prol.—" Quisquis beatorum Martyrum gloriosa."

Incip. Passio.—" Cum persecutio quæ sub Diocletiano."

Expl. f. 39 b.—" Qui vivit et regnat Deus per omnia sæcula " sæculorum. Amen."

Rubr. f. 39 b.—"Incipit tractatus super Inventione Sancti " Albani Protomartyris."

Incip. Inven. Albani.—" Cum preciosus Dei Martyr Albanus " (f. 43 b.)

Expl. Inven.—"Cum Deo Patre et Spiritu Sancto decus " et imperium per omnia sæcula sæculorum. Amen."

Rubr.—"Incipit Inventio Sancti Amphibali Martyris socio-" rumque ejusdem.—Anno Domini M.CLXXVIII. vir quidam."

Expl. f. 46, "Ratione corporis illic sanctissimi quiescentis."

The same text as in the Magdalen College MS. It, however, omits the Translator's Preface; but has the Epilogue, followed by the Invention of Amphibalus.

N.B. Between the words "constat operari," (f. 37) and "Dii " quos hucusque," this MS. has the following paragraph which is not in MS. Faust. B. iv. (No. 9), or MS. Nero, C. vii. (No. 12).

Rubr.—"Incipit Passio beati Amphibali sociorumque ejus-" dem."

"Gloriosa beati Protomartyris Anglorum Albani Pas-" sione feliciter ac magnifice consummata, cum vidissent in-" creduli miracula quæ Deus fecerat per Albanum et pro " Albano, et eo vivente et post excessum ipsius, corde com-" puncti sunt, et idolatriam contemnentes cœperunt Chris-" tianam religionem laudare, dicentes, 'Vere Deus omnipotens " est et Salvator animarum, quem Christiani colunt.'"

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* This title appears to have been written about the time of James I. These words occur on the first page, "Thomas Elmham prior Lentoniæ " hunc scripsit librum, anno 4 Henrici Quinti."

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A.D. 303. 15. Miracula S. Albani, Anglorum Protomartyris.

MS. Cott. Claud. E. iv. 4. ff. 59–69 b. vell. large folio. xv. cent.

Rubr.—"Incipit Prologus miraculorum Sancti Albani Anglorum Protomartyris."

Incip.—"Miracula quæ per beatum Albanum Protomartyrem Anglorum virtus divina operari."

Expl.—"votum quod voverat adimplevit."

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16. Inventio et Miracula S. Amphibali et sociorum ejus.

MS. Cott. Claud. E. iv. 5. ff. 71–83. vell. large folio. xv. cent.

Rubr.—"Incipit Prologus Inventionis et Miraculorum S. Amphibali, sociorumque ejusdem."

Incip. Prol.—"Opera Dei omnipotentis magnifica."

Expl. Prol.—"Narrationis series prosequatur."

Rubr.—"Processus Inventionis Sancti Amphibali sociorumque ejusdem."

Incip.—"Primo igitur loco libet de relevatione."

Expl.—"Auribus recepit auditum."

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17. Articuli Quinque; sc. de Inventione S. Amphibali &c. (Apographon manu recentiori; in charta.)

MS. Cott. Claud. E. iv. 20. ff. 378–406. vell. large folio. xvii. cent.

Titulus.—"Inventio Sancti Amphibali sociorumque ejusdem."

Rubr.—"Incipit Prologus Inventionis et Miraculorum Sancti Amphibali, sociorumque ejusdem."

Incip.—"Opera Dei omnipotentis magnifica."

Apparently a portion of a transcript, about the time of James I., of Article 5, f. 71 et seq. in the same volume. (No. 16.)

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18. Vita SS. Albani et Amphibali, ex lingua Anglica in Latinum translata per Gulielmum Albanensem Monachum, ad Simonem. Anno 1170. A.D. 303.

MS. Coll. Jesu, Oxford, LXXVII., ff. 1-17, xvii. cent.

Incip.—" Quum liber Anglico sermone conscriptus Pas-
" sionem."

Incip. Vita.—" Quisquis beatorum Martyrum."

Colophon.—" Explicit Passio Sancti Albani, Protomartyris
" Anglorum, et Sancti Amphibali Martyris sociorumque ejus."

Apparently the same text as in the "Acta Sanctorum," iv. 149 (June 22).

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19. Miracula S. Albani.

Ibid. ff. 17-37b.

Incip.—" Miracula, quæ per beatum."

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20. De Inventione Sancti Amphibali.

Ibid. ff. 37b.-65.

Incip.—" Opera Dei Omnipotentis."

Expl.—" Martyribus gratias perduxerunt."

Colophon.—" Explicit Vita Sancti Albani, Protomartyris
" Anglorum, et de Inventione Sancti Amphibali sociorumque
" ejus."

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21. " Passio S. Albani, ex Anglico sermone in Latinum versa per Gulielmum Monachum S. Albani."

MS. Harl. 7567. ff. 34—37. vell. small 4to. xiii. cent.

A fragment consisting of four vellum leaves, on which occurs the above title written in a modern hand: it resembles the Magdalen College MS. (No. 8).

Incip.—" Fervens pro suis persecutoribus precem fundere
" non neglexit. Deus, inquit."

Expl.—" Illi quippe sublimes in equis ferebantur, solus Am-
" phibalus nudis pedibus iter peragebat"—in the paragraph beginning, " His auditis Paganorum."

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A.D. 303.

22. Passio Sancti Albani.

MS. Bodl. Digby. Auct. C. 10. old reference, 172. vell. 4to. xv. cent.

Incip. Prol.—"Quisquis beatorum Martyrum."

Incip. Passio.—"Cum persecutio quæ sub Diocletiano."

The same text as the Magdalen College MS. above described. (No. 8.)

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23. Passio S. Albani Martyris, X. Kal. Jul.

MS. Cott. Tiber. D. iii. ff. 231 b.—232 b. vell. fol. xiii. cent.

Rubr.—"Incipit Passio Sancti Albani Martyris, x. Kal. "Julii."

Incip.—"Sub persecutione Diocletiani et Maximiani etiam "Britanniam insulam plurima confessionis Deo devotæ."

Expl.—"Cum æterno Patre et Spiritu Sancto, honor, virtus, "laus, et gloria, et imperium in sæcula sæculorum. Amen."

Colophon.—"Explicit Passio Sancti Albani Martyris, x. "Kal. Julii."

A folio volume on vellum, which was formerly nearly destroyed by fire, but is now repaired. It consists of 248 leaves, and contains 68 articles, chiefly lives and commemorations of Saints, of which Dr. Smith has given a list in his printed Catalogue.

The present article seems to be an abridgment of the piece by William of St. Alban's.

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24. Vitæ et Passiones SS. Albani et Amphibali, per Radulphum de Dunstaplia; versibus elegiacis.

MS. Cott. Claud. E. iv. 3. ff. 47–58 b. vell. fol. xv. cent.

Rubr.—"Incipit Passio Sanctorum, Albani Anglorum Pro-"tomartyris, et Amphibali sociorumque ejus."

Incip.—"Albani celebrem cœlo terrisque triumphum."

Expl.—"Cum Patre, cumque sacro Flamine, Christe, Deum."

Colophon.—"Explicit Liber Secundus, et habet versus "M.CCC. et LX."

Apparently the same text as MS. Cott. Julius D. iii. next mentioned.

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25. Vita B. Albani per Robertum [Radulphum] de Dunstaple, monachum S. Albani, an. 1150, versibus elegiacis decantata. Item ejusdem Roberti versus de Creatione hominis, de Paradiso, aliisque sacris argumentis. A.D. 303.

MS. Cott. Jul. D. iii. ff. 125–158 b. vell. 8vo. xiii. cent.

Rubr.—"Incipit Vita beati Albani Martyris. Causa scri-" bendi de Vita Sancti Albani." *

Incip.—"Albani celebrem cœlo terrisque triumphum."

Expl.—"Cum Patre, cumque sacro Flamine, Christe, Deum."

Colophon.—"Explicit Liber Secundus, et habet versus " M.CCCLX."

This work seems, from the Introduction, to be addressed to the "Willelm" already mentioned (p. 6), who translated, or pretended to translate, the Lives and Martyrdom of Alban and Amphibalus; and is apparently a versification of that Life amplified.

The verses on the Creation, &c., extending to about 700 lines, are part of the speech of Amphibalus to Alban, and

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* *Rubr.*—Causa scribendi Vitam S. Albani :—

Incip.—"Albani celebrem cœlo terrisque triumphum
Ruminat inculto carmine Clio rudis.
Ardua res poscit pectus studiumque Maronis:
Non Maro sum, fateor, sed neque Codrus ego.
Non acie mentis, non artis luceo cultu;
Ut metrice martyr martyris esse queam.
Martyris interpres, me martyris esse poetam,
Tu, Gulielme, mihi dux stimulusque fies:
Quem de barbarie veteri novitate Latina
Evolvis versu me recitare volens.
Qui cupis Amphibali fortis sublime trophæum,
Quod socias prosa, me sociare metro;
Allegans quod eos fidei schola fœdere primo,
Et tunc consorti nectat honore polus.
Me plus discipulo doctorem carmine pulsat
Jungere quod jungat, me tibi pignus idem.
Hoc me compellit ad quod petis et magis urget
Quolibet imperio, quod pius orat amor.
Sis, igitur, clipeus plus auso paupere vena
Æacide Chiron; non mihi tendo chelym."

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A.D. 303. contain a summary of the Old and New Testament History. The poem contains about 2,720 lines.

Very little is known from authentic sources of Radulphus de Dunstaple. He was unquestionably a monk of St. Alban's; at least John de Whethamstede, no mean authority, classes him among the writers which that abbey produced. He is called "Radulfus fani S. Albani" by Leland,* and "Radulfus de "Dunstaple" by Tanner;† by which last name he is also styled in the Cottonian MS. Claud. E. iv. f. 332 b. col. ii. "Radulphus de Dunstaple non impar Maroni floruit, qui "scripsit metrice Vitas SS. Albani et Amphibali, modernis "et futuris merito commendandas."

He must have written after A.D. 1170 (on the supposition that his work was addressed to William), and not in 1150 as stated in the Catalogue. Bale (ii. 84) is therefore wrong in attributing this poem to Ralph Gubiun, abbot of S. Alban's, who died in 1151.

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26. Vita B. Albani per Radulphum de Dunstaple.

MS. Trin. Coll. Dublin. E. 1. 40. vell. fol.

Rubr.—"Incipit Passio Sanctorum, Albani Anglorum Pro-"tomartyris, et Amphibali sociorumque ejus."

Incip.—"Albani celebrem cœlo terrisque triumphum."

Expl.—"Cum Patre, cumque sacro Flamine, Christe, Deum."

Colophon.—"Explicit Liber Secundus, et habet versus "M.CCCLX."

Between ff. 29 and 63 occur fifty-four very interesting coloured illustrations, with some lines in Norman French annexed to each description of the subjects.

On f. 71. occurs, "Hoc autem, videlicet Anno Domini "1257 elapsi sunt a Passione S. Albani," &c.

The whole of the latter part of the MS., from f. 50 b. as far as f. 72, is written by the same hand as this passage, but the

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* He was, according to Leland, "Poeta non contemnendus."

† Tanner has split this writer into three persons, viz.:—Robertus de Dunstable; Radulphus fani Albani monachus; and Radulphus de Dunstaplia. He is styled "Robertus de Dunstaple, monachus S. Albani," in the entry of the Cottonian Catalogue.

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earlier part from f. 3 to f. 50, as also the illuminations, seem to be by a different hand. Several leaves are missing, but in other respects the MS. is in good condition. Usher says that the MS. was given to the Abbey of S. Alban's by King Henry VI.* This conjecture seems to rest on the following rather illegible entry on the wrapper of f. 1 b.: ". . . . errimus " rex Henricus Sextus essens ad Concilium magnum West- " monasterii . . . tentum hunc librum visus est [*sic*] et ad ho- " norem . . . . . gloriosi Martyris Albani." A.D. 306.

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27. Norman French Poem † on St. Alban and St. Amphibalus.

MS. Trin. Coll. Dublin. E. 1. 40. ff. 29–50. vell. fol.

The beginning is wanting, and apparently also several leaves in the middle. The first lines on f. 29, are :—

" Ki tant est redutee de diable enfernal,
Mes ne ert dor adubec ne dautre metal,
De peres preciuses de ivoire ne roal."

Expl.—" A Jesu me abandun serf loial enterrin.
E la estoire de Aubun ci finis e termin."

Rubr.—" Ci finist li rumantz del Estoire de Seint Auban, le " premer Martir de Engleterre, e de Seint Amphibal e de ses " cumpainnuns."

This is the tract which Usher considered as a metrical drama of the life and miracles of St. Alban by Matthew Paris. On what grounds, however, his belief was founded that this version was made by Matthew Paris does not appear.

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* " Gallicum illud Matthæi cum Latino Gulielmi [Albanensis] et Ra- " dulphi [de Dunstaplia] opere conjunctum habetur in Codice Ecclesiæ " S. Albani ab Henrico VI. Anglorum rege donato, in quo et duplex " continebatur—*Tractatus de Inventione seu Translatione S. Albani*—in " festo Inventionis ejusdem in Albanensi cœnobio legi solitus. Tractatus " alter, priore longe prolixior, sub medium duodecimi post Christum sæculi " videtur editus, et ad prandium Conventus legi consuevit."—(*Ibid.*)

† There was originally a French Life of St. Alban and St. Amphibalus in MS. Cott. Vitell. D. viii., entitled " La vie S. Alban, le premier Martyr " de Engleterre, et de S. Amphibal," as also certain " Versus Latini de " iisdem Sanctis," in the same MS., which is now lost.

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A.D. 303. The authors of the "Histoire Littéraire de la France" mention no French writings of Matthew Paris; but see Oudin "De Scriptoribus Eccles." iii. 215, 216.

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28. De Inventione et Translatione S. Albani; in 8 Lectiones.

Ibid. ff. 50 b–52 b.

The Rubric seems to have been:—

"De Inventione et Translatione S. Albani.—Lectio prima."

Incip.—"Beati Protomartyris Anglorum Albani fratres."

Expl.—"Ad sancta sequi Sanctorum, ubi sine fine feliciter "conregnemus."

Matth. x. 34, is added.

In this tract occur the passages printed by Usher (l. c. ed. 1639, pag. 981; ed. 1687, pag. 83):—

"Egregiæ dignitatis miræque sanctitatis Martyr Albanus," &c. (in Lectio III.); and,—

"Albanus nomen accepit a regione Albanensi" (in Lectio VIII.).

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29. De Inventione et Translatione S. Albani.

Ibid. ff. 53–62 b.

Rubr.—"Tractatus de Inventione seu Translatione Sancti "Albani secundum aliud exemplar, prout legitur ad prandium "conventus in festo Inventionis, quæ sancta fuit die Sancti "Petri ad Vincula.

Incip.—"Cum pretiosus Sancti Domini Martyr Albanus "viriliter consummato gaudia superis intulisset triumpho."

Expl. [unless the following tract belongs to it]—"Deal-"batus in ejus sanguine inter millia candidatorum Jesum "Christum Dominum nostrum dominantium (?), cui est cum "Deo Patre et Spiritu Sancto decus et imperium per omnia "sæcula sæculorum. Amen." *

In this tract occurs the passage (Usher l. c.):—

"O Verolamium civitatis antiquæ ruina."

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* A lacuna occurs between f. 61 & f. 62.

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Also an episode on King Offa's foundation of St. Alban's, and two rhyming poems, one on St. Alban, the other in honour of Abbot Gaufridus, written during his lifetime. A.D. 303.

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30. Tract on the Invention of St. Amphibalus [anno 1177], and his Miracles.

Ibid. ff. 68b-69b. [Imperfect at the end.]

This may possibly belong to the preceding article.

Incip.—"Sepulta sunt corpora Sanctorum, quos Sanctus " Amphibalus ad Christum convertit."

Expl. (first part)—"Et in ecclesia Beati Albani, ubi corpus " ejusdem et sociorum ejus jacere dinoscuntur, miracula " æterna recordatione digna ad gloriam Dei Omnipotentis " celebrantur."

Then begins either a new Chapter or else a different tract :—

" Miracula, quibus Divina miseratio beatum decoravit " Amphibalum, bifariam distinguuntur."

Last lines on f. 69b :—

" —a piæ memoriæ venerabili patre nostro, abbate Willelmo, " in medio ecclesiæ S. Albani veneranter translatus et col- " locatus est ; ubi quotidianum Deo gloriosum impenditur " ministerium, qui vivit et reg. . ."

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31. A Fragment relative to St. Alban and St. Amphibalus.

Ibid. ff. 70-72 b.

Incip.—" . . . phibalus in civitate Wint' et venerabilis. " Et siquis de titulis ejus plus voluerit investigare, adeat " antiqua scripta Lichefeldensis et Bangornensis ecclesiarum " cathedralium."

It has the following Rubrics :—

Rubr.—"De mausoleo invento, et eis quæ in eo sunt " reperta."

Rubr.—"De loci dignitate."

Rubr.—"De miraculis."

Expl.—"Mortui etiam suscitabantur, quod diligenti in- " quisitione a fratribus est examinatum."

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A.D. 303. 32. A Tract on the Miracles of the Relics of St. Amphibalus.

Ibid. ff. 73–77. [Imperfect at end.]

Incip.—" Anno Dominicæ Incarnationis 1225, Idus Maii, " nutu Divino, rerum eventibus illud confirmantibus, trans- " latum est feretrum sancti Martyris Amphibali a venera- " bilis memoriæ Willelmo abbate," &c.

The Rubrics are :—

" De puero muto et contracto."
" De paralytiza.
" De milite habente carbunculum."
" De imagine cerea."
" De uxore prædicti (militis)."
" De exanimi ad vitam revocata."
" De patiente epilepsiam."
" De cera."
" De muliere epileptica."

Expl.—" Cui fidem adhibens mulier caput suum, quod " supra modum intumuerat, quodam filo, quod licnus appella- " tur, mensurando circumdedit."

Is this the " Libellus de Miraculis " mentioned by Matthew Paris ? (" Acta Sanctorum De Albano," p. 170 a.).*

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33. Tractatus de Nobilitate, Vita, et Martyrio SS. Albani et Amphibali, e Gallico in Latinum translatum.

MS. Cott. Claud. E. iv. 9. ff. 334 b—336. vell. fol. xv. cent.

Incip.—" Julius Cæsar primus Romanorum imperator."
Expl.—" Et pax est reddita Ecclesiæ sanctæ Dei."

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* At ff. 63-66 b. are copies of five charters belonging to S. Alban's.

The late Mr. Kemble had not seen these, but printed them from MS. Cotton. Nero D. 1. They are in his " Codex Diplomaticus Ævi Saxonici " under these numbers :—

No. 161. Offa, anno 792.
No. 162. Offa, anno 793.
No. 172. Ecgfrith, anno 796.
No. 173. Ecgfrith, anno 796.
No. 696. Aeðelred, anno 996.

The last is not finished in the Dublin codex. There are some various readings between Mr. Kemble's and this text, principally in the spelling of the names.

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The Rubrics are :— A.D. 303.

"De tributo et legibus Julii Cæsaris in regno Britanniæ "impositis et institutis."

"Qualiter Albanus et plures nobiles Britanniæ a Diocle- "tiano Romanorum Imperatore ordinem militarem suscepe- "runt."

"De conversione Sancti Amphibali hortatu Papæ Zephy- "rini."

"De strenuitate Albani, et de mora ejusdem propter suam "probitatem Imperatoris Diocletiani."

"De morte Bassiani et Carausii, regum Britanniæ, et de "corona Asclepiodoti ducis Cornubiæ."

"Qualiter Sanctus Albanus, dominus Verelomiæ, factus "fuerat Senescallus et princeps militiæ totius Britanniæ."

"De prædicatione Christianæ fidei, et persecutione Impera- "toris Diocletiani, et conversione Sancti Albani."

"De fuga Sancti Amphibali, et de oppressione Sancti "Albani."

"De solicitudine Imperatoris Diocletiani super perversione "Sancti Albani."

"De sententia Maximiani super Martyrio Sanctorum Al- "bani et Amphibali."

"De Miraculis, Martyrio, et Sepultura Sancti Albani."

"De nobilitate Sancti Amphibali, et de ecclesia cathe- "drali Wintoniæ in honore ejusdem dedicata."

"De Passione diversorum Martyrum die Sancti Albani mar- "tyrizatorum."

"De morte Sancti Albani per Coel Ducem Colcestriæ vin- "dicata, et de Helena filia ejusdem Constantino Imperatori "matrimonio copulata."

"De terribili morte Imperatorum Diocletiani et Maxi- "miani."

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34. Tractatus de Vita, Nobilitate, et Martyrio Sanctorum Albani et Amphibali, de quodam Gallico excerptus, et in Latinum translatus.

MS. Bodl. 585. ff. 1–17. vell. small 4to.

Incip.—"Julius Cæsar primus Romanorum Imperator."
Expl.—"Si desit littera quinta."

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A.D. 300.

35. De Sancto Albano Martyre.

MS. Cott. Tiber. E. 1. ff. 190 b–192.

Incip.—"Cum persecutio sub Diocletiano."

Expl.—"Relictis quæ in manibus habuerat, de ecclesia quam "tunius aufugit."

This occurs in one of the restored MSS., which has been partly destroyed by fire. The Lives in this volume, known as the "Sanctilogium," are said to have been collected by John of Tinmouth,* and are nearly the same as in the text printed in Capgrave's "Legenda Nova Angliæ," f. 6. This article is an abridgment of William of St. Alban's life of St. Alban, with the addition of an account of Pelagius, the several Translations of St. Alban, the contest with the monks of Ely about his relics, and various miracles. Compare MS. Cott. Faust. B. iv. (No. 9.)

Capgrave separates Alban and Amphibalus.

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36. De Sancto Amphibalo Martyre.

MS. Cott. Tiber. E. 1. ff. 195b–196.

Incip.—"Cum enim Sanctus Amphibalus Albanus Martyrum."

Expl.—"Pro Martyre suo glorioso ostendere dignatus est."

Printed in Capgrave's "Nova Legenda," ff. 13–14b.

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* As frequent reference will be made to this MS., a few words descriptive of the difference between the collection of the Lives of Saints in this volume and that printed in Capgrave's "Nova Legenda Angliæ," will not be out of place.

John of Tinmouth's Lives are placed in the order of the Calendar, beginning with Edward the Confessor (5th January), and ending apparently with Egwin (30th December); after which follow five more Lives, which have either been omitted from their proper places or else added as surplusage. Each Life is generally followed by a collect, there styled "Narratio," but which has scarcely any connexion with the preceding subject.

Capgrave seems merely to have transposed the Lives, as they occur in John of Tinmouth, into alphabetical order, and to have omitted many of the collects or narrations. On a collation of various parts, only a few verbal differences have been discovered.

Dr. Smith, in his Catalogue of the Cottonian MSS. (p. 76), describes a MS. (Otho, D. ix.), now missing, which accorded with the printed edition of Capgrave's "Nova Legenda Angliæ." See also No. 38.

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37. Vita S. Albani.

A.D. 303.

MS. Bodl. 240. (2469). f. 587.

Incip.—" Ex Sanctilogio Johannis Anglici ; Regnante " Sancto Edwardo Confessore."

Expl.—" Aliis scribendo communicare decrevi."

The first part of the MS. in which this article occurs, extending to p. 582, ends thus: "Explicit Historia Aurea " Johannis Anglici." In a later hand is added, "vel potius " Guidonis Dionysiani, abbatis Gallici."* The second part contains the Life of St. Alban, but is imperfect at the beginning, and has no title. The MS. seems to be either transcribed or abbreviated from John of Tinmouth's "Sancti- " logium," who is repeatedly referred to. It is also in Cap- " grave's Nova Legenda."

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38. Vita Sancti Albani.

MS. Bodl. Tanner, 15, f. 9. vell. large fol. dble. col. xv. cent.

Incip.—" Cum persecutio, sub Diocletiano Imperatore mota."

Expl.—" Præ timore autem exterritus, relictis quæ in " manibus habuerat, de ecclesia quam totius aufugit."

This magnificent volume is apparently a copy of Capgrave's "Nova Legenda," † wanting, however, the Preface ; the printed edition too of that work contains fifteen lives, which are not in this MS. They were probably added by Wynkyn de Worde, or his editor, who appears also to have written the preface. At the end of the MS. occurs, "Perfectum est hoc " opus, vulgariter intitulatum 'De Sanctis Angliæ,' ad laudem " et honorem Omnipotentis Dei ac sanctæ Cantuariensis " ecclesiæ, ex impensis reverendi in Christo patris, Domini

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* Concerning the "Sanctilogium" of this Guido (who died in 1350), see Gallia Christ. vii. 399.

† A MS. of Capgrave's "Nova Legenda Angliæ" of the xvth cent., nearly as is in the printed text of Wynkyn de Worde, is among the MSS. in York Cathedral (No. xvi. c. 1.). It follows the "Legendæ Sanctorum. " collectæ per Fratrem Petrum Calo, Ordinis Prædicatorum." See also No. 35.

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A.D. 303. " Thomæ Goleston, ejusdem ecclesiæ prioris, ac sacrarum lit-
" terarum professoris egregii, per me Jacobum Neelle, Nor-
" mannum, ac Rothomagi natum, anno Verbi Incarnati 1499.
" Deo gratias." The last few folios contain a copy, in a hand of the 17th century, of the treatise " De primo statu " Landavensis ecclesiæ, excerpta de pervetusto libro de vitis " Sanctorum Britanniæ," with part of a Life of St. Bernach. See No. 281.

39. De Sancto Amphibalo.

MS. Bodl. Tanner, 15. f. 22. fol. dble. col. xv. cent.

Incip.—" Cum enim Sanctus Amphibalus Albanum Mar-
" tyrem gloriosum."

Expl.—" Salvator noster pro Martyre suo glorioso osten-
" dere dignatus est."

Evidently the same text as that in Capgrave's " Nova Le-
" genda Angliæ." See No. 38.

40. Vita S. Albani.

MS. Cott. Cleopat. C. vii. ff. 202-238 b. vell. small 4to. xiii. cent.

Incip.—" Inter rosas Martyrum, insigniter rutilat noster
" Albanus : confidenter dico nostrum, calumnias Britonum non
" formidans. Quid vobis inquiunt et Britoni Albano."

Expl. :—" Albanum, inquit, egregium fœcunda Britannia
" profert." This was the original conclusion, but a paragraph from Venantius Fortunatus has been added, commencing, " Fœcunda plane Britannia . . . . . ." and ending, " qui
" cum Patre et Spiritu Sancto vivit et regnat per omnia
" sæcula sæculorum. Amen."

A sermon on St. Alban, in a very turgid style, and of no historical value.

41. Vita S. Albani Martyris.

MS. Phillipps, No. 898, paper. xv. cent. ex Bibliotheca M. Celotti.

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42. Vita S. Albani. A.D. 303.

MS. Phillipps, 3011, vell. xiv. cent.

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43. The Livis and Passions of Seynt Albon and Seynt Amphibal, translated out of Frenssh. By Dan John Lidgate, at the request of Maister John Whetehamstede, Abbot of Seynt Albon, the year of our Lord 1439.

MS. Lansdowne, 699. ff. 96–176 b. paper. 8vo. xv. cent.

Incip.—" To calle Clio my dulness to redresse."

Expl.—" To be registrid among the worthi nyne."

Colophon.—" Heer endith the livis ꝗ passionis of Seynt " Albon ꝗ Scynt Amphibal, translated out of Frensh & Latyn " bi Dan John Lidgate at the requeste of Maister John Whete- " hamstede, Abbot of Seynt Albons, the yeere of our Lord " M.CCCC.XXXIX."

This MS. was printed at St. Alban's, 1534, 4to., by John Hertford.

The MS. formerly belonged to Mr. Umfreville, who in a note has properly remarked that many pieces written by Lydgate, which are contained in it, have never been printed. The best list of Lydgate's works is that inserted under his name in the article in Ritson's "Bibliographia Poetica." On fol. 1. of this volume is the signature "W. Browne."

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44. Life of St. Alban in English Verse, by John Lydgate.

MS. Coll. Trin. Oxon. xxxviii. paper. fol. xv. cent.

Incip.—" To calle Clio my dulnesse to redresse
" With alle her susters dwellyng at Elicon."

Colophon.—" Here endith the glorious liff and passioun " of the blessid martyr Seynt Alboon and Seynt Amphiball, " which glorious lyves were translatyd oute of Frensh and " Latyn by Dan John Lydgate, monk of Bury, at request " and prayer of Master John Whethamsted, the yere of oure " Lord M.CCCC.XXXIX., and of the seyde Master John Whe- " thamstede of his abcye xix."

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A.D. 303. 45. Lydgate's Lyf of Saint Albon and St. Amphibal.

MS. Phillipps, 8299. Olim Heber, 1333.

Incip.—" To call The [? Clio] my dulnesse to redresse."

Colophon:—" Here endith the glorious lyfe and passyone " of the blessid Martir Seint Albone and Seint Amphibale, " whiche glorious lyvis were translated oute of Frenshe and " Latyne by Dane Johne Lydgate, Moncke of Bury, at the " request and prayer of Master Jno. Whethamstede, the yere " of our Lord M.CCCC.XXXIX., and of the said Master Johne " Whethamstede of his abisse xix."

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46. Legenda Albani.

MS. Harl. 2277. ff. 64b.-66b. vell. 4to. xiv. cent.

Incip.—" Saint Alban, the holi man, was here of Engelonde, " I martred he was for Godes love thurf our Louerdes sonde."

Expl.—" that we to the joye come that ever shal laste."

This piece, which occurs also in the next eight MSS. here noticed, is attributed to Robert of Gloucester.

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46 *a*. Seint Albon the Holy Martyr.

MS. Bodl. 779, f. 224. paper. large 4to. xv. cent.

Incip.—" Seint Albon, the holy man, ybore was in Inge- " londe."

Expl.—" That we moot to the joye come, that ever shal " ylast. Amen."

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46 *b*. Life of St. Albon.

MS. Bodl. Vernon. ff. 32b.-33. vel. very large folio. xiv cent.

Incip.—" Seint Albon this holy mon was here of Englonde."

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A.D. 303.

46 *c.* Vita S. Albani.

MS. Bodl. Laud. Misc. 108. ff. 46b.–48. vell. fol. xiv cent.

Incip.—" Seint Albon the holie man: was here of Enguelonde
" Imartred he was for Godes love: thoruz Jesus Cristes sonde."

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46 *d.* Seint Albon.

MS. Bodl. Laud. Misc. 463. ff. 56b.–57 (ol. 1596). vell. fol. xiv cent.

Incip.—" Seint Albon the holy man
" Was here of Engelond."

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47. Life of St. Alban in verse, by Robert of Gloucester.

MS. Ashmole 43, ff. 164b–165b. vell. 4to. circa A.D. 1300.

Incip.—" Seyn Albon, the holi man, was her of Engelonde."

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48. Vita S. Albani.

MS. Coll. Trin. Oxon., lvii. ff. 55b.–56b.

Incip.—" Seint Albon, the holy man, wos here of Engelonde,
" Imartired he was for Godis love thorgh our Lordis sonde."

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49. De Sancto Albano.

MS. Harl. 2250. ff. 77–77b. paper. large 4to. xv. cent.

Incip.—" Saynt Albane, the holy mon, wos* here of Eng-
" londe."

Expl.—" that we mowen come at our endyng to the joye
" that ever shal last. Amen."

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50. De Sancto Albano.

MS. C.C.C. Cant. 145. f. 50, vell. small folio. xiv. cent. 2¼ pages.

Incip.—" Seint Albon the holy man her of Engelonde."

Expl.—" that we to the joie come mote that evere ssel ilaste."

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* The Harleian Catalogue (No. 2250) misreads this word " roos."

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A.D. 303.

51. S. Albani Passio.

MS. Reg. 13 A. x. ff. 53–55 b. vell. 8vo. xii. cent.

Incip.—"In Britanniæ insula passus est."
Expl.—"perfecto agone miserunt."

This seems to be taken verbatim from Beda, as given in vol. 1, p. 18. Edit. Stevenson.

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52. Passio S. Albani.

MS. Harl. 3597. ff. 159b–161. paper. 4to. xv. cent.

Incip.—"Temporibus Diocletiani et Maximiani Imperatorum persecutio immanis exorta."
Expl.—"perfecto agone miserunt."
Nearly the same text as that of No. 51.

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53. Passio S. Albani Martyris.

MS. Gray's Inn, 3, ff. 140–141 b. vell. folio. dble cols. xi. cent.

Rubr.—"Incipit Passio Sancti Albani Martyris."
Incip.—"In diebus illis Diocletianus."
Expl.—"Perfecto agone miserunt."
Colophon.—"Explicit Passio S. Albani Martyris."
Nearly the same text as that of Nos. 51 and 52.
It is followed by a short homily commencing "Tempore persecutionis, Sanctus Albanus," and ending "laus et gloria et imperium in sæcula sæculorum. Amen."

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54. De Sancto Albano Protomartyre sub Diocletiano.

MS. Vatican. 3631. paper. 4to. xvi. cent.

This occurs in a manuscript entitled "Sanctorum Virorum et Martyrum in Anglia Historia," and is apparently taken from Beda's Ecclesiastical History. It has this Rubric: "Quomodo persecutione sub Diocletiano facta S. Albanus primus in Britannia pro Christo martyrium pertulit."

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55. Vita S. Albani. A.D. 303.

MS. Vatican. 6444. vell. 4to. xiii. cent.

This occurs in the volume entitled "Passionale Sanctorum." At the end of the volume, in a hand of the fifteenth century, the following inscription occurs: "Iste liber pertinet monas-" terio Beatæ Mariæ Magdalenæ, in majore Franchentall inter " Spiram et Wormatiam extra Rhenum situato, Ordinis " Canonicorum Regularium S. Augustini Episcopi et Doctoris " eximii."

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56. Vita S. Albani.

MS. Bibl. du Roi, 6584. 9. vell. olim Mazarin. xiii. cent. (Catal. iv. 259.)

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57. Vita S. Albani Martyris.

MS. Alex. Petavii in Bibl. Vaticana. 539.

Mentioned in Montfaucon's "Bibliotheca."

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58. De Inventione et Translatione S. Albani, et de Rege Offa fundatore ecclesiæ S. Albani.

MS. Cott. Nero D. i. ff. 27–30. vell. folio. dble. cols. xii. cent.

Rubr.—" De Inventione et Translatione Albani."
Incip.—" Beati Protomartyris Anglorum Albani."
Expl.—" ad opus conditoris sui revertamus."

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59. Qualiter non complacuit B. Albano aliter morari nisi ubi passus est.

MS. Cott. Nero D. i. ff. 25 b—27. vell. folio. dble. cols. xii. cent.

Incip.—" Cum Danorum rabies in Anglia."
Expl.—" literis minime commendantur."

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A.D. 303.

60. Albani Passio.

MS. Bibl. Christinæ Reginæ 523, f. 212. vell. 4to. xi. cent.

Rubr.—"Incipit Passio Sancti Albani Martyris sub die x. "Kalend. Juliarum."

Incip.—"Anno Incarnationis Dominicæ ducentesimo octo-"gesimo sexto, Diocletianus, tricesimus-tertius ab Augusto "Imperatore."

It is taken apparently from Beda's "Ecclesiastical History," lib. i. c. 7, and is printed in the "Acta Sanctorum" (22nd June), iv. 147.

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61. Vita S. Albani.

MS. Eccl. Petroburg. D. 2. 4. vell. 4to.

Incip.—"Anno Dominicæ Incarnationis ducentesimo octo-"gesimo sexto."

Expl.—"Albanum egregium fecunda Britannia profert . ."

Imperfect at the end.

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62. Passio S. Albani.

MS. Bibl. du Roi. 3789. 27. vell. olim Colbert. xiii. cent. (Catal. iv. 473.)

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63. Passio S. Albani.

MS. Bibl. du Roi, 5280. 52. vell. olim Bigot. xiii. cent. (Catal. iv. 67.*)

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64. Passio S. Albani Martyris Anglicani.

MS. Bibl. du Roi, 5296. 35. vell. olim Colbert. xiii. cent. (Catal. iv. 74.)

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* This volume contains the lives of seventy Saints, and the Editor remarks: "Observandum autem est, his ipsis Sanctorum actis insertum esse "Martyrologium, quod Niveloni, Corbiensi Monacho, vulgo tribuitur."

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65. Passio S. Albani. A.D. 303.

MS. Bibl. du Roi, 5299. 33. vell. olim Puteanus. ix. cent. (Catal. iv. 78.)

Defective towards the conclusion.

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66. Passio S. Albani.

MS. Bibl. du Roi, 5310. 17. vell. olim Colbert. x. cent. (Catal. iv. 87.)

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67. Passio S. Albani.

MS. Bibl. du Roi, 5324. 22. olim Puteanus. (Catal. iv. 95.)

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68. Passio S. Albani.

MS. Bibl. S. Gratiani Turonensis.

Mentioned in Montfaucon's "Bibliotheca."

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69. Passio S. Albani Martyris.

MS. Bibl. Gemeticensis.

Mentioned in Montfaucon's "Bibliotheca."

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70. Miracula S. Albani, Martyris.

MS. Frankfort on Main.

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71. Hymnus ad S. Albanum, versibus Leoninis expressus.

MS. Arundel. 201. f. 96. vell. 8vo. xiii. cent.

Incip.—"O Albani."
Expl.—"cum beatis in regno clarissimo."

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A.D. 303. 72. Versus Leonini sexaginta ad S. Albanum.

MS. Arundel. 201. f. 84. xiii. cent.

Incip.—" Prælecte signifer legis Christianæ."
Expl.—" gloriæ gaudentes. Amen."

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73. Lectiones in Natali S. Albani Martyris.

MS. Bibl. du Roi, 2475. 1. vell. xiii. cent. Formerly 1418 in Colbert, and 3791 in Reg. (Catal. iv. 287.)

Incip.—" Albanus adhuc paganus."

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74. De inclyti et gloriosi Protomartyris Angliæ Albani quem in Germania et Gallia Albinum vocant, Conversione, Passione, Translatione, et Miraculorum coruscatione.

This life of the English Saint and Protomartyr, Saint Alban, dedicated to King Henry the Seventh, by the Abbot and monks of the Monastery of St. Pantaleon, at Cologne, was printed at that place in 1502. Concerning this edition, see Usher. "Brit. Eccles. Antiq." p. 77.

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75. Miscellanea Compendia : de primatu Christianitatis in Britannia ; de Martyrio S. Albani ; de prima Christianitate Anglorum ; de longitudine jugeri ; de mensuris terrarum ; de ponderibus ; de Inventionibus et Translationibus S. Albani.

MS. Cott. Julius D. vii. 30. ff. 128b-129. vell. 4to. xiii. cent.

Rubr.—" Chronica de Martyrio Sancti Albani Martyris."
Incip.—" Anno Gratiæ cclxxxvii°."
Expl.—" deleta fuit memoria."
Rubr. (f. 129).—" De Inventionibus et Translationibus et " Inventione mausolei Sancti Albani."
Incip.—" Deus laudibus Sancti Albani."
Expl.—" a capite anni vero ab Incarnatione."
A collection of short memoranda of no value.

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76. S. Albani Vita. A.D. 303.

MS. Reg. 12 B. xxiv. pp. 146–153 b, paper and printed. 8vo.

Incip.—" Martyris Albani venerabilis, ecce, legenda,
" Utilis erranti quia fertilis est relegenda."
Historia ejusdem metrice :—
" Quem mater genuit fuit hæc sibi soror et uxor."
Then seven other lines ending :—
" Nunc cœlo tectum feliciori fine."
Rubr.—" Historia ejusdem prosaice incipit :—
" Erat enim in partibus Aquilonis homo quidam."
Expl.—" Nivem dealbari. Amen."
Colophon.—" Et sic est finita Historia Sancti Albani " Martyris."

No date, place, or printer's name occurs in this tract. It is bound up with various other pieces, printed and in MS.

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77. S. Albani Vita.

MS. Reg. 13 E. I. ff. 250–251 b, large fol. dble. col. xiv. or xv. cent.

Incip.—" Erat in partibus Aquilonis homo quidam."
Explic.—" Nivem dealbari. Amen."

The same text as that in the preceding article, omitting the eight lines in verse at the commencement, " Quem mater," &c., and the words " Et sic est finita Historia Sancti " Albani Martyris " at the end.

These three articles, Nos. 76, 77, and 78, do not relate to the English Alban ; but to St. Alban of Mentz, who founded a monastery there in 804. They are, however, introduced here to prevent further mistake, because the two Albans and their acts have been more than once confounded together, as appears from Sir Thomas More's book against Tindal, and from Ruinart's Notes on the History of the Vandalic Persecution. Papebroke ("Acta Sanctorum," iv. 68, June) mentions another St. Alban, a Martyr, whose relics are honourably preserved at Burano, near Venice.

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A.D. 303.

78. Vita S. Albani.

MS. Bodl. Laud. Misc. 183. f. 322 b. Former reference, 782. vell. sm. 4to.

Incip.—" Tempore Honorii impiissimi regis Persarum."

Expl.—" Miracula præstante Domino nostro Jesu Christo."

The MS. in which this occurs is beautifully written in many different hands. It is intituled, " Passionale, sive Vitæ " Sanctorum." On the flyleaf is: " Iste liber est Carthu- " siensium prope Maguntiam." This S. Alban was martyred at Mayence.

This relates to St. Alban of Mentz.

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79. Legenda in Festo S. Albani.

MS. Arundel 198, f. 27 b. vell. 8vo. xiii. or xiv. cent.

Incip.—" Tempore Honorii."

Expl.—" fuit per Christum."

A short Lection, for the feast day of the last-named St. Alban, of no value.

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80. De Sancto Albano.

MS. C. C. C. Cant. 100. p. 365–369. paper. xvi. cent.

Incip.—" Erat olim in partibus Aquilonis."

Expl.—" Nivem dealbari. Amen."

Colophon.—" Explicit vita Sancti Albani Martyris."

Of this narrative Nasmith (Catalogus MSS. Coll. C. C. Cant., p. 65) remarks: " Fabulosa hæc historia in quinque " paginis enarrat vitam nescio cujus Albani, qui ex incesto " thalamo procreatus, et in Hungariam deportatus, ibique ex- " positus, regi defertur, et ab eodem in filium adoptatur. " Deinde inscienter propriam matrem in uxorem ducit; re " autem comperta, deliciis mundi renuens, reliquam vitam " anachoretice agit." This is seemingly the same text as that of the Vatican MS. Urbin. 436, next mentioned.

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81. S. Albani Martyris Historia. A.D. 303.

MS. Urbin. in Bibl. Vatican. 436. f. 46. vell. xiv. cent.

Incip.—"Fuit olim in partibus Aquilonis Imperator quidam "potens et nobilis."

Nearly the same text as that in the MS. at Corpus Christi College, last mentioned.

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82. Libellus, cujus titulus: Nativitas, Vita, et Obitus Sancti Albani; qui natus fuit ex patre et filia, postea accepit matrem in uxorem, post hæc occidit patrem et matrem, demum Sanctus.

MS. Bibl. du Roi, 8567. 2. vell. olim Colbert. xiv. cent. (Catal. iv. 472.)

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83. Vita et Passio S. Albani.

MS. Bibl. Monast. SS. Udalric et Affræ August. xlv. iii. fol. xvi. cent.

Incip. Prol.—"Postquam æterni Patris Unigenitus et Ver-"bum Dei."

Incip. Vita.—"Inter hos constantissimus Christi Athleta et "Martyr Albanus."

Printed in "Canisii Lectiones Antiquæ," iv. 158, Edit. Basnagianæ.

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84. S. Albani Passio per Goswinum monachum.*

MS. Vienna.

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* There are several MSS. of the Life of St. Alban in the Imperial Library at Vienna, but from the notices in the Catalogue it is not clear whether or not they refer to the English Alban.

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A.D. 303.

Creation—303.

85. Chronica Sancti Albani, ab Adamo usque ad Martyrium S. Albani. Una cum narratione variarum Translationum corporis ejusdem Albani.

MS. Harl. 64. ff. 164—176. vell. 4to. xiii. cent.

Incip.—" Adam annorum cxxx. genuit Seth."

Expl.—" Patienter semper exorat, cujus gloriæ sempiternæ " datori laus et honor dignus. Amen."

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86. Excerpta ex Historia Sancti Albani, scripta tempore R. Henrici III., et ex Chartis Regum Anglo-Saxonicorum Offæ, Egfridi, Æthelredi, &c., Abbatiæ S. Albani concessis.

MS. Harl. 66. ff. 1—11. paper. large 4to. xvii. cent.

Incip.—" Warmundus rex fundator."

Expl.—" Norfolcia, Suffolcia."

Excerpts from grants of Kings, from Warmundus to Henry I. A.D. 1116.

Of no historical value whatever.

A.D. 328.

A.D. 328.

87. Vita S. Helenæ, matris Constantini Imperatoris, auctore Joscelino monacho de Fornesio.

MS. Bodl. 240. p. 801.

Incip.—" Licet protoparentalis prævaricatio pervitiose " proscripserit posteritatem suam in hujus mundi vallem tene- " brosam, clementissimus tamen Conditor, et candor lucis " æternæ, qui jussit de tenebris lumen splendescere."

Expl.—" secum præfato cœnobio attulerunt."

The Empress Helena, according to tradition and the earliest English historians, was a Briton by birth; though this statement has been frequently, and is still, disputed. Henry of Huntingdon states that she was the daughter of King Coel, who first built walls around the town of Colchester.

Her Life is in Capgrave's "Nova Legenda Angliæ," f. 173. It is preceded by a Preface, which begins, "Solent diversi

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" diversa sentire." The Life itself commences with the words, " Helena . . . . Christianæ religionis basis firmissima," and ends, " mereantur cœlestia penetrare." The author professes that it is founded upon "ancient histories," but what they are he does not state. A.D. 328.

The Editors of the "Acta Sanctorum" iii. 578 (Aug. 18) refer to various Lives of the Empress Helena, viz. one "ex MS. " Bodecensi," commencing, "Cum Rex regum et Dominus " dominantium ecclesiæ suæ;" another, of which the Prologue commences: "Si juxta Apostoli dictum," and the Life, " Beata igitur Helena, Trevericæ urbis indigena;" another " ex MS. Blaburensi Hirsaugiæ," the title of which is, " Incipit " historia de beata Helena, inventrice ligni vitæ ac matre Con- " stantini Imperatoris Magni;" another "ex MS. Rubeæ " Vallis," which they suppose to have been written by Almantius or Almannus, monachus Altivillarensis, the Prologue of which commences: "Excellentissimi Romani imperii caput " præsentaturi sanctæ Ecclesiæ;" another "ex MSS. S. Be- " nigni Divion., et Vallis Lucentis, et Carthusiæ Divion." the title of which is: "Incipit Epistola Almanni monachi de " Vita Sanctæ Helenæ."

They also print a Life under this title: "Vita seu potius " Homilia, auctore Almanno cœnobita Altivillarensi." from " MSS. S. Benigni Divion., Vallis Lucentis, et Carthusiæ," collated with MS. Trevirens.

Incip. Epist. Auct.—" Agnoscens, O lector."

Incip. Prol.—" Ingenium prudentiæ mortalis."

Incip. Vita.—" Beata igitur Helena oriunda Trevirensis."

Expl. Vita.—" in vita cœlesti apud Deum."

" Acta Sanctorum," iii. 580 (Aug. 18).

They also printed her Miracles, by Almannus "ex MS. " Resbacensi."

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88. Vita S. Helenæ.

MS. C. C. C. Cant. 252. vell. small folio. xiv. cent.

Rubr.—" Incipit Prologus in vitam Sanctæ Helenæ."

Incip. Prol.—" Licet Prothoparentalis."

Incip. Vita.—" Temporibus Diocletiani et Maximiniani."

Expl. Vita.—"Producere digneretur Jesus Christus Rex " æternus, qui cum Patre et Spiritu Sancto vivit et regnat " Deus per omnia sæcula sæculorum. Amen."

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A.D. 328. *Colophon.*—'Explicit Vita Sanctæ Helenæ Reginæ."
Incipit de translatione ejusdem.
Incip. Transl.—"Quidam sacerdos Remensis."
Expl. Transl.—"Accepit."

Montfaucon, in his "Bibliotheca," mentions the following MSS. of the Life of the Empress Helena :—

89. Vita Helenæ Imperatricis.

MS. Petavii in Vaticana.

89*a*. Vita et gesta SS., et gloriosorum, et pietatis amantium, Magnorum Imperatorum Constantini et Helenæ, et manifestatio venerabilis et vivificæ Crucis D. N. J. C.

MS. Bibl. Laurentia Medicea.

90. Vitæ Sancti Constantini et Helenæ, de Inventione Sanctæ Crucis.

MS. Bibl. Ambrosiana Mediolanensis.

91. Vitæ Constantini Magni et Helenæ, per anonymum.

MS. Bodl. 255.*

92. Vitæ Constantini Magni et Helenæ.

MS. Bibl. Sfortiana.

93. Vitæ Constantini Magni et Helenæ Matris ejus.

MS. Bibl. Reg. Parisiensis.

94. Constantini Magni et Helenæ Matris Acta.

In fol. Græc. Bibl. Reg. Taurinensis.

A.D. 369.

A.D. 369.

95. De Sancto Andrea.

MS. Lord Gosford. Olim S. John. fol. med. dble. col. xii. or xiii. cent.

Rubr.—"Qualiter acciderit quod memoria Sancti Andreæ "Apostoli amplius in Scotia sit quam in cæteris regionibus."

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* This is probably the same MS. as that referred to in the "Catal. MSS. "Angl. et Hibern." p. 163. as being among the Selden MSS. in the Bodleian, No. B. 53. The piece is in Greek.

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Incip.—"Andreas qui interpretatur secundum Hebræam "Ethymologiam 'decorus.'" A.D. 369.

Expl.—"Quorum corpora hic requiescunt."

The relics of S. Andrew were translated from Patræ to Constantinople by the Emperor Constantius in the 24th year of his Reign, and were brought thence into Scotland by Regulus, in the time of Hurgust, son of Fergus, about the year 369.*

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96. Narratio qualiter acciderit quod memoria Sancti Andreæ Apostoli amplius in regione Pictorum, quæ nunc Scotia dicitur, quam in cæteris regionibus sit; et quomodo contigerit quod tantæ abbatiæ ibi factæ antiquitus fuerint, quas multi adhuc sæculares viri jure hæreditario possident.†

MS. Bibl. du Roi. 4126. olim Colbert. vell. xiv. cent.

A.D. 369 (?) A.D. 369 (?).

97. Vita S. Kebii, Menevensis Episcopi.

MS. Cott. Vespas. A. xiv., ff. 83–85, et ff. 91 b–93 b. Vell. 4to. xii. cent.

Two Lives—the one at ff. 83–85.—*Incip.*—"Sanctus "Kepius unus fuit ex bonis servis cœlestis Patris."

Expl.—"Rogamus Dominum omnipotentem, ut mereamur "possidere illam beatitudinem per intercessionem beati Kebii "in sæcula sæculorum. Amen."

The other at ff. 91 b–93 b. — *Incip.* — "Igitur beatus "Kebius unus ex bonis servis Uranici Patris ex regione "Cornubiorum."

Expl.—"ubi Deus erit omnia in omnibus, victus, vestis, et "cætera, quæ velle potest mens pia; qui vivit et regnat per "omnia sæcula sæculorum. Amen."

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* "Hujus tempore regnationis quædam reliquiæ Sancti Andreæ per "Beatum Regulum in Scotiam sunt allatæ et in Kilrimouth venerabiliter "collocatæ." (Fordun. Edit. Goodall, i. 94. 96. 187.)

† William of Malmesbury wrote "De Miraculis B. Andreæ" (MS. Cott. Nero E. i. 4.) It seems to be abridged from a very prolix work. It also occurred in MS. Cott. Nero, D. iii. f. 15, which was nearly destroyed by fire. Another copy is among the Arundel MSS. No. 222.

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A.D. 369 (?). The two copies of the Life in this volume vary so much in language that they might almost be called different works. That beginning "Igitur beatus Kebius" (fol. 91 b) seems to be an abridgment of the one commencing, "Sanctus Kepius unus "fuit" (f. 83). Though the matter is exactly the same, and often given in the same words, yet the verbal variations of phrase are so considerable as to be hardly capable of collation. There are, however, but few variations which are not merely verbal. The two Lives are written in different hands, although of the same period.

The Life is abridged in Capgrave (ff. 203 b.–204 b.), by whom almost all names of persons and places are omitted.

Usher (Brit. Eccl. Antiq. pp. 49, 411) had seen only Tinmouth's Life of Kebi.*

Kebi was the son of Solomon, a Cornish noble, born between the Tamar and Limar. He begins to study at seven years old, and pursues his studies during twenty years; then goes to Jerusalem, and afterwards to Hilary, bishop of Poitiers†, by whom he is consecrated bishop; he then returns to Cornwall, and is invited to accept the crown, but refuses; after which he settles in the territory of King Ethelec. Punishment falls upon the king for proposing to expel him. He goes to Ireland; is molested by an Irish noble; sails away in a boat; Mailgun, king of Venedotia, grants him a tract of land encompassed by the track of a hind chased by a dog; and he finally dies at a good old age.

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98. De Sancto Kebio Episcopo et Confessore.

MS. Cott. Tiber. E. i. ff. 277 b.–278.

Incip.—"Sanctus enim Kebius de gente Cornubiensium."

Expl.—"sexto Idus Novembris migravit ad Dominum."

The MS. in which this Life occurs has been already described under No. 35. Capgrave has printed this piece in his "Nova Legenda Angliæ," ff. 203 b–204 b.

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* Yet there is a Life of Kebi described in the "Catal. MSS. Angl. et "Hibern." as being in Trinity College, Dublin (No. 193).

† This individual died about the year 368, and yet he is made contemporary with Mailgun, king of Venedotia, who died in 547. The only way of reconciling this discrepancy is by supposing a confusion of different persons of the same name.

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99. Vita S. Kebii.

A.D. 369 (?).

MS. Bodl. Tanner. 15. vell. fol. xv. cent.

Incip.—"Sanctus enim Kebius de gente Cornubiensium."
Expl.—"Sexto idus Novembris migravit ad Dominum."
Similar to Capgrave's text. See No. 38.

A.D. 411.

A.D. 411.

100. Acta S. Melioris sive Melori.

MS. Cott. Tiber. E. i. ff. 245-246.

Incip.—"Dum in exordio Christianæ fidei."
Expl.—"Cœlestia cum corona martyrii penetravit Kalendis "Octobris."

This is printed in the "Acta Sanctorum," 1. 136 (1 Jan.), from Capgrave's "Nova Legenda." The editors of that work collated Capgrave with the MS. Rubiævallis, and they found only two verbal variations. A supplementary Note occurs at p. 1089 in the same volume, among the additions which form the Supplement to January 3.

The MS. in which this article occurs was nearly destroyed in the conflagration of the Cottonian Library in 1731, but has since been repaired and partially restored. See No. 35.

Melorus, the son of Melian, Duke of Cornwall, was one of the first converts to Christianity in Britain. While he was a child, his hand and foot were cut off by Reinold, his usurping uncle, and the place of them supplied by a silver hand and a brazen foot. He was eventually beheaded, and his body was drawn by wild bulls to its place of interment.

In the English Martyrology it is stated that his body was first buried in the year 411, in an old church in Cornwall; but was afterwards translated to Ambresbury, where his relics were kept until the destruction of that monastery. His commemoration day was on the 1st of October.

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A.D. 411.

101. Vita S. Melori.

MS. Bodl. Tanner 15. f. 413. vell. fol. dble. cols. xv. cent.

Incip.—"Dum in exordio Christianæ Fidei."

Expl.—"Maguntinus Episcopus eidem ministravit."

The same text as that in Capgrave's "Nova Legenda "Angliæ." See No. 38.

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102. De Sancto Meloro.

MS. Reg. 8 C. vii. 20. f. 162. vell. 4to. xiii. or xiv. cent.

Incip.—"Melorus filius Ducis Cornubiæ."

Expl.—"et decollavit eum."

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103. Vita S. Melori pueri et Martyris in Anglia.

Mentioned in Montfaucon's "Bibliotheca," ii. 1136, as being among the MSS. in Bibl. Sanct. Germanensis.

A.D. 430.

A.D. 430.*

104. Vita S. Dubricii Archiepiscopi urbis Legionum.

MS. Cott. Vespas. A. xiv. ff. 57 b–60. vell. 8vo. xii. cent.

Rubr.—"Incipit Vita Sancti Dubricii Archiepiscopi urbis "Legionum."

Incip.—"Quidam rex Ertychi regionis, Pepiau nomine."

Expl.—"Omnibus auxiliantibus ad inceptum opus valete."

Excepting a few verbal variations, the same text is printed in the "Liber Landavensis," p. 75. Edit. Llandovery, 1840.†

Pepiau, Prince of Ertici, having discovered that his daughter is pregnant, orders her to be put to death; but she is miraculously preserved, and delivered of Dubric. He very

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* The date of the death of St. Dubric is uncertain; it is placed in 512, in 522, and as late as 612.

† In MS. Bodl. Tanner, 15. f. 297. are "Lectiones de Vita S. Dubricii."

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early exhibits a fondness for learning, and his reputation for knowledge in time becomes so great, that numbers flock to him for instruction, and among them Theliau, Samson, &c., whom he teaches during seven years; at length, finding the fatigues of his charge too great for him, he resigns his see * and retires to an island called Enli, where he resides until his death. His remains are translated to Llandaff A.D. 1120. A.D. 430.

Some critical remarks upon the probable chronology of the Life of Dubricius may be seen in Alford's "Annales," A.D. 436, ss. 2, 3, 4.

This piece† seems to be a commemoration homily, and was probably abridged from an earlier composition. The author is unknown. Wharton conjectures him to have been Geoffrey of Llandaff, who wrote the life of Theliau; at all events, it was probably written soon after the translation of the relics of St. Dubric, A.D. 1120, and before the publication of Geoffrey of Monmouth's History. Had it been later, it would hardly have omitted the distinguished part which is there assigned to Dubric, and of which Benedict of Gloucester (see No. 105) has fully availed himself. Here, however, there is not the slightest mention of Arthur.

The writer's account of his materials is to the following effect:—"Pauca miracula quidem de multis scripto commen-
" data sunt; quippe cum fuerint aut ignibus hostium exusta
" aut exilio civium classe longius deportata. Quod vero post-
" modum investigatum est et adquisitum monimentis‡ seniorum
" et antiquissimis literis scripturarum,§ quo loco sepultus est
" infra sepulturam sanctorum virorum Enli, quove‖ sit inde
" postea translatus, et a quo et qualiter, quorumque principum
" tempora, apostolicique imperatoris, archiepiscopi, inde ad
" Landaviam advectus, scripto memoriæ commendavimus."

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* He is said to have been consecrated Bishop of Llandaff by Germanus, and was afterwards Archbishop of Caerleon; which dignity he resigned to St. David, and became a hermit in the island of Bardsey, where he died and was buried. All this is inconsistent with the date here assigned to him. Dugdale states that Dubric at first fixed his episcopal seat at Warwick.

† It is preceded by an article entitled, "Historiola de primo statu Lan-
" davensis Ecclesiæ," printed in the "Anglia Sacra," ii. 667.

‡ "Monuments."—Lib. Landav.

§ "Scriptis literarum."—Lib. Landav. p. 80.

‖ "Quove situ firmiter humatus est."—Lib. Landav.

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A.D. 420. **105. Vita S. Dubricii Archiepiscopi Urbis Legionum, auctore Benedicto monacho Claudiocestrensi.**

MS. Cott. Vespas. A. xiv. ff. 70–75. vell. 6vo. xii. cent.

Rubr.—"Incipit Prologus in Vitam Sancti Dubricii Archi-
" episcopi."

Incip. Prol.—"Sanctorum patrum conversationes et gesta."

Expl.—"Compilare et coadunare stilo non erubui. Explicit
" Prologus."

Rubr.—"Incipit Vita Sancti Dubricii Archiepiscopi."

"Igitur quidam regulus Ertici regionis, Pepiau vocatus."

Expl.—"Opus, beneficia, et suppetias præstantibus."

Colophon.—"Explicit Vita Sancti Dubricii Archiepiscopi."

This piece is printed from the Cottonian MS. in the "Anglia "Sacra," ii. 654, and in an abridged form in Capgrave's "Legenda Nova," fol. 87, with a short addition to the previous narrative.

In the Prologue, the author, Benedict of Gloucester,* proposes collecting from various sources the acts and miracles of St. Dubric.

The life is apparently compounded of the Life of Dubric, in the Cottonian MS. Vespas. A. xiv. (No. 104), and the account given by Geoffrey of Monmouth.

Chapters 1 and 2, portions of cc. 3 and 6, and all cc. 7, 11 and 12, are nearly entirely taken from the older Life, but with some omissions of minute particulars, and probably the Prologue may have been adopted from the same source. The remainder is from Geoffrey and the "Historiola de primo "statu Landavensis Ecclesiæ" (Angl. Sacr. ii. 667).

The time and personal history of Benedict are altogether unknown; but as the MS. seems to be of the 12th century, and he uses the work of Geoffrey of Monmouth, he may probably be assigned to the latter half of that century.

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* The author thus names himself in the prologue:—"Ego Benedictus "habitu cœnobii Apostoli Petri Claudiocestriæ monachus adornatus."

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106. De Sancto Dubricio Episcopo et Confessore. A.D. 430.

MS. Cott. Tiber. E. i. ff. 279–280. vell. large fol.

Incip. — "Anno autem Domini centesimo quinquagesimo."
Expl.—"se gratulatus est junctum."

This piece is contained in the "Sanctilogium of John of "Tinmouth," already described under No. 35. Capgrave has inserted this Life in his "Nova Legenda Angliæ," from the text of Benedict of Gloucester.

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107. Vita S. Dubricii.

MS. Bodl. Tanner, 15. ff. 146–149. vell. fol. dble. col. xv. cent.

Rubr.—"De Sancto Dubricio Episcopo et Confessore."
Incip. — "Anno autem Domini centesimo quinquagesimo "sexto Lucius, Britannorum Rex, ad Eleutherium Papam "legatos misit, scilicet Eluanum et Medunum."
Expl.—"Et quamdiu ossa ab episcopis erant lota, calor "lactis aucta est, et sonus ferventis unde auditus."

Apparently the same text as that of MS. Cott. Tiber. E. i. f. 279 (No. 106), and Capgrave's "Nova Legenda Angliæ;" for which see No. 38.

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108. Quædam gesta de Rege Arthuro; ubi non pauca de S. Dubricio.

MS. Cott. Nero D. v. 3. ff. 393–395. vell. fol. xiii. cent.

Incip.—"Reminiscens ut rex."
Expl.—"pro amore illarum probiores."

Though King Arthur is the main subject, frequent mention is made of St. Dubricius.

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109. S. Dubricii Vita.

MS. Coll. Jesu, Oxon. cxii. 1. p. 84–126. paper fol. xvii. cent.

Ad calcem, Requisitio Urbani ep. Landav. ad Calixtum Papam II., cum ejusdem Calixti bullis de eadem eccl. dat. 1119.

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A.D. 430.

110. Vita S. Dubricii.

MS. C.C.C. Cant. 101. f. 310.

A transcript made in the 16th century from a MS. in the possession of Sir Henry Sidney.

A.D. 432.

A.D. 432.

111. Vita Niniani, Pictorum Australium Apostoli, auctore Ailredo Rievallensi.*

MS. Bodl. Laud. Misc. 668, (1052.) ff. 78 b–89. vell. 4to. xii. cent.

Incip. Prol.—"Multis virorum sapientum, qui fuerunt ante "nos, studio fuit."

Expl. Prol.—"Sanctis meritis ejus æterna cœlestium bono-"rum remuneratio."

Incip. Vita.—"Gloriosam sanctissimi Niniani vitam Divina "nobis commendat auctoritas."

Expl. Vita.—"In quibus omnibus fides credentium ro-"boratur, ad laudem et gloriam Domini nostri Jesu Christi, "qui cum Patre et Spiritu Sancto vivit et regnat per omnia "sæcula sæculorum. Amen."

Four chapters of miracles follow, beginning "Translato "igitur ad superos Niniano," and ending "quæ adhuc nostris "temporibus coruscare non desinunt, ad laudem," &c.

A critical and historical commentary is printed in the "Acta "Sanctorum," v. 318 (16 Sept.), but the Life itself is not given.† Pinkerton (Vitæ Sanctorum Scotiæ, pp. 1–23), however, prints it; and Usher (Brit. Eccl. Antiq., p. 347), gives an extract from "Vita Niniani quæ apud Hibernos legitur."

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* For an account of Ailred of Rievaulx, see post.

† The editors knew only of Capgrave's Life of Ninian and the later Irish Life mentioned by Usher. They describe and analyze the copy, but decline printing it, on account of its apparent fabulous details. They also mention a Life of Ninian in "MS. Rubeæ Vallis," and another in "MS. Carthusiæ "Coloniensis."

The Irish Life was written long after Ninian's death, by an author of little discretion, who wished to adjust the conduct of the Saint to the usages of his own time. (Baillet. IV. vii.)

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This Life is printed in Capgrave's "Nova Legenda Angliæ." A.D. 432.

Ninian is described as the son of a Pictish king on the borders of Scotland. He goes to Rome; is ordained bishop by the Pope; returns and founds a church at Whitherne; converts the Picts; dies and is buried at Whitherne. Miracles are performed by his relics.

The author probably knew nothing beyond what Beda (Hist. Eccl. III., iv.) has left about Ninian, but his narrative is vastly amplified by alleged miracles.

Alcuin, in his Epistles, mentions an account of Ninian and his miracles.*

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112. Vita Sancti Niniani, Episcopi et Confessoris, ab Ailredo Rievallense Abbate de Anglico in Latinum translato.

MS. Cott. Tiber. D. iii. ff. 186-192. vell. fol. xiii. cent.

Rubr.—"Incipit Prologus in Vita Sancti Niniani Episcopi."

Incip. Prol.—"Multis virorum sapientum, qui fuerunt ante "nos, studio fuit."

Expl. Prol.—"bonorum remuneratio."

Incip. Vita.—"Gloriosam sanctissimi Niniani Vitam."

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* "Venerandæ dilectionis fratribus in loco Deo servientibus qui dicitur "Candida Casa, Alchine diaconus salutem. Deprecor [etc.] memoriam "intercedere—patris vestri Nynia episcopus—legebam. Quaproper obnixus "deprecor ut sanctis orationibus vestris illius me precibus commendare "studeatis, quatenus per ejusdem patris vestri piissimas preces et vestræ "caritatis assiduas intercessiones peccatorum meorum veniam, Domino "Christo miserante, accipere merear, et ad Sanctorum pervenire consortia, "qui sæculi labores fortiter vicerunt, et ad coronam perpetuæ laudis perve-"nerunt. Direxi ad sancti patris nostri Nyniga corpus suum holosericum, "ob memoriam nostri nominis ut illius atque vestram piam merear inter-"cessionem habere semper.

"Protegat atque regat Christi vos dextera, fratres. Deprecor vestræ "pietatis unanimitatem, ut nostri nominis habeatis memoriam, et inter-"cedere pro mea parvitate dignemini in ecclesia sanctissimi patris Niniæ "episcopi, qui multis claruit virtutibus, sicuti mihi nuper delatum est per "carmina metricæ artis, quæ nobis per fideles nostros discipulos Ebora-"censis ecclesiæ scholasticos directa sunt; in quibus et facientis agnovi "eruditionem et ejus perficientis miracula sanctitatem per ea quæ ibi "legebam." (MS. Cott. Vespas. A. xiv. f. 160*b*.)

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A.D. 432. *Expl. Vita.*—"et gloriam Domini nostri Jesu Christi, qui "cum Patre et Spiritu Sancto vivit et regnat per omnia "sæcula sæculorum. Amen."

The MS. in which this piece occurs was considerably injured by fire, but it has recently been partially restored and repaired.

There was formerly another MS. of this Life in MS. Cott. Tiber. F. iii., noticed in Smith's Catalogue of the Cottonian MSS., but it is now lost.

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113. De Sancto Niniano.

MS. Cott. Tiber. E. i. f. 237 b.

Incip.—"Sancti Niniani Confessoris sacra conversationis "primordia."

Expl.—"restituta est."

The MS. in which this occurs, the "Sanctilogium of John "of Tinmouth," has been already described under No. 35. Capgrave has abridged this piece in his "Nova Legenda Angliæ," ff. 241—243.

A.D. 433.

A.D. 433.

114. Vita S. Carantoci Confessoris.

MS. Cott. Vespas. A. xiv. 4. ff. 90–91 b. vell. 8vo. xii. cent.

Incip. Exordium antiquius.—"Quodam tempore fuit vir "nomine Keredic."

Incip. Exordium posterius.—"Veneranda est hæc solem-"nitas."

Incip. Vita.—"Ab annis pueritiæ habuit innocentiam."

Expl. Vita.—"sæpe flebat pro blasphemantibus, qui manet "sine macula, cum gaudio et gloria, inter Angelorum agmina "in sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum" (16 May), iii. 585, from MS. Cott. Vespas. A. xiv., though in a different form, through a transcript of it, communicated by Dugdale. The Editors style it "Vita multæ fabulositatis suspecta." They admit the chronological difficulties which surround this biography, but

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are of opinion that Carantoc accompanied St. Patrick into Ireland,* A.D. 445. A.D. 433.

The author states that Carantoc's genealogy may be carried as high as the Virgin Mary, which is as high as any British king can ascend. Carantoc retires in his youth to a cavern for the purpose of study, follows Patrick to Ireland, and there they separate, one going to the right and the other to the left to preach to the people. The Scots invade Britain. Carantoc (whom the Irish call Cernath)† returns to his cavern in Cardiganshire. At this time Arthur and Cathon reign in Wales. Carantoc again goes into Ireland, to avoid being chosen king, where he dies.

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115. De Sancto Carantoco Confessore.

MS. Cott. Tiber. E. i. ff. 134—135.

Incip.—"Rex quidam nomine Keredicus."
Expl.—"vocata est Chernat."

The MS. in which this occurs (the "Sanctilogium of John "Tinmouth"), has been already described under No. 35. The piece is in Capgrave's "Nova Legenda Angliæ," f. 76.

This Life appears to be abridged from MS. Cott. Vespas. A. xiv. (No. 114).

A.D. 448. A.D. 448.

116. Vita S. Germani Autissiodorensis auctore Constantio.

Ex MS. Chifletiano,

Incip. Epist.—"Domino beatissimo."
Incip. Prol.—"Plerique ad scribendum."
Incip.—"Igitur Germanus Autissiodorensis."

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* There is a Life of Carantoc mentioned in the Catal. Angl. et Hibern. (No. 193.) as being in Trinity College, Dublin, No. 53.

† His alleged works are read in Ireland, it is said, with as much reverence as those of St. Peter and Paul at Rome.

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A D. 448. *Expl.*—"Ubi innumerabilibus virtutibus pollens summa "excolitur gloria."*

Printed in the "Acta Sanctorum," 31 July (vii. 201) "ex "MS. Chifletiano cum aliis multis collato."

Lib. i. cc. v. vi.—Germanus comes to Britain and obtains a victory over the "Pelagianistæ et Saxones," spiritual and temporal enemies, by the shout of "Alleluia." He visits St. Alban's.

Lib. ii. c. i.—He returns to Britain with Severus.

There is very little in the piece relating to Britain, and the incidents there mentioned are nearly the same as those found in Beda's Ecclesiastical History.†

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* Some MSS. after the word "gloria" have "Explicit Vita S. Germani "Episcopi."

"Epitaphium ejusdem :—

"Fulgida fulgentem Germanum sidera captant.
Florida florentem Germanum millia plaudunt.
Cœlica cœlestem Germanum carmina cantant.
Splendida splendentem Germanum gaudia pangunt."

These lines, however, are not supposed to be the composition of Constantius, "quem inter excellentes poetas recenset S. Sidonius Apollinaris."

† The following small contribution to our scanty knowledge of the liturgy of the early British Church is taken from an unique MS. in the Bodleian Library at Oxford (No. 572, fol. i.) It is curious also as containing a reference to Vortigern.

Missa propria Germani Episcopi.

"Deus, qui famulantibus tibi mentis et corporis subsidia misericorditer "largiris, præsta, quæsumus, ut hi qui pro amore supernæ patriæ ardenter "cœlestia præmia per fidem, spem, caritatemque adipisci cupiunt, inter-"cedente beato Archimandrita, Confessore tuo Germano, ab omnibus in-"iquitatibus liberentur, per Dominum.

Item, alia.

"Propitiare, Domine Deus, omni populo Christiano et diversis partibus "linguarum convenienti in unum, ut hi qui locum præclarum atque notum "ubique Lannaledensem ubi reliquiæ Germani Episcopi conduntur, quanto "ardentius tanto citius visitare cupiunt, ab omnibus infirmitatibus animæ "et corporis fideliter liberentur, per [Dominum]

Secreta.

"Concede nobis, Omnipotens et misericors Deus, ut hæc n . . . . saluti-"fera oblatio. Et intercedente beato Germano, Confessore tuo atque Episcopo, "a nostris reatibus liberet, et a cunctis tueatur adversitatibus per Dominum.

"D et æterne Deus, & te laudare mirabilem Dominum in Sanctis tuis "quos ante constitutionem mundi in æternam tibi gloriam præparasti ut per "eos huic mundo virtutis tuæ lumen ostenderes, de quorum collegio iste

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St. Germanus was born about the year 378 at Auxerre, of which city he eventually became bishop, A.D. 418. He was sent into Britain by Pope Cœlestinus, in the winter of the year 429, to repress the Pelagian heresy, and was accompanied hither by Lupus bishop of Treves * or Troyes.† He was sent into Britain a second time, in 447, together with Severus, archbishop of Treves,‡ to assist the church against the Pelagian heresy, which was again prevalent there. During this visit he ordained Iltut a priest in South Wales, and Dubric, Archbishop of Llandaff. He died at Ravenna 31st July 448. A.D. 448.

His Life was written (about 40 years after his decease) by Constantius, a priest of Lyons, who was his contemporary, and well acquainted with him, but nothing further is known of this author. See Cave's "Historia Literaria," ad an. 440, and the "Histoire Littéraire de la France," ii. 543–548. The piece was versified by Heiricus about the year 876. See No. 119.

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117. Vita S. Germani, Autissiodorensis Episcopi, auctore Constantio.

MS. Bodl. Laud. Misc. 722. (1174.) ff. 1–17. paper. sm. 4to.

Rubr.—"Incipit Præfatio Constantii Presbyteri in Vita "Sancti Germani Autissiodorensis Episcopi."

"Germanus episcopus a Sancto Gregorio Romanæ urbis Apostolico ad nos "missus, lucerna et columna Cornubiæ et præco veritatis effulsit, qui in "Lannaledensis ecclesiæ tuæ prato sicut rosæ et lilia floruit, et tenebras "infidelitatis quæ obcæcabant corda et sensus nostris detersit. Propterea "suppliciter atque lacrimabiliter deprecamur totis viribus clementiam tuam, "ut licet meritis non exigentibus misereri tamen nostri semper digneris. "Quia priscis temporibus legimus te irasci magis quam misereri propter "vesaniam dementiamque impii et crudelis regis Guortherni: idcirco pe-"timus, obrecramus, deprecamur in his ultimis diebus indulgentiam pietatis "tuæ, ut per te veniam peccatorum nostrorum mereamur accipere, et post "finem hujus seculi, te interpellante, cum Deo et Sanctis ejus immaculati "conregnare possimus, et ideo.

"*Postcommunio.*

"Sumptis, Domine, sacramentis in honore sancti Confessoris tui, Germani "Episcopi, cujus venerandam hodie celebramus festivitatem, nos clementer "exaudi, tuam misericordiam obsecrantes, ut ab hoc . . . . ."

Ends at the bottom of the leaf.

* See "Gallia Christiana," xiii. 378.

† "Gallia Christiana," xii. 486.

‡ A satisfactory sketch of his life, founded upon the previous labours of the Bollandists, Pagi, Tillemont, and others, is in the "Gallia Christiana," xii. 262. Edit. 1770, Paris.

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A.D. 448. Then follows the Preface; after which —
"Incipit Liber Primus de Vita," &c.
Incip.—"Igitur Germanus Autissiodorensis oppidi indigena
"fuit."
Expl.—"Et ideo in scribendo succinctum magis me arbi-
"tror fuisse quam nimium."
Then follows an account of his burial and miracles.
There are some things in this MS. which are not in Surius'
"Acta Sanctorum" (31 July), vii. 436, *et seq.*

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118. Vita S. Germani Autissiodorensis Episcopi, a Constantio Episcopo, et ab eodem ad Censorium Episcopum directa.

MS. Vallicellan. in Bibl. Vatican. tom. xxii. fol. ix. cent.

There are several variations between the text in this MS. and that printed in the "Acta Sanctorum," consisting of additions, transpositions, and omissions.

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118 *a*. Vita S. Germani, auctore Constantio.

MS. Bodl. 793 (2641.) ff. 1–86. vell. long 8vo. xii. cent.

Rubr.—"Epistola Constantii Presbyteri ad Sanctum
"Patientem Lugdunensem Episcopum, de Vita Sancti Ger-
"mani Episcopi et Confessoris."
Incip. Epist.—"Domino beatissimo Apostolico et mihi in
"æternum patrono."
Rubr.—"Item ejusdem ad Sanctum Censurium Autissi-
"dorensem Episcopum."
Incip. Vita. (f. 2.)—"Igitur Germanus Autissidorensis op-
"pidi indigena fuit."
Expl. Vita.—"Valeat elucidari."

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119. Vita S. Germani, auctore Errico monacho Autissiodorensi.

MS. Bodl. 793, (2641.) ff. 86–109. vell. long 8vo. xii. cent.

Incip. Epist.—"Immortalibus sceptris prædestinato, re-
"gumque omnium præcellentissimo Carolo."
Expl. Epist.—"Triumphator perpetue ac semper Auguste."

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Incip. Auct. Invocat. — "Æternum specimen, decusque "rerum." A.D. 448.

Incip. Vita—"Celtica qua medios expergit Gallia campos."

Expl. Vita.—"Vivit, et æternis attollit sæcula signis."

Incip. Epilog.—"Nunc tibi, nunc meritos, Jesu, sacramus "honores."

Expl. Epilog.—"Germanus poscit non fas sprevisse pre- "cantem."*

This is printed in the "Acta Sanctorum" (31 July), vii. 221–225, founded on two MSS.; one of the Abbey of Laubes, the other bought by Heschenius at Lyons, and of the 9th or 10th century. This and the next article have been reprinted by the Abbé Migne, "Patrologiæ Cursus Completus." cxxiv. 1131.[1]

It is a versification of the Life of St. Germanus by Constantius, and was completed after the year 873.

The only incident relating to Britain is the story of St. Germanus and the herdsman (slightly altered from Nennius), on the authority of Marcus Anachorita, formerly a British bishop who retired to France about the middle of the ninth century.

Herricus was born about the year 834, and died about 883. He commenced this work during the lifetime of Lothaire (Acta Sanct. vii. 223). For an account of the Life of this author and a criticism of his work, see "Hist. Lit. de la "France," v. 535—543.

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120. Miracula S. Germani Autissiodorensis a Constantio prætermissa, auctore Heirico: libri duo.

Incip. Prol. Mirac.—"Vitam et miracula Apostolicæ me- "moriæ."

Incip. Mirac.—"Itinera Sancti viri."

Expl. Mirac.—"Atque ab omnifaria præsentium futuro- "rumque discriminum immanitate defendant."

This account of the miracles was written shortly after the death of Lothaire (Acta Sanctorum, vii. 255, 31 July), *i.e.*, about the year 866 or 867, and relates to events, some of which happened in England.

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* The printed text has these two lines added:—
"Hunc hædum niveos quamprimum transfer in agnos:
"Agnus eat dexter, decoretur vellere pulchro."

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A.D. 448. 121. Sermo ejusdem Heirici, in solemnitate S. Germani recitandus.

Incip.—" Recolitis (dilectissimi) diem publicis ecclesiæ " gaudiis dedicatum."

Expl.—" et dominatur in omni gente, loco et tempore, et " per infinita sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," vii. 284 (31 July). This Sermon, in the Lyons MS., precedes the Life and Miracles. The Sermon is followed in the "Acta Sanctorum" by three appendices of Miracles. I., to Heiric's 2nd book of Miracles from MS. Chifflet, by an anonymous author. II., a collection of Miracles collected from various authors. III., the Miracles of the "Monk of Selby in England," more fully noticed below.

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122. Miracula S. Germani, auctore monacho Selebiensi.

Printed in the "Acta Sanctorum," vii. 290, 31 July, from Labbe, Bibl. 1, 594.

Incip. Prol.—" Dilectionis tuæ precibus infinitis."

Incip. Mirac.—" Prima quidem lectione."

Expl.—" et prosequente studium nostrum gratia Dei, qui " vivit et regnat trinus et unus, per omnia sæcula sæculorum. " Amen."

An account of miracles performed by one of the fingers of St. Germanus, which was brought to Selby. This piece was written about the year 1174.

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123. Vita S. Germani Episcopi.

MS. Cott. Nero E. i. 140. ff. 411-414 b. vell. fol. xi. cent.

This piece occurs in the volumes entitled "Vitæ et Passiones Sanctorum."

Being defective, begins abruptly.—" Eam quam prius vide- " ram lucem ablatam."

Expl.—" Benedictione suscepit."

Colophon.—" Explicit Vita Sancti Germani Episcopi."

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124. Seint Jerman, the holy Bisschop. A.D. 448

MS. Bodl. 779. f. 240 b. paper. large 4to.

Incip.—"Seint Jerman, the holy man, in Auticiodence was "ybore."

Expl.—"That he bringe us to the joye that he is in. "Amen."

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125. Vita S. Germani Episcopi.

MS. Cott. Tiber. D. iv. ff. 69—72 b. vell. fol. xi. cent.

Incip.—"Igitur Germanus Autissiodorensis oppidi indigena "fuit."

Expl.—"hic ponere disposuimus."

The MS. in which this occurs was nearly destroyed by fire, but it has been partially restored and repaired; indeed nothing is lost of this article.

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125 *a.* Vita S. Germani Autissiodorensis Episcopi.

MS. Bodl. 336 (2337), ff. 165. vell. folio dble. cols. xiv. cent.

Incip.—"Germanus nobilissimus genere in urbe Altissidoro "natus."

Expl.—"enarretur evenit."

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125 *b.* Vita S. Germani Saxonicé.

MS. C.C.C. Cant. 196. vell. 4to. ix. cent.
MS. Cott. Jul. A. x. ff. 131 b–182. vell. 8vo. xi. cent.

Incip.—"Sc̄e Germanus ġeþylennys ðæs (halgan) biscopes."

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126. Vita S. Germani.

MS. Phillipps, 3686. folio vell. xiii. cent. ex Bibl. M. Allard.

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127. Vita S. Germani Autissiodorensis Episcopi.

MS. Bibl. du Roi. 5270. 4. olim MS. Bethune. vell. xiii. cent.

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A.D. 448. 128. Vita S. Germani Autissiodorensis Episcopi.

MS. Bibl. du Roi. 5276. 11. olim Colbert. vell. xiii. cent.

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129. Vita S. Germani Autissiodorensis Episcopi.

MS. Bibl. du Roi. 5278. 70. olim Colbert. vell. xiii. or xiv. cent.

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130. Vita S. Germani Autissiodorensis Episcopi.

MS. Bibl. du Roi. 5296. 63. olim Colbert. vell. xiii. cent.

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131. Vita S. Germani Autissiodorensis Episcopi; auctore Constantio, Presbytero.

MS. Bibl. du Roi. 5296 b. 30. olim Bigot. vell. xiii. cent.

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132. Vita S. Germani Autissiodoriensis Episcopi; auctore Constantio, peccatore.

MS. Bibl. du Roi. 5306. 119. olim Colbert. vell. xiv. cent.

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133. Vita S. Germani Autissiodorensis Episcopi.

MS. Bibl. du Roi. 5308. 48. olim Colbert. vell. xii. or xiii. cent.

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134. Vita S. Germani Autissiodorensis Episcopi.

MS. Bibl. du Roi. 5312. 43. olim Mazarin. vell. xiii. cent.

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135. Vita S. Germani Autissiodorensis Episcopi; auctore Constantio, Presbytero.

MS. Bibl. du Roi. 5322. 76. vell. olim Colbert. xiii. cent.

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136. Vita S. Germani Autissiodorensis Episcopi; auctore Constantio, Presbytero.

MS. Bibl. du Roi. 5323. 94. olim Bigot. vell. xiii. cent.

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137. Vita S. Germani Autissiodorensis Episcopi; auctore Constantio, Presbytero.

MS. Bibl. du Roi. 5330. 5. olim Colbert. vell. xiii. cent.

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138. Vita S Germani Autissiodorensis Episcopi; auctore Constantio.

MS. Bibl. du Roi. 5324. 4. olim Puteanus. vell. xi. cent.

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139. Vita S. Germani Autissiodorensis ; auctore Constantio, Presbytero. A.D. 448.

MS. Bibl. du Roi. 5351. 9. olim S. Martialis Lemovicensis. vell. xi., xii., or xiii. cent.

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140. Vita et Miracula S. Germani Autissiodorensis ; auctore Heyrico, Monacho.

MS. Bibl. du Roi. 5351. 10. olim S. Martialis Lemovicensis. vell. xi., xii., or xiii. cent.

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141. Vita S. Germani Autissiodorensis ; auctore Constantio, Presbytero.

MS. Bibl. du Roi. 5360. 6. olim Mazarin. vell. xiv. cent.

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142. Vita et Miracula S. Germani Autissiodorensis.

MS. Bibl. du Roi. 5365. 16. olim S. Martialis Lemovicensis. vell. xii. or xiii. cent.

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143. Vita et Miracula Sancti Germani Autissiodorensis Episcopi ; auctore Herico, Monacho.

MS. Bibl. du Roi. 5365. 17. olim S. Martialis Lemovicensis. vell. xii. or xiii. cent.

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144. Vita S. Germani Autissiodorensis.

MS. Bibl. du Roi. 5370. 4. olim Colbert. vell. xiv. cent.

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145. Fragmentum Vitæ S. Germani Autissiodorensis Episcopi, versibus hexametris.

MS. Bibl. du Roi. Append. 6400. B. 2. vell. x., xi., or xii. cent.

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146. Constantii Presbyteri Vita S. Germani Autissiodorensis, cum ejusdem Constantii Epistola ad S. Censurium Autissiodorensem de Vita S. Germani.

MS. Bibl. Christinæ Reginæ in Vaticana, 1304.

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147. Vita S. Germani Episcopi.

MS. Vatican. 1195.

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A.D. 448. 148. S. Germani Episcopi Vita.

MS. Vatican. 5696.

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149. Vita Germani Episcopi Autissiodorensis.

MS. Bibl. Petavii in Vaticana 28.

See Montfaucon, "Bibliotheca," i. 76.

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150. S. Germani Autissiodorensis Episcopi Vita, per Constantium. Presbyterum.

MS. Bodl. 1174. Noticed in Montfaucon, "Bibliotheca," i. 653.

This is apparently MS. Bodl. Laud. Misc. 722. (See No. 117.)

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151. S. Germani Vita per Constantium. Presbyterum.

MS. Bodl. 3641. Montfaucon's "Bibliotheca," i. 657.

This is apparently the same as MS. Bodl. 793. (See No. 119.)

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152. Vita S. Germani Episcopi Autissiodorensis, metrice, auctore Herico S. Germani ejusdem urbis Monacho; cui operi praeligitur Epistola ejusdem Herici ad Carolum Calvum. Cum Epistola Amarii Episcopi Autissiodorensis ad Stephanum Presbyterum et Stephani Responsione ad Amarium.

MS. Bibl. S. Germanensis. 633. ix. cent.

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153. Vita Episcopi Germani Autissiodorensis.

MS. Bibl. S. Germanensis. 671 and 672.

See Montfaucon, "Bibliotheca," ii. 1136.

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154. Vita S. Germani Autissiodorensis Episcopi.

MS. Bibl. Gemeticensis.

Incipit—"Igitur Germani Autissiodorensis."

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155. Vita Germani Episcopi Autissiodorensis.

MS. Bibl. SS. Sergii et Bacchi.

See Montfaucon, "Bibliotheca," ii. 1218.

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156. Vita S. Germani Episcopi Autissiodorensis. A.D. 448.

MS. Bibl. S. Petri Carnotensis. 25. 2. vell. xii. cent.
MS. Montpellier. 1. vell. fol. xii. cent.

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157. Vita S. Germani Autissiodorensis Episcopi.

MS. Bibl. S. Gratiani Turonensis.

See Montfaucon, "Bibliotheca," ii. 1272.

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158. Excerpta ex Historia Ecclesiastica Bedæ, de S. Germano Autissiodorensi Episcopo, ejusque miraculis, et de adventu S. Augustini in Angliam.

MS. Bibl. du Roi. 5348. 9. olim Colbert. vell. xiii. cent.

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159. Passio S. Germani Episcopi.

MS. Bibl. du Roi. 5075. 4. olim Le Tellier. vell. xiii. cent.

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160. Passio S. Germani Autissiodorensis Episcopi, auctore Constantio, Presbytero.

MS. Bibl. du Roi. 5322. 76. olim S. Martial. Lemovic. vell. xiii. cent.
MS. Montpellier. 154. vell. fol. ix. cent.

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161. Legenda in festo S. Germani Autissiodorensis Episcopi.

MS. Bibl. du Roi 3278. 53. vell. olim Colbert. xiv. cent.

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162. S. Germani Autissiodorensis Vita.

MS. Vienna.

Brute to A.D. 449.

Brute to A.D. 449.

163. Pontici Virunnii Britannicæ Historiæ Libri sex.

The first edition of this work was printed in 8vo. in 1534, at Augsburg. It was again printed in 1585 by Powel, with Giraldus Cambrensis, in 12mo.; and by Commeline in the "Rerum Britannicarum Scriptores Vetustiores," Heidelberg, 1587, folio.

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A.D. 449. It is an abridgment, with some additions, of the first six Books of Geoffrey of Monmouth, and its historical value is consequently nothing, the author writing more than one thousand years after the occurrences he narrates. He executed this work for the distinguished Venetian family of Badaer, which had originally sprung from Britain. (Cave, "Historia "Literaria," App. p. 213.)

According to Commeline (Preface to "Rerum Britanni-"carum Scriptores") Ponticus Virunnius was a native of Treviso, and flourished in the time of Ludovico Sforza, who usurped the Dukedom of Milan in the year 1476.

He died in the year 1490.

Besides the work above mentioned, he wrote Commentaries on Virgil, the Metamorphoses of Ovid, the Achilleis of Statius, and Claudian.

A.D. 450.

A.D. 450.

164. Vita S. Clitanci Regis et Martyris.

MS. Cott. Vespas. A. xiv. ff. 81b.-83. vell. 8vo. xii. cent.

Incip.—"Rex Clitanc filius Clitguni."

Expl.—"ubi incepit."

King Clitanc (son of Clitguin of South Wales), renowned for his justice, is murdered by his rivals, because the daughter of a certain nobleman has declared that she will marry none but him. He is buried, and a church is built over him at a place miraculously appointed for his sepulture. He is supposed to have lived after the foundation of the church of Llandaff, and the author of this Life seems to have had some connexion with that See.

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165. De Sancto Clitanco Rege et Martyro.

MS. Cott. Tiber. E. i. f. 271b. vell. folio.

Incip.—"Rex autem Clitancus, cum esset in regno suo."

Expl.—"et sic miserabiliter vitam finivit."

This piece occurs in the "Sanctilogium" of John of Tinmouth, already described under No. 35.

It is printed in Capgrave's "Nova Legenda," f. lix., and from him in the "Acta Sanctorum," 19 Aug., iii. 733.

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166. Vita S. Clitanci Regis et Martyris. A.D. 450.

MS. Bodl. Tanner, 15. f. 103. vell. fol. xv. cent.

Incip.—"Rex autem Clitancus, cum esset in regno suo."

Expl.—"Et sic miserabiliter vitam finivit."

Apparently the same text as that of MS. Cott. Tiber. E. i. (No. 165.)

A.D. 460. A.D. 460.

167. Acta S. Fingaris sive Guigneri, et sociis Martyribus in Britannia ad annum 460;* auctore S. Anselmo, Archiepiscopo Cantuariensi.

MS. S. Victor. Paris. 975. f. 68.

Incip. Prol.—"Poscis fideliter satis."

Incip. Vita.—"Gloriosus equidem prædicandus."

Expl. Vita.—"Misericordiam merear Redemptoris Jesu "Christi Domini nostri, qui cum Patre et Spiritu Sancto vivit "et regnat per omnia sæcula sæculorum."

Printed in the "Acta Sanctorum," 23rd March, iii. 456, from the above MS. It is also reprinted in Gerberon's edition of the works of St. Anselm of Canterbury (fol. Paris 1721), p. 508, apparently from the same MS. It has been lately reprinted by Migne.

This piece is attributed to Anselm, archbishop of Canterbury; but erroneously.

The author seems to have written it at the request of a member of St. Fingar's church; at the beginning he states that his materials were brief notices which he possessed, and at the end that he wrote on the authority of the relators. The whole is undeserving of notice, being absurdly fabulous.

Fingar or Guinger was the son of an Irish King, who incurred banishment and his father's displeasure by receiving St. Patrick with honour, and embracing the Christian faith. Having lived as an anchorite for some years in Armorica, he

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* Referred to this date by Usher. The Bollandists place it ten years earlier. His martyrdom is referred to the year 455.

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A.D. 460. came to Cornwall with his followers, when Theodoric* was King there, and who shortly after ordered them all to be massacred.

A.D. 479.

A.D. 479.

168. Vita Lupi Trecensis Episcopi ; auctore anonymo.

There are two Lives of Lupus printed in the "Acta Sanctorum ;"† one at tom. vii. 69 (29 July), the other at p. 72. The Life at p. 69 seems to have been the earlier work ; it has no date, but is said to be of great antiquity, probably written about the middle of the sixth century. It was taken "ex "codice Valcellensi," collated with several other MSS. and with Surius's edition. It commences, "Beatissimi et apostolici "viri," and ends, "cui est gloria et potestas per omnia sæcula "sæculorum. Amen." The other ‡ is an extensive amplification of Beda's narrative (lib. 1, c. 17), which again is from Constantius' Life of S. Germanus. It was derived "ex "MS. Ultrajectino S. Martini," and collated with a MS. belonging to the Editors. It commences, "Sanctus Domini "Confessor Lupus," and ends, "quo memor sis te pie flagi-"tantium. Amen." Some of the MSS., however, end thus : "Quæ expers temporis in unitate Trinitatis vivit et regnat "in sæculorum sæculis. Amen."

The later biography is conjectured to have been written before the year 889,§ because the author does not notice the Translation of Lupus, which took place in that year.

Lupus or Leu was born of noble parents at Toul, and for some short time devoted his talents to jurisprudence, but being inspired with an ardent desire to serve God, he separated from his wife by mutual consent, renounced the world, and became a member of the Abbey of Lerins. For his exemplary piety and charity he was chosen Bishop of Troyes in the year 426. At an assembly of bishops, he was sent, about the year

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* He is supposed to be the same person as Coroticus, to whom St Patrick addressed an epistle : see No. 210.

† The Editors style it "Acta Antiqua, auctore anonymo."

‡ Called by the Editors, "Acta Recentiora, auctore anonymo."

§ 890 in "Gallia Christiana." xii. 493.

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429, with Germanus of Auxerre into Britain to oppose the false teaching of Pelagius. Having succeeded in crushing that heresy, he returned to his own diocese. He died in the year 479, and was buried in the church of St. Martin in Arcis. A.D. 479

A satisfactory account of Lupus and his Biographers may be found in "Hist. Lit. de la France," ii. 486 and v. 650.

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168 *a*. Vita S. Lupi.

MS. Bodl. 336 (2337), f. 214b. vell. folio dble. col. xiv. cent.

Incip.—"Lupus apud Aurelianum ex genere regali ortus."
Expl.—"et annos Domini DC.X."

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169. Passio S. Lupi Trecassini Episcopi et Confessoris.

MS. Bibl. du Roi. 5278. 68. olim Colbert. vell. xiii. or xiv. cent.

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170. Vita S. Lupi Episcopi et Confessoris.

MS. Bibl. du Roi. 5283. 13. olim Colbert. vell. xi. cent.

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171. Vita Sancti Lupi Episcopi Trecensis.

MS. Bibl. du Roi. 5306. 118. olim Colbert. vell. xiv. cent.

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172. Vita S. Lupi Episcopi et Confessoris.

Bibl. du Roi. 5308. 2. olim Colbert. vell. xii. or xiii. cent.

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173. Vita S. Lupi Trecensis Episcopi.

MS. Bibl. du Roi. 5323. 90. olim Bigot. vell. xiii. cent.

Imperfect at the beginning.

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174. Vita S. Lupi Episcopi et Confessoris.

MS. Bibl. du Roi. 5333. 20. olim Mazarin. vell. xiv. cent.

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175. Vita et Miracula S. Lupi Episcopi et Confessoris.

MS. Bibl. du Roi. 5353. 1. olim Colbert. vell. xiv. cent.

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A.D. 479.

176. Vita S. Lupi Episcopi et Confessoris.

MS. Bibl. du Roi. 5360. 19. olim Mazarin. vell. xiv. cent.

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177. Vita S. Lupi Episcopi.

MS. Vatican. 1195.

A.D. 456.

A.D. 456.*

178. Acta Synodus S. Patricii, Auxilii, et Isernini in Hibernia.

MS. C. C. C. Cant. 279, 20.

See Wilkins' "Concilia," i. 2., and Spelman's "Concilia," i. 52.

Anno incerto.

179. Synodus alia S. Patricii, cujus annus haud liquet.

See Wilkins' "Concilia," i. 4., where it is quoted as "ex "Andegavensi Bibliotheca;" also Spelman's "Concilia." i. 52.

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180. Canones S. Patricio ascripti.

Printed in Wilkins' "Concilia." i. 6. "ex Opusculis S. Pa-"tricii per Jac. Waræum, p. 39."—D'Achery's "Spicilegium," tom. ix. "ex MSS. Corbiensi and S. Germ. Paris."—Mart. et Durand. "Anecd. Thesaur." iv. "ex MS. Bibl. Bigotianæ." Reprinted by Migne.

A.D. 493.

A.D. 493.

181. Hymnus S. Patricii Hiberniæ Apostoli; S. Fieco Episcopo Sleptensi auctore.

Incip.—"Natus est Patricius Nemturri."

Expl.—"Felicibus natus est auspiciis."

Printed in Colgan's "Acta Sanctorum Hiberniæ," ii. 1-3, in the Irish character, with a Latin translation opposite.

If this be really by Fiec, it is the oldest monument extant of St. Patrick.

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* This article, though out of chronological order, is placed here as it relates to the same class and person as in the next two articles.

† The time of the death of St. Patrick is not known. Usher places it in 493, Tillemont in 455, and others in 464.

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182. Vita S. Patricii, auctore Joscelino de Furnesio. A.D. 493.

Incip. Prol.—"Plurimorum propositum erat et studium."
Incip. Vita.—"Extitit vir quidam Calphurnius nomine."
Expl.—"hujusmodi scripta incendio deleta sunt."*

This piece was first printed at Antwerp in 1514; by Messingham, in his "Florilegium;" in 1624, by Colgan, ii. 64.;† and by the Bollandists in 1668 ("Acta Sanctorum," 17 March, ii. 540–580). See also the same work, 24 Aug. v. 741. col. 2.

There is no Saint of whom more Lives have been written‡ or

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* Colgan adds: "Decessit enim S. Patricius anno Incarnationis Dominicæ "cccc. nonagesimo tertio, pontificante Felice Papa, primo anno imperii "Anastasii Imperatoris, principantibus Aurelio Ambrosio in Britannia, "Forcherno in tota Hibernia, Jesu Christo monarchiam tenente in omnibus "et super omnia. Ipsi gloria, laus, honor, et imperium per infinita sæcula "sæculorum. Amen." This is added as a note in the "Acta Sanctorum."

† Colgan prints seven Lives, and various other pieces.

‡ A large amount of information respecting St. Patrick and the writers of his Life has been collected by Archbishop Usher, in his "Antiq. Brit. "Eccl." c. xvii. p. 425, and by Henschenius in his Prolegomena to the Life of Patrick by Josceline, "Acta Sanct." ii. 517 (March). See also "Opuscula S. Patricio adscripta, notis ad rem historicam antiquariam "spectantibus, illustrata opera et studio J. Warræi, 8vo. Lond. 1656." On this subject Colgan (Preface) writes:—"Inter multos namque qui "de virtutibus et gestis S. Patricii scripserunt, numerantur viginti circiter "Sanctorum albo adscripti, et ex his sex, nisi et septem, non solum ipsius "Sancti Patriarchæ synchroni, sed et discipuli, qui ipsas res gestas oculis "conspexerunt, quorum sequentem elenchum, et tempus quo floruerint, "paucis perstringo. *S. Secundinus*, Episcopus Domnachensis et ipsius S. "Patricii nepos ex sorore et in munere Primatis suffraganeus, anno 448 mor-"tuus. *S. Lomanus*, ex sorore, nepos S. Patricii, et Episcopus Athrumensis, "circa annum 450, vel saltem ante an. 460, mortuus. *S. Mel*, Episcopus "Ardachadensis, ejusdem etiam ex alia sorore nepos, anno 488 mortuus. "*S. Patricius*, ex fratre nepos, qui paulo post mortem patris ac patrui sui "anno 493 mortui, ejus acta scripsit. *S. Benignus*, S. Patricii discipulus, et "in Archiepiscopatu Ardmachano successor, quique proinde floruit anno "494. *S. Fiecus*, Archiepiscopus Lageniæ, qui de S. Patricii, paulo post "ejus mortem, circa annum 500, laudibus et virtutibus patrii sermonis ryth-"mum scripsit. *S. Kienanus*, Episcopus Damleigensis, qui anno 490 floruit. "*S. Evinus*, Abbas Rossensis, qui circa annum 550 floruit. Hos septem "sanctos scripsisse Acta S. Patricii et singulos fuisse ejus discipulos (si S. "Evinum excipiam, quem non alio argumento, quam temporis quo floruit, "ratione inter ejus discipulos connumero) ac, etiam obiisse vel vixisse annis "memoratis diversis testibus et rationibus ostendo infra, 216 et sequen-"tibus. Tres vero priores S. Patricii tunc viventis (ut ex dictis patet), "quatuor vero posteriores paulo post ejus mortem Acta scripserunt, ut loco "citato ostendi. Alii posterioris ætatis Actorum S. Patricii scriptores:—*S.*

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A.D. 493. fables told than of St. Patrick, the Apostle of Ireland. The two principal ones* are, that by Josceline, written in the 12th century, and that attributed to Probus, who is said to have lived in the ninth century; but they are both valueless for historical purposes, on account of their narratives being filled with alleged miracles and frivolous stories.

Josceline, who flourished about the year 1185, was a monk of Furness,† and compiled this biography at the request of Thomas, Archbishop of Armagh, and others.‡ It is a compilation from the legends relating to Patrick, current in Ireland. He quotes four Lives, written by the disciples of S. Patrick. He also wrote Lives of Bishop Kentigern, St. Helena, the mother of Constantine, and David, King of Scotland. Tanner, on the authority of Stowe (Hist. Lond. 525), and Pits (884), states that Josceline also wrote a "History of the Bishops of Britain (De Britonum Episcopis)."

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182 *a*. Vita S. Patricii.

MS. Bodl. Rawl. B. 485 ff. 1–46b§ vell. 4to. xiv. cent.

Incip.—"Multis præpositum erat et studio."

Expl.—"ipsi gloria, laus, et honor et imperium, per infinita "sæculorum sæcula. Amen."

Colophon.—"Explicit Vita sanctissimi patris Patricii.

"*Columba* Abbas anno 576 obiit. *S. Vltanus*, Episcopus Ardbrecanensis, "anno 655 decessit. *S. Tirechanus*, Episcopus, S. Vltani discipulus, floruit "anno 650. *S. Eleranus*, cognomento Sapiens, anno 664 al. 665 obiit. *S.* "*Mochuatennus* floruit anno 690 vel 700. *S. Adamnanus*, Abbas Hiensis, "obiit anno 703. *S. Colmanus*, Huamacensis, Monachus Ardmachanus, "obiit anno 720. *S. Kieranus*, Abbas de Belachduin, obiit anno 770. *S.* "*Hermitius*, Episcopus Clocharensis, *S. Conlatus*, Presbyter, qui sæculo "octavo vixerunt. *Venerabilis Beda* an. 730. *B. Probus*, circa annum 920. "*Jocelinus de Furnesio*, Cambro-Britannus, Monachus Cestriensis, in Bri-"tannia, et postea Dunensis in Hibernia, floruit anno 1185; qui et Acta S. "Patricii eleganter et accurate scripsit." See also Colgan, ii. 216–219.

* William of Malmesbury is supposed to have written a Life of St. Patrick, in two books. Leland, "Collectanea," iii. 272, has extracts from it, but no MS. of it has occurred to the compiler of this Catalogue.

† Colgan's authority for calling Josceline "a monk of Chester and afterwards of Downe, in Ireland," has not been discovered.

‡ See "Acta Sanctorum" Commentarius Prævius, § 23, ii. 521.

§ This Life is followed by part of another, imperfect at the beginning and end (ff. 47–74.)

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182 *b*. Vita S. Patricii. A.D. 493.

MS. Bodl. Rawl. B. 505. ff. 1–89b. vell. fol. dble. cols. xiv. or xv. cent.

Incip. imperf.—" . . . . et qui nunquam cognovit."

Expl.—" ipsi gloria, laus, et honor et imperium, per infinita " sæculorum sæcula. Amen."

Colophon.—" Explicit vita sanctissimi patris Patricii, " cujus meritis deleatur culpa descriptoris. Amen."

These last-mentioned Lives (Nos. 182*a*, 182*b*) appear to be by Joscelin of Furness.

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183. Life of S. Patrick (Hibernicé).*

MS. Egerton 93. vell. large 4to. dble. cols. xv. cent.

The first page of this MS. is almost entirely obliterated, but the commencement appears to be "populus qui sedebat in " tenebris vidit lucem magnam; et sedentibus in regione " umbræ, lux orta est eis." From fol. i. retro, to the end of the piece it is written in the Irish character and language.

This is the tripartite Life of S. Patrick, which is published in Latin by Colgan, ii. 117–169, and attributed by him to St. Evinus.

There is no other copy of this valuable tract known to exist in the original Irish language. Folios 2 and 6 have been abstracted, and the tract ends at folio 18. The portion of the MS. containing this tract was written in the year 1477.

The Life is followed by the Hymn or Prayer of S. Patrick, as published by Dr. Petrie in the "Transactions" of the Royal Irish Academy.

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184. Vita Tripartita S. Patricii, auctore (ut videtur) S. Evino.

Incip. Præf.—" Populus qui sedebat in tenebris."

Incip. Vita.—" De Britannis Alcluidensibus."

Expl. Vita.—" continuo operatur miracula."

Printed in Latin, by Colgan, ii. 117–169, and translated from three old Irish MSS., of one of which MS. Egerton 93 (No. 183) is a transcript.*

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* There is a Catalogue of the Irish MSS. in the British Museum, compiled by Eugene Curry, Esq., in 1849.

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A.D. 493. 185. A Life of St. Patrick compiled from the older Lives of that Saint. (Hibernicé.)

MS. Egerton 170. Paper. 4to.

Probus and Josceline are quoted at p. 94.

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186. S. Patrick's Hymn (Hibernicé).

MS. Egerton 190. Paper. Small 4to. xviii. cent.

Similar to that in MS. Egerton 93. (No. 183.)

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187. Vita Sancti Patricii Episcopi.

MS. Bibl. Pub. Cant. Ff. 1. 27. 21. vell. fol. xiii. cent.

Incip.—"Patricius, qui vocatur."

Expl.—"Cui honor, et gloria, et virtus, et potestas in sæcula "sæculorum. Amen."

This appears to be the MS. referred to by Usher (Brit. Eccl. Antiq. c. xvii.). It has various readings in the margin. Capgrave apparently used this MS. for his "Nova Legenda."

It is said to have been written by Probus,* though Pits (c. 299) ascribes it to Giraldus Cambrensis, probably being deceived by finding it in the volume containing the works of Giraldus Cambrensis. Wharton (Anglia Sacra, ii. xxiii.) remarks: "De illa (Vita) autem Giraldus in omnibus scrip-"torum suorum catalogis tacet." It has also been attributed to Beda (Opp. iii. 225–242, ed. 1612).

This life is so full of fable that the Bollandists would not print it; yet, strange as it may seem, Archbishop Usher thought it valuable. Tillemont (Hist. Eccl. xvi. 782) also condemned it. See Hist. Lit. de la France, v. 209. The Bollandists gave the preference to the Life of Patrick written by Josceline of Furness (No. 182), but it is not easy to determine the reason for their partiality.

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* Probus was a native of Ireland, but, like many of his countrymen, he settled in Germany. He became an inmate of the Monastery of St. Alban's at Mayence, and was upon terms of intimacy with Lupus of Ferrieres, several of whose Epistles are addressed to Probus. The Annals of Fulda (Pertz. i. 373) give the date of his death (26 May, 859), but Colgan and Sir. James Ware place it in the tenth century, Ware; and Messingham in the eighth century. All that is known respecting him and his writings has been carefully collected by the authors of the Hist. Lit. de la France, v. 209.

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188. B. Patricii, Primi Prædicatoris et Episcopi totius Britanniæ, Vita et Actus; auctore Probo. A.D. 493.

Incip.—" Sanctus Patricius, qui et Sochet vocabatur, Brito " fuit natione."

Expl.—" sit nobis in præmio æternum evasisse supplicium: " præstante Domino nostro Jesu Christo, qui cum Patre et " Spiritu Sancto vivit Deus per omnia sæcula sæculorum. " Amen."

Printed in Colgan's "Acta Sanctorum Hiberniæ," ii. 51–61.

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189. Vita S. Patricii, auctore (ut videtur) S. Elerano Sapiente.

Ex. MS. Monast. Alnensis.

Incip.—" Quidam Sanctum Patricium ex Judæis dicunt " originem duxisse."

Expl.—" usque in hodiernum diem conferuntur."

Colophon.—" Explicit de vita, et conversatione, atque " miraculis sanctissimi Patricii, Hibernensium Apostoli." (See No. 196.)

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190. Vita S. Patricii, auctore (ut videtur) S. Patricio juniore, aliove magni Patricii discipulo.

Ex MS. Monast. S. Huberti in Ardvenna.

Incip.—" Natus est igitur in illo oppido Nemthor nomine."

Expl.—" nullus tamen rex erit de semine tuo in æternum."

Printed in Colgan's "Acta Sanctorum Hiberniæ," ii. 11.

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191. Vita S. Patricii.

Ex MS. Biburgensibus in Bavaria.

Incip.—" Natus est igitur Patricius in illo oppido Nemthor " nomine."

Expl.—" in qua exultatione et beatitudine perfruitur in " præsentia Trinitatis, cui honor et gloria in sæcula sæculorum. " Amen."

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A.D. 493. Printed in Colgan's "Acta Sanctorum Hiberniæ," ii. 21.
The first eleven sections of this piece are nearly the same as those in No. 190.

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191 *a*. Vita S. Patricii.

MS. Bodl. Laud. Misc. 315. (1055.) ff. 100 b.—103. vell. 4to. xiii. cent.

Incip.—"Sanctus Patricius, genere Briceus."

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192. Life of Saint Patrick in verse, by Robert of Gloucester.

MS. Bodl. Tanner, 17. ff. 31–39. vell, 4to. xv. cent.*
MS. Ashmole 43. ff. 34–41b. vell. 4to. Circa A.D. 1300.
MS. Bodl. 779. ff. 10–17. paper, 4to. xv. cent.
MS. Bodl. Laud. Misc. 315. (1055.) ff. 100 b.—103. vell. 4to. xiii. cent.

Incip.—"Seyn Patric com thoru Godes grace to preci in "Irlonde."

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193. De S. Patricio.

MS. C.C.C. Cant. 145. sm. fol. vell. xiv. cent.

Incip.—"Seint Patrik com thoru Godes grace to prechi in "Irlonde."

Expl.—"Acwere for tormens and for wo, lif and soule for "lore."

This is followed by the Purgatory.

Rubr.—"Hic intrat Owinus miles in Purgatorio."

Incip. Purg.—"Certes sire guth this knizt, rede wat thu me "rede."

Nearly the same work as No. 192, above mentioned.

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194. De Sancto Patricio Episcopo et Confessore.

MS. Cott. Tiber. E. i. ff. 61.–65b.

Incip.—"Beatus enim Patricius de genere Britonum ortus "est."

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* There is a full-length painting of St. Patrick in this MS., fairly executed.

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Expl.—"relinques sine invidia communico." A.D. 493.

In the "Sanctilogium," of John of Tinmouth (No. 35), already mentioned.

It is printed in Capgrave's "Nova Legenda," ff. 259b–264b.

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195. Vita S. Patricii, 200 capitibus comprehensa.

MS. Trin. Coll. Cant. B. 15. 25 vell. folio. xv. cent.

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196. Vita Sancti Patricii.

MS. Phillipps, 4705. vell. folio. xii. cent. ex Bibl. Monasterii de Alna. (See No. 189.)

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197. Vita S. Patricii Episcopi.

MS. Bodl. 285. (2430.) ff. 143–149. vell. folio. dble. col. xiii. cent.

Rubr.—"Incipit vita Sancti Patricii Episcopi."

Incip.—"Patricius, qui vocatur."

Expl.—"cui honor, et gloria, et virtus, et potestas, in sæcula sæculorum. Amen."

Colophon.—"Explicit vita Sancti Patricii Episcopi."

The same text as that of the MS. in the Public Library at Cambridge, Ff. 1. 27. See No. 187.

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198. St. Patrick's Life.

MS. Lambeth 623. ff. 13–15. vell. 4to.

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199. Beatha naomh Pattraic, or Life of S. Patric.

MS. Stowe xxxiii. 4to. paper. Imperfect. xviii. cent.

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200. Vie de S. Patrice.

MS. Bibl. de la ville de Charleville 3933. Paper. folio.

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A.D. 493.

201. Vita S. Patricii.

MS. Bibl. du Roi. 1773. 19. olim Bethune. vell. xiii. cent.

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202. Vita Patricii.

MS. Bibl. Petavii in Vaticana.

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203. Quædam de Sancto Patricio.

Bibl. Reginæ Christinæ in Vaticana. 345 (964). 1282 (1694).

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204. De S. Patricio.

MS. Bodl. 336 (2337). f. 78. vell. folio. dble. col. xiv. cent.

Incip.—"Patricius, qui circa annos Domini cœpit CCC.LXXX."
Expl.—"in Domino feliciter requievit."

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205. De S. Patricio Legenda.

MS. Montis Cassinensis 406. ff. 1–3 vell. folio xv. cent.

Incip.—"Patricius, dum Scotorum regi de Christi Passione."
Expl.—"Post 30 dies feliciter in Domino requiescit."

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206. Vita S. Patricii.

MS. Vallicellan. H. 7.

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207. Anonymi Carmina quædam Anepigrapha de S. Patricio, Calpurnio, et Cellano.

MS. Laurentianæ Mediceæ [illegible] col. vi.

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208. Prophetia S. Patris Patricii de Dublinia.

MS. Lambeth [illegible] f. [illegible] vell. [illegible] xiv. cent.

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209. S. Patricii Libellus. A.D. 493.

MS. Moore Norwic. Epis.

Mentioned in Montfaucon's "Bibliotheca." This is probably the same as No. 924, or MS. 55, in the Catalogue MSS. Angliæ et Hiberniæ.

Some of Bishop Moore's MSS. are in the Public Library at Cambridge.

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210. Confessio Sancti Patricii.

MS. Cott. Nero E. i. ff. 167 b–172 b. vell. fol. xi. cent.
MS. Bodl. Fell. 1. ff. 7–13. vell. fol. xi. cent.
MS. Bodl. Fell. 3, ff. 158–166. vell. fol. xi. cent.

Incip.—"Ego Patricius peccator."

Expl.—"Atque hæc est confessio mea antequam moriar."

Printed with St. Patrick's Life in the "Acta Sanctorum" (March 17), ii. 533, and also by Messingham in his "Florilegium."

This pretended Confession of St. Patrick seems borrowed from St. Augustine, though Tillemont considered it to be genuine. St. Patrick is supposed to have written his Confession when he was old, as a testimony of his mission.

The "Confessio" in MSS. Fell: 1 and 3, as also in the "Acta Sanctorum," is followed without any break, by St. Patrick's Epistle "ad Christianos Corotici tyranni subditos," commencing "Patricius peccator indoctus," and ending "et "sani efficiantur hic et in æternum. Pax Patri et Filio et "Spiritui Sancto. Amen."

Compare MS. Bodl., Rawl., B. 505.—"Lives of Irish Saints," in Irish. See also O'Conor's Catalogue of Stowe MSS. and MS. Lansd. 95.

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211. Confessio S. Patricii.

MS. S. Vedasti apud Atrebat. 3, 16. vell. folio.

Incip.—"Ego Patricius peccator."

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212. Legenda brevis de S. Patricio.

MS. Arundel. 330. f. 13 b. vell. 8vo. dble. cols. xv. cent.

Incip.—"Sanctus Patricius, dum Sanctorum.

Expl.—"quievit in pace."

Very short, and of no value.

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A.D. 493. 213. Frater Henricus Monachus de Salteria de Purgatorio, &c. Ad Dominum Henricum, Abbatem de Sartis. Vixit auctor temporibus Regis Stephani.

MS. Cott. Nero A. vii. f. 113-120. vell. 8vo. xii. cent.

Incip. Prol.—"Patri suo in Christo præoptato, Domino H. "Abbati de Sartis, frater H. monachorum minimus."

Expl.—"In monasterio virginibus commendavit."*

The History of St. Patrick's Purgatory is printed for the greater part in Matthew Paris.

The author, Henry de Salteria, by command of the Abbot, writes what he has previously related to him, as he had heard it told by others; than which nothing, he believes, can be more effectual for repressing evil or encouraging good conduct: he alleges the example of St. Gregory, and for his relation will give his authorities at the conclusion.

This story, he says, was related to the author by Gilbert de Luda (who built the monastery of which Owen became cellarer), who had it from Owen himself. He was also assured of its truth by an Irish bishop, one of the companions of St. Malachi, who told several similar stories, and, among the rest, one of a hermit, against whom a dæmon laid a plot by placing a female infant in his way. (See Capgrave, f. 331.)

Henry, the author of this legend, was a monk of Saltrey, in Huntingdonshire, and seems to have lived about the middle of the 12th century.

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214. Henrici de Saltereia de Purgatorio S. Patricii Liber.

MS. Bibl. Reg. 13. B. viii., ff 100 b-112b. vell. sm. fol. dble. cols. xii. cent.

Rub.—"Incipit præfatio de Purgatorio S. Patricii."

Incip. Dedic.—"Patri suo in Christo præoptato, Domino H. "Abbati de Sartis, frater H. monachorum de Saltereia minimus."

Incip. Purg.—"Dicitur magnus Sanctus Patricius."

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* "St. Patrick's Purgatory" has been printed in almost every language of Europe. Mr. Bradshaw, of the Public Library, Cambridge, Fellow of King's College, has a valuable collection of scarce early printed books and tracts relating to Irish saints and St. Patrick's Purgatory. For much curious matter relating to this subject, see Mr. Turnbull's Introduction to the "Visions of Tundall," Edinburgh, 1843.

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Expl.—"me una vobiscum, post hujus mortis horrorem, A.D. 493.
" transferat in præfatam beatorum requiem Jesu Christus Dux
" et Dominus noster, cujus nomen gloriosum permanet et bene-
" dictum in sæcula sæculorum. Amen."

The same text as that of the MS. Pub. Lib. Camb. Ff. 1, 27, 25. (No. 222.)

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215. Purgatorium S. Patricii.

MS. Reg. 9. A. xiv. ff. 247 b.–252 b. vell. 8vo. xiii. cent.

Incip. Præf.—"Patri suo in Christo præoptato, Domino
" H. Abbati de Sartis, frater H. monachus de Saltreia mi-
' nimus."

Incip. Purg.—"Dicitur magnus Sanctus Patricius, qui a
" primo est secundus."

Expl. Purg.—"et a prædictis pœnis, et ab aliis omnibus, me
" transferat vobiscum in beatorum requiem idem benignus
" Deus et Dominus noster Jesus Christus, cujus nomen bene-
" dictum et gloriosum permanet in sæcula sæculorum. Amen."

This is much fuller than MS. Harl. 103 (No. 219); it closely resembles MS. Reg. 8. C. xiv. next mentioned.

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216. Henrici de Saltereia Tractatus de Purgatorio S. Patricii.

MS. Reg. 8. C. xiv. ff. 1 b.–15 b. vell. 4to. xiii. cent.

Incip. Præf.—"Patri suo in Christo præoptato, Domino H.
" Abbati de Sartis, frater H. monachorum de Salteria mi-
" nimus."

Incip. Purg.—"Dicitur magnus Sanctus Patricius, qui a
" primo est secundus."

Expl. Purg.—"et a prædictis pœnis, et ab aliis omnibus, me
" transferat vobiscum in beatorum requiem idem benignus
" Deus et Dominus noster Jesus Christus, cujus nomen bene-
" dictum et gloriosum permanet in sæcula sæculorum. Amen."

Nearly the same text as that of (No. 215), but fuller than MS. Harl. 103 (No. 219).

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[illegible] Narratio [illegible] Monachi de Purgatorio S. Patricii [illegible] Regis Stephani.

MS. [illegible] vel. [illegible] xiv. cent.

[illegible] Domino H. [illegible] de Salteria [illegible]

[illegible] Sanctus Patricius, qui [illegible]

[illegible]

[illegible] as far as f. 92 b.

[illegible] De Purgatorio S. Patricii.

MS. [illegible] vel. [illegible] xv. cent.

[illegible] H. Abbati de [illegible]

[illegible]

[illegible] De Purgatorio S. Patricii.

MS. [illegible] xii. cent.

[illegible] Sancti Patricii.

[illegible] Sanctus Patricius, qui a primo est [illegible]

[illegible]

[illegible] Purgatorium Beati Patricii.

Then follow in a later hand, at the bottom of the page, the names of the [illegible].

[illegible] Tractatus H. Monachi de Salteria de Purgatorio S. Patricii [illegible] de Sartis.

MS. [illegible] vel. [illegible] xiii. cent.

[illegible] Domino H. [illegible] de Salteria [illegible]

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Incip. Purg.—"Dicitur magnus Sanctus Patricius." A.D. 493.
Expl. Purg.—"In monasterio virginibus commendavit."
This is the same text as in (No. 213).

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221. De Purgatorio S. Patricii.

MS. Cott. Vespas. A. vi. ff. 150 b.–165 b. vell. 4to. xv. cent.

Incip.—"Dicitur magnus Sanctus Patricius, qui a primo est "secundus."

Expl.—"Sine dubio consequi valeat per Dominum nostrum "Jesum Christum, qui cum Patre et Spiritu Sancto vivit et "regnat Deus per omnia sæcula sæculorum. Amen."

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222. De Purgatorio Sancti Patricii.

MS. Bibl. Pub. Cant. F f. 1. 27. 25. f. 568. vell. large 4to. xiii. cent.

Dedic.—"Patri suo in Christo præoptato, Domino H. Abbati "de Sacris [Sartis ?] frater H. monachorum de Salteria "minimus . . . ."

Incip.—"Dicitur magnus Sanctus Patricius, qui a primo est "secundus . . . . .".

Expl.—"me una vobiscum per hujus mortis horrorem trans-"ferat in præfatam beatorum requiem Jesus Christus dux "et Dominus noster; cujus nomen gloriosum permanet et "benedictum in sæcula sæculorum. Amen."

The same as MS. Bibl. Reg. 13. B. viii. (No. 214.)

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223. Libellus de pœnis Purgatorii, vulgo dictus S. Patricii Purgatorium, prævia Henrici monachi de Salteria Præfatione.

MS. Coll. Oriel. Oxon. 17. ff. 120–132. vell. folio. dble. col. xiv. cent.

Incip.—"Jussistis, pater venerande, ut scriptum vobis "mitterem."

Colophon.—"Explicit libellus de pœnis Purgatoriis."

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A.D. 493. 224. Purgatorium S. Patricii, per quod transivit quidam miles nomine Oweyn,* prævia epistola fratris H. monachi de Salteria.

MS. Coll. Lincoln. Oxon. 28. ff. 75–98.

Printed in Colgan, ii. 274.

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225. Henricus de Saltreia de Purgatorio S. Patricii.

MS. Bodl. 555. (2329). olim E. vi. 10.

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226. Henrici Salteriensis Narratio de Visione cujusdam militis, Owein nomine, qui anno 1153, S. Patricii Purgatorium visitavit.

MS. Arund. 292. ff. 73.–87. vell. 8vo. xii. cent.

Rubr.—"De Purgatorio Sancti Patricii."

Incip.—"Dicitur magnus Sanctus Patricius, qui a primo est "secundus."

Expl.—"Deo servituram in monasterio commendavit. Ex-"plicit."

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227. "Liber de Gaudio Paradisi Terrestris," more commonly entitled "St. Patrick's Purgatory."

MS. Bibl. Pub. Cant. E e. vi. ii. 2, 13–37. vell. sm. 4to. dble. cols. xiv. cent.

This volume was formerly numbered 181, and contained two other pieces. See James's "Ecloga Oxonio-Cantab." Lond. 1600, p. 64.

Incip.—"En honurance Jhu Crist,
Ke tut le mund furma e fist."

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* In MS. Cott. Caligula A. ii. f. 89 b. is an old English poem on the descent of Owen, entitled "Owayne Myles," which commences, "God þat "ys so full of myght," and ends "That of alle ys Lorde ~t Kynge. "Explycit Owayne." See also Mr. T. Wright's "Purgatory of St. Patrick." In the Advocates' Library, Edinburgh (MS. Auchinleck, 5), is the Legend of "Owain Miles," imperfect at the beginning. The MS. is of the xiii. cent., and was edited by Mr. Turnbull and Mr. Laing in 1837. The impression was limited to 32 copies.

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Expl.—" Ore nus Deu doint par sa merci A.D. 493.
Ke nus le faciun altresi. Amen."

This is the same story as that related by Matthew Paris (Historia Major, pp. 73–77. Edit. Lond.) under the year 1153, and by Henry de Saltrey at an earlier date.*

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228. Le Purgatoire de S. Patrice.

MS. Brit. Mus. Addit. 6524. ff. 115–120 b. vell. folio. xiv. cent.

Incip.—" En tel tens qui Seins Patrices."
Expl.—" de mes meins."

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229. Purgatorium S. Patricii, narrante Gilberto monacho Ludensi, post Abbate de Basingewereck in Anglia.

MS. Barberini 270. ff. 1-25 b. in Bibl. Vatican. vell. xiii. cent.

Rubr.—" De Purgatorio Sancti Patricii."
Incip. Dedic. — " Patri suo in Christo præoptato, H. de " Sartis."
Incip.—" Sanctus Patricius, alius a primo Patricio, dum in " Hibernia verbum Dei prædicaret."
Expl. —" et nos de ejus ore audita digessimus in tractatum."
Colophon.—" Explicit Purgatorium Sancti Patricii."

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230. Visio ejusdem Fratris conversi in Anglia, quam habuit circa annum 1196.

Ibid. fol. 25. retro.

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231. Poeme du Purgatoire de St. Patrice en Irlande, et autres relations fabuleuses par un moine de Saltereie.

MS. Cott. Domit. iv. ff. 258–268. vell. small 4to. dble. cols. xiv. cent.

Incip.—" Un moyne de Saltereie
En escrit ceste cunte enveie."
Expl.—" De apres la mort ni ait qe espegier."

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* Marie de France composed, about the commencement of the xiii. cent., " Le Purgatoire de Saint Patrice." The poem is analyzed by Le Grand D'Aussy, v. 93, third edition.

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A.D. 493. 232. Opusculum a quodam monacho de Saltreia Abbati de Sartis nuncupatum: porro illud opusculum inscribitur "Purgatorium S. Patricii."

MS. Bibl. du Roi. 5137. 16. olim S. Martialis Lemovicensis. vell. xiii. cent.

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233. De Vita Sancti Patricii—Miraculum de milite, nomine Owen, tempore Stephani Regis Angliæ.

MS. Phillipps, 4698. ex Bibl. Monasterii de Alna. vell. folio. xii. cent.

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234. Henrici monachi Saltereyensis narratio de ingressu militis Oweni vel Oeni in Purgatorium S. Patricii.

MS. Vienna.

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235. Opusculum de quadam visione terribili, de suppliciis animarum post obitum corporis: facta Edmundo monacho de Eynesham, regnante R. Ricardo.

MS. Cott. Calig. A. viii. ff. 188-205 b. vell. 4to. xiii. or xiv. cent.

Incip. Prol.—"Ad laudem Dei et legentium utilitatem "præsens opusculum super quadam visione terribili."

Incip.—"In quodam monasterio de Eynesham regni Angliæ "erat quidam monachus."

Expl.—"ac corrigenda corrigere stilo sapiente."

Rub.—"Explicit Visio."

This tract is also found in MS. Digby 34, being 1635 of the Catalogus MSS. Angliæ et Hiberniæ, p. 78. See No. 242.

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235 *a*. Visio Monachi de Eynsham.

MS. Arch. Seld. B. 66. (3454), vell. 4to. xv. cent.

Rubr.—"Incipit præfatio de subsequenti visione, quæ con-"tigit apud Eynesham tempore regis Ricardi Primi, anno "Domini M^le C^mo xx^o IIII XVI^to.

Incip. Præfat.—"Usu noctissimum habetur.

Incip. Visio. (f. 3.)—"In quodam igitur cœnobio erat juvenis "quidam."

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Expl.—"olim creavit ex nihilo cœlum et terram Jesus A.D. 493.
" Christus Dominus noster, cui est, cum Patre et Spiritu Sancto,
" honor et gloria in sæcula sæculorum. Amen."
Colophon.—"Explicit visio monachi de Eynsham."

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235 *b.* Visio Monachi de Eynsham.

MS. Bodl. 636. (2002), ff. 25–30. paper. 4to. xv. cent.

Incip.—"Usu noctissimum habetur."
Expl.—"ex nihilo cœlum et terram Jesus Christus Do-
" minus noster, cui est, cum Patre et Spiritu Sancto, honor et
" gloria in sæcula sæculorum. Amen."
Colophon.—"Explicit visio cujusdam monachi."

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236. De Purgatorio S. Patricii.

MS. Cott. Tiber. E. i. f. 65 b.

The beginning is illegible.
Expl.—"Ut habetur supra in fine Vitæ Sancti Adriani
" Abbatis."
Contained in the "Sanctilogium" of John of Tinmouth, No. 35, already mentioned.

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236 *a.* Purgatorium Sancti Patricii Abbatis.

MS. Bodl. Laud. Misc. 108. (1486), ff. 96 b.–104. vell. folio. xiv. cent.

Incip.—"Seint Paterik thoru Godes grace, makede ane put in Irlonde.
"That Seint Patrike purgatorie is icleoped: ȝeot ase ich onderstonde."

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237. Here begynneth the revelacon the which Will^a^m Staunton saw in Patrickis Purgatorie the Friday next after the fest of the Exaltation of the Crosse in the yere of owre Lord M.CCCC^mo^IX.

MS. Reg. 17 B xliii. ff. 133–148b. vell. 8vo. xvi. cent.

Incip.—"Will^a^m Staunton born in the bishopryche of Dere-
" ham."
Expl.—"and the shul be yn myne."

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A.D. 493. 238. Procemium Memoriale super visitatione Domini Laurentii Ratholdi militis et baronis Hungariæ, factum de Purgatorio Sancti Patricii in insula Hiberniæ.

MS. Reg. 10 B. ix. ff. 36–45b. paper. folio. xvi cent.

Incip.—"Postquam almificus universorum Creator."
Expl. (imperf.)—". . . ad ipsum disponi . . . . ."

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239. De S. Patricio et ejus Purgatorio.

MS. Corpus Christi Coll. Cant. 462. olim N. 13. 8vo. xii. cent.

Incip.—"Dicitur magnus Sanctus Patricius, qui a primo " est secundus."
Expl.—"Juxta linguam patriæ memoratæ."
Then follow a few lines commencing—"De statu animarum " defunctorum."
This seems to be identical with the MS. mentioned in the " Catalogus MSS. Angliæ et Hiberniæ," as No. 1280.

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239 *a*. Tractatus brevis, sed imperfectus, de Sancti Patricii Purgatorio.

MS. Bodl. Rawl. C. 97. ff. 106–107 b. vell. sm. fol. dble. cols. xii. cent.

Incip.—"Sanctus Patricius, dum verbum Dei in Hybernia " prædicaret."
Expl.—"Ut ei videbatur, tumultum non faceret."

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239 *b*. Narratio de Pœnis Infernalibus.

MS. Bodl. 509. (2672.) ff. 162–169 vell. small 4to. xii. cent.

Rubr.—"Incipit narratio cujusdam viri venerabilis de xiii. " pœnis Hibernalibus."
Incip.—"Dicitur magnus Sanctus Patricius, qui a primo est " secundus."
The second paragraph commences: "Contigit autem his " temporibus nostris diebus, scilicet regis Stephani, militem " quemdam, nomine Owein, de quo præsens est narratio."
Expl.—"Militemque in Hibernia honeste et religiose viven- " tem dimiserunt. Explicit narratio de pœnis infernalibus."

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240. Vita S. Patricii Episcopi et Confessoris. Item de Purgatorio Hiberniæ. A.D. 493.

MS. Trin. Coll. Dubl. 653, Catalog. MSS. Angliæ et Hiberniæ, 793.

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241. Tractatus S. Patricii de Purgatorio.

MS. Hunter. Glasguæ. R. 8. 113, 4to.

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242. Purgatorium S. Patricii.

MS. Bodl. Digby, 34 (1635), ff. 81-96. vell. 8vo. xii. cent.

Incip.—"Dicitur magnus Sanctus Patricius."

Expl.—"In præfatam beatorum requiem Jesus Christus Dux "et Dominus noster, cujus nomen gloriosum permanet et "benedictum in sæcula sæculorum. Amen."

After two or three short pieces, follows (f. 100):—

"The vision of the Monk of Eynsham."

Incip.—"Usu noctissimum habetur."

Expl. (126 *b. imperf.*)—"quæ sibi juste im. . ." (See No. 235.)

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243. Liber de pœnis Purgatorii S. Patricii, ubi de ejus Vita et Miraculis.

MS. Bodl. Digby, Auct. c. 10. (former reference, 72), ff. 139-145. vell. fol. xv. cent.

Rubr.—"Incipit liber de pœnis purgatorii."

Incip. Dedic.—"Patri suo in Christo præoptato."

Incip. Narratio.—"Dicitur magnus sanctus Patricius."

Expl. (*imperf.*)—"Non intelleximus. De . . . ."

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A.D. 492. 244. Libellus de Purgatorio S. Patricii, quod est in Hibernia.

MS. Lambeth. 233. ff. 176–186. vell. folio. xiv. cent.

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245. Purgatorium S. Patricii, sive Prophetiæ ejusdem de statu Ecclesiæ.

MS. Vatican. 5862. ff. 1–41. paper. 8vo. xv. cent.

Incip.—" Incipit quidam devotus tractatus de Purgatorio."
Expl.—" facta ad laudem et gloriam Salvatoris nostri Jesus " Christi, cui cum Patre et Spiritu Sancto est omnis honor " et gloria in sæcula sæculorum. Amen."

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246. Relatio de Purgatorio S. Patricii in Hibernia, auctore Petro Lombardo Hiberno, Præposito Cameracensis.

MS. Vallicel. H. 48. in Bibl. Vatican.

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247. Purgatorium S. Patricii.

MS. Monast. S. Petri de Cultura.

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248. Traité du Purgatoire de S. Patrice.

MS. Bibl. Monast. de Longpont.

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249. S. Patricii Episcopi in Hibernia constituti circa a. 430, Liber de Purgatorio.

MS. Bamberg.

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250. Patricius S. Irland. de Purgatorio.

MS. Bamberg.

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251. De Purgatorio S. Patricii.

MS. Basileensis.

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252. Poema de Purgatorio S. Patricii. A.D. 493.

MS. Cott. Domit.

Mentioned in Montfaucon's "Bibliotheca," i. 639. Qy. if not the same as No. 231.

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253. Le Purgatoire de Saint Patrice.

MS. Bern. xv. cent.

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254. Le Purgatoire de S. Patrice.

MS. Bern.

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255. Purgatorium S. Patricii Episcopi.

MS. Salmansweiler (Convent. in Würtemburg).

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256. Registrum de Purgatorio S. Patricii.

MS. Vienna.

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257. Purgatorium S. Patricii.

MS. S. Victoris Parisiensis.

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258. Purgatorium S. Patricii.

MS. Bibl. du Roi. 3338. 5. vell. xiv. cent.

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259. Purgatorium S. Patricii.

MS. Bibl. Reg. Paris.

Mentioned in Montfaucon's "Bibliotheca."

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260. Purgatorium S. Patricii.

MS. Bibl. Reg. Paris. 858.

Mentioned in Montfaucon's "Bibliotheca."

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261. Le Purgatoire S. Patrice.

MS. Bibl. Reg. Paris. 3867 ?

Mentioned in Montfaucon's "Bibliotheca."

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A.D. 493.

262. Purgatorium S. Patricii.

MS. Bibl. S. Germanensis.

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263. De Purgatorio S. Patricii.

MS. Urbinatens. 48. vell. folio.

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264. Purgatorio di S. Patricio.

MS. Ricardiana. E. 1. 34. paper. folio.

A.D. 494.

A.D. 494*.

265. De S. Kenedo vel Kynedo Confessore, auctore Johanne de Tynemouth.

MS. Cott. Tiber. E. 1. f. 217–218 b.

Incip.—"Est enim terra quædam quæ antiquitus Letania, "nunc autem Minor Britannia nuncupatur."

Expl.—"Terras vero relinquens, in cœlo præmia percepturus "migravit Kalendis Augusti."

This MS. contains the "Sanctilogium" of John of Tinmouth; No. 35, already mentioned. The source of his information has not occurred.

It is also found in Capgrave's "Nova Legenda Angliæ," fol. 205.

Kyned was the child, by incest, of King Leteu, and born in Britain in the time of Arthur. He was exposed on a river in a cradle, and drifted to Heniswerin or Insula Turbæ. He was contemporary with St. David. The author states that he had seen much more concerning him in a MS. which he had met with in Wales, and which was nearly illegible from age.

* The date of the death of Kyned is variously given; it is placed by some in 494, by others in 565, and in MS. Bodl. 240 as late as 961.

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266. De Sancto Kenedo Confessore Johannes Anglicus in Sanctilogio suo de Sanctis Walliæ et Scotiæ. A.D. 494.

MS. Bodl. 240. f. 617.

Incip.—"Est quædam terra, quæ antiquitus Letamia (*not* "Letania, as in Capgrave's "Nova Legenda Angliæ"), nunc "autem Minor Britannia nuncupatur."

Expl.—"Floruit autem Sanctus Kenedus tempore Sancti "David, anno Christi 961, et obiit Kalendis Augusti."

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267. De Sancto Kynedo Confessore.

MS. Bodl. Tanner, 15. p. 363. vell. folio. xv. cent.

Incip.—"Est enim terra quædam, quæ antiquitus Letania (gloss. Letavia), nunc autem Minor Britannia nuncupatur."

Expl.—"Terras vero relinquens, in cœlo præmia percep-"turus, migravit Kalendis Augusti."

Apparently the same text as that of MS. Cott. Tiber. E. 1. (No. 265), and Capgrave's "Nova Legenda Angliæ." See No. 38, already mentioned.

A.D. 496. A.D. 496.

268. Vita S. Tathei Confessoris.

MS. Cott. Vespas. A. xiv. ff. 85 b.-89. vell. 8vo. xii. cent.

Incip.—"Rex quidam Hiberniæ, regum illius insulæ."

Expl.—"Quem Deus elegit et direxit in æterna gloriæ "patria."

This Life is abridged in Capgrave's "Nova Legenda "Angliæ." See No. 38.

Tatheus, the son of an Irish king, named Tathalius, leaves Ireland to avoid being made king, and reaches the Severn. King Caradoc engages him to teach a school in his city of Gwent. Tatheus builds a church to the Holy Trinity, and places twelve canons in it. Caradoc, then a child, is placed

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A.D. 496. under his care. Tatheus dies, and is buried at his own monastery.*

Verses are frequently intermixed with the narrative, which seems to be a commemoration homily. Much of it is childishly absurd.

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269. De Sancto Tatheo Confessore de Hibernia.

MS. Cott. Tiberius E. i., f. 300.

Incip.—"Rex quidam Hiberniæ, nomine Thathalius, filium "genuit nomine Thathium."

Expl.—"Et in monasterio suo sepeliri cum honore meruit."

In the "Sanctilogium" of John of Tinmouth, No. 35. It is printed in Capgrave's "Nova Legenda," ff. 279b–280b, who has abridged Vespas. A. xiv., the preceding article.

A.D. 500.

A.D. 500.

270. Vita S. Endei Abbatis Aranensis.†

MS. Bodl. Rawl. B. 505. pp. 1–8. vell. fol. dble. cols. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 179. vell. 4to. xiv. cent.

Incip.—"Mirabilis Deus et omnipotens Sanctis suis hunc "virum sanctissimum, scilicet Endeum Abbatem, tanquam "stellam præfulgidam, huic mundo opaco transmisit."

Expl.—"sic concessum est tibi a Deo tuo."

Printed in the "Acta Sanctorum" (21 March), iii. 269, from MS. "Insulæ Omnium Sanctorum."

The Editor then gives an Appendix, commencing "Alio "quoque," and ending "animam suam commendans expiravit."

The particulars of the life of Endeus or Enna are involved in the greatest obscurity. He was the son of a

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* The English Martyrology (ed. 1640) places this monastery at Chepstow, and gives the day of his commemoration as the 26th December, which agrees with this MS., viz. vii° Kalendas Januarii. The years 400 and 480 have also been assigned for his death.

† Colgan, i. 704, assigns this biography to Augustin Magradin.

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prince of Ulster, and became a monk. He founded the Monastery of Aran. The time of his death is not known; it has been placed as early as the year 490,* and as late as that of 540. A.D. 500.

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271. Vita S. Gundlei, Regis et Confessoris; una cum appendice Miraculorum, ad an. 1100.

MS. Cott. Vespas. A. xiv. ff. 13–17. vell. 8vo. xii. cent.

Incip.—"Nobilissimus rex Glivisus Australium Britonum "genuit successorem suum Gunlyn."

Expl.—"quæ postea subjacuit et subjacere debuit Ecclesiæ "Sancti Gunlyn per rationem."

An abstract of this life is printed in the "Acta Sanctorum," iii. 783 (29th March), from Capgrave, who has abridged MS. Vespas. A. xiv. f. 168.

Gunlyn, son of Glivisus, king of the South Britons, from whom a certain tract of country is named Gunlynvaun, governed seven districts in Gul at Morgantia. He married Guladusa, daughter of Brachan, king of Brecknok, who bore him a son named Cadoc, who exhorting his father to despise the perishing things of this life, Gunlyn resigned the kingdom to him and retired into a solitary place, as did also Guladusa. Gunlyn, with the assent of Dubricius, built a church, "tabulis "et virgis," and being some time afterwards visited by his son Cadoc (now king of Glamorgan), Guladusa, at her son's entreaty, quitted the neighbourhood of her husband for fear she might fall into temptation. Gunlyn, after an exemplary life, fell sick, and was visited by Caradoc and Dubricius. He died and was buried in his own church.

The following story which occurs in this MS. seems extracted from some other work; its title is "De quodam "carminum compositore ex gestis S. Gundleii."

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* "S. Endeum floruisse ante annum 489, quo Ængussus rex Mumoniæ "occubuit." (Colgan, i. 710. not. 2.)

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A.D. 500. A certain bard (carminum compositor) had finished three portions of his task in praise of Gundlei, when suddenly he paused for want of matter; at this moment a great flood arose, from which he was enabled to escape by ascending to the roof of Gundlei's church; in his progress to which he completed the fourth and concluding portion of the work.

The followers of Griffin, King of Venedotia (who was forced to fly in the time of William the Conqueror), were punished for invading the saint's possessions, as was also Harold (whose defeat at Hastings arose from the same cause); and William Rufus (who invaded Wales during the lifetime of his father, because king Caradoc harboured three Norman knights, who had conspired against the Conqueror) was compelled to retire through the efficacy of the same interposition.

This Life, at least in its present form (for there seems to have been an older one), appears to have been composed in the 12th century, which seems to be the age of the MS. also. It contains but few remarkable circumstances.

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272. Vita S. Gundlei.

MS. Bodl. Tanner, 15. f. 309. vell. folio. xv. cent.

Incip.—"Sanctus enim Gundleus, filius Regis Australium "Britonum."

Expl.—"Martyrizatus fuit. Hæc Vincentius."

The same text as in Tiber. E. i. (No. 274.) and Capgrave's "Nova Legenda Angliæ." See No. 38.

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273. Vita S. Gundlei Regis et Confessoris.

MS. Cott. Titus D. xxii. ff. 34b–49. vell. 12mo. xiii. cent.

Rubr.—"Incipit vita Sancti Gunllei Confessoris, iiii. Kl. "Aprilis. De divisione hæreditatis."

Incip.—"Nobilissimus rex Glivissius Australium Bri- "tonum genuit filium successorem suum Gunlliu."

Expl.—"Tertia majorem Jacobum volucremque Johannem."

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274. De Sancto Gundleo Rege et Confessore. A.D. 500.

MS. Cott. Tiber. E. i. f. 85 b.

Incip.—" Sanctus enim Gundleus, filius regis Australium " Britonum."

Expl.—" hic Sanctus Episcopus postea a Wandalis mar- " tyrizatus fuit. Hæc Vincentius."

This piece occurs in the " Sanctilogium " of John of Tinmouth, No. 35, already mentioned; printed also in Capgrave's " Nova Legenda," ff. 168-169.

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275. De Sancto Benigno Episcopo et Confessore.

MS. Cott. Tiber. E. i. f. 271.

Incip.—" Sanctus enim Benignus in regimine pontificali " transactis."

Expl.—" ab omnibus Deo et Sancto ejus referuntur."

This piece occurs in the " Sanctilogium " of John of Tinmouth, No. 35, already mentioned. It is printed in Capgrave's " Legenda Nova Angliæ," f. 36.

Benignus, prompted by a vision, goes to Glastonbury, where he finds Patrick, and is sent by him to Ferramere, and becomes an anchorite there.

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276. Vita S. Benigni.

MS. Bodl. Tanner, 15. f. 61. vell. fol. xv. cent.

Incip.—" Sanctus enim Benignus in regimine pontificali."

Expl.—" Laudes et gratiæ ab omnibus Deo et Sancto ejus " referuntur."

Apparently the same text as that of MS. Cott. Tiber. E. i. (No. 275), and Capgrave's "Nova Legenda Angliæ." See No. 38.

William of Malmesbury wrote a work "De Miraculis " Benigni," but this piece bears no resemblance to Malmesbury's style. The text of the Life by Malmesbury has not been met with.

There were two Saints named Benignus, one who lived in the third century, and another, known as Beonna, the subject of

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A.D. 500. the present notice, who was a disciple of St. Patrick, whom he succeeded in the See of Armagh, and died towards the close of the fifth century; having resigned the See about three years before his death.

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277. Chronicon Universale, ab Orbe Condito ad annum usque 1186,* auctore Gottofrido Viterbienso.

MS. Bodl. 721. (1296.) vell. 4to. xv. cent.†

Incip.—"De nonnullis Ecclesiæ persecutoribus."

"Chronica quæ perhibent regnasse Diocletianum,
Cum regnasset, sibi referunt tum Maximianum,
Climata Britanniæ quem tenuisse canunt."

This Chronicle, which is addressed to Pope Urban III., contains the annals of the Angles and Saxons in about 314 Latin verses. They are divided into Chapters, each having a heading.

It appears to have been derived from Geoffrey of Monmouth, and from some source common to the compiler of this chronicle and Nennius.

The narrative in the first two Chapters is confused, and the chronology incorrect. After the eighth Chapter the historical interest is lost, and the remainder is taken up with legendary lore. It ends abruptly with the birth of Arthur.

The author was Gottofrid of Viterbo, a native of Silesia, and afterwards Bishop of Viterbo. He died A.D. 1196 or 1198. The chronicle has been several times printed. It first appeared in 1569 at Basle under the editorship of John Beroald.

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* Although this chronicle extends to the year 1186, yet it does not appear to contain anything relative to this country after the birth of Arthur, which may be placed circa A.D. 500.

† The MS. was transcribed "per fratrem Johannem de Oistriche, anno "Domini M°.cccc°.liiij°."

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278. Historia Anglorum et Saxonum secundum Magistrum Gotifridum Viturbiensium. A.D. 500.

MS. Coll. S. Joh. Cant. G. 16. f. 284–289. vell. 4to. xiii. cent.

Incip.—

"Chronica quæ perhibent regnasse Diocletianum,
Com regnasse sibi ferunt *tunc* Maximianum,"
Climata Britanniæ quem tenuisse canunt."

Expl.—"Viribus et gladiis præfuit esse viris."

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279. Vita Sancti Bernachi Confessoris.

MS. Cott. Vespas. A. xiv. ff. 75 b–77 b. vell. 8vo. xii. cent.

Rubr.—"Incipit Vita Sancti Bernachi Confessoris."

Incip.—"Elegit sibi Dominus virum de filiis Israel juxta "cor suum, Bernacum nomine."

Expl.—"Operaturque mirabilia magna frequenter in terris "præstante Domino nostro Jesu Christo."

This Life is abridged in Capgrave's "Legenda Nova "Angliæ," ff. 36 b.–38.

This tract is fabulous and absurd, but its contents are as follow:—Bernac was born of noble parents in Britain. He goes to Rome, destroys a pestiferous animal there by prayer. He retires to Brittany. He embarks on a large stone and is wafted by the waves to Milford Haven, and lands at Cledyf. The devil incites a King's daughter to endeavour to seduce him. She fails, and attempts to cause him to be murdered. He is wounded, but escapes, and retires to a spot near the river Guenn, now called "Pons Lapideus." He removes to the river Newer, to a place called "Saltus veteris ecclesiæ." He is commanded in a vision to seek a place for his residence. where he will find a white sow and pigs. Clethre, lord of the territory, gives him the land and his twenty sons to serve God with him. He causes deer to draw his car. He sends a wolf to keep his cow. He restores his cow to life after she has been cut up and put in a caldron, which would not boil. He pardons the King who had caused her to be killed, and entertains him with bread gathered from a tree, and with stones from the brook converted into fish. The King grants his monastery an exemption from all imposts, &c. He dies on the 7th of April, and is buried under the east wall of his church.

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A.D. 500. 280. De Sancto Bernaco Confessatore et Abbate.

MS. Cott. Tiber. E. i. ff. 87b.–88b.

Incip.—" Erat autem Bernachus."
Expl.—" Cor ejus cogitatio ascenderit."
Printed in Capgrave's "Legenda Nova Angliæ." See No. 35.

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281. Vita S. Bernachi.

MS. Bodl. Tanner, 15 f. 631. vell. fol. xv. cent.

Incip.—"Erat autem Bernacus venustus, ornatus moribus titulisque."
Expl. (*imperf.*)—"Aqua namque, in qua caro coquenda " jacebat, ita, sicut quando infundebatur, frigida permanebat. " Nec magis igne. . . . . ."
See No. 38.

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282. Vita S. Iltuti Abbatis.

MS. Cott. Vespas. A. xiv. ff. 42 b.–52. vell. 8vo. xii. cent.

Incip.—" Dives provincia victoriosa, potens in armis."
Expl.—" Hic probatum manifeste dum fugit Guynedotiæ " turba."

Bican, a prince of Letau, marries Reingulid, daughter of Anblad, king of Britanny. Iltut, their son, comes to Britain to visit his cousin Arthur, by whom he is honourably received. He afterwards goes to Poulent, king of Gulat Morcaneas, and is made his chief officer. Iltut quits the court, and with his wife and servants resides in a secluded cabin near a river. He dismisses his wife in consequence of an angelic intimation. He then fixes his habitation at Hodnant. He is ordained by Dubric, and builds a church. He entertains King Merchiaun, surnamed Vesanus, who gives him many possessions. Many persons resort to him for instruction, and among them Samson, Gildas, Paulin, and Dewi or David. He appoints prebends for fifty canons, and raises sea-banks. Samson is ordained by

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Dubric, and made bishop of Dol. Iltut's wife visits him, and is punished for her intrusion. Punishment is inflicted on Cyblin, steward of Marchiaun, king of Glamorgan. Iltut flies to a cavern through fear of Marchiaun. The bell intended as a present by Gildas, the historiographer, to David, rings on being carried past his cave. David, not being able to make it ring, sends it back to Iltut. The canons fetch Iltut back to his monastery. Cefygyd, steward of Marchiaun, is swallowed in a bog for molesting Iltut, as is also Marchiaun. Iltut again retires to his cavern: he visits his native country Letau, and finding the people suffering from famine, causes corn to be brought from Britain for their relief. Returns to Britain, and again goes to Letau. Dies near Dol. King Edgar invades Glamorgan, and carries off Iltut's bell, but afterwards restores it on account of a dream, and dies nine days afterwards. A.D. 500.

The author must have composed his work after the Norman conquest, as he notices that the English and Normans defeated the Welsh between Llan Iltut and Castell Merchiaun in the time of William the Conqueror and Robert Fitz-Hamon.

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283. De Sancto Iltuto.

MS. Cott. Tiber. E. 1. ff. 274–275 b.

Incip.—" Sanctus enim Iltutus filius fuit nobilissimi militis " nomine Bicani."

Expl.—" Et nullum alium in valore præcellentem."

This piece occurs in "John of Tinmouth's Sanctilogium," No. 35, already mentioned, and is printed in Capgrave's "Nova Legenda Angliæ," ff. 187–188 b. It seems to be an abridgment of MS. Cott. Vespas. A. xiv., No. 282, the preceding article.

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284. De S. Iltuto.

MS. Bodl. Tanner, 15. f. 34. vell. folio. xv. cent.

Incip.—" Sanctus enim Iltutus filius fuit nobilissimi militis " nomine Bicani."

Expl.—" Nullum alium in valore præcellentem."

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A.D. 500. 285. Vita S. Modwennæ* (seu Darercæ) Virginis, auctore anonymo.

MS. Salmanticens.

Incip.—"Virgo venerabilis nomine Darerca, cognomento "Monynna."

Expl.—"Potati sufficienter recreati sunt, qui potaverant. "Finit."

Printed in the "Acta Sanctorum" (6 July), ii. 290.

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286. Vita S. Modvennæ, Virginis Hibernicæ, per Galfridum Edys, Burtonensem Monachum.

MS. Cott. Cleopat. A. ii. vell. small 4to. xi. cent.

Rubr.—"Hymnus Sanctæ Monennæ Virginis."

Incip. Invocat.—"Deum Deorum Dominum, Auctorem vitæ "omnium."

This is followed by an Alphabetical Hymn.

Incip. Hymnus.—"Audite sancta studia, Virginum Christi "millia."

Expl. Hymnus.—"Zona Christi . . . collocasti in gloria. "Amen."

Then another Hymn.

Incip.—"Ora pro nobis, Beata Monenna."

Expl.—"Per pœnitentiam deleamus."

Then a table of contents of Chapters.

Rubr.—"Incipit Vita Sanctæ Monennæ Virginis."

Incip. Prol.—"Fuit inter Hibernenses gentes virgo vitæ "venerabilis et morum sanctæ industria decoratæ, nomine "Monenna."

Incip. Vita.—"De supradicto itaque Conalleorum populo "Sancta Monenna fratrem habuit, nomine Maughteum."

Expl. Vita.—"In mansionibus simul perfectorum cum "Christo, qui regnat in sæcula sæculorum. Amen."

Then follows another Alphabetical Hymn.

Incip.—"Audite, fratres, facta."

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* She is also called Monenna, Monynna, Monymn, Moninia, and Modvenna.

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Expl.—"Sicut sol in meridio. Qui regnas in sæcula A.D. 500.
"sæculorum. Amen."

Then follows a very brief epitome of Monenna's life.

Incip.—"Vixerat autem Sancta Monenna."

Expl.—"Abbatissa annis quindecim."

Then comes, in a hand of the 13th century, an account of Modwenna's bed in a monastery which she founded in Ireland.

Incip.—"Audivimus a quodam viro religioso."

Expl.—"In eodem loco occisorum impudenter fœdasset."

Then the following lines:—

"Ortum Modvennæ dat Hibernia, Scotia finem,
Anglia dat tumulum, dat Deus alta poli.
Prima dedit vitam, sed mortem terra secunda,
Et terram terræ tertia terra dedit.
Aufert Lanfortin, quam terra Conallea profert,
Felix Burtonia virginis ossa tenet."

Then, in a hand of the 14th century, this Hymn:—

"Gaude virgo mater Christi qui per.
"Gaude quia Deo plena peperisti.
"Gaude quia tui nati quem dol.
"Gaude Christum ascendentem.
"Gaude quod post ipsum scandis
"Ubi fructus ventris tui."*

This Life is printed in the "Acta Sanctorum" (6 July), ii. 297, from the Cottonian MS. (Cleop. A. ii.) above described. The divisions into Chapters, however, are different in the MS. from those in the printed text. The Alphabetical Hymns are omitted in the printed text, and some verbal alterations have been made by the editors.

The text of the Cottonian MS. has been thus minutely described, in order that the doubts may be dispelled which exists relative to the individual whose life is written, as well as to the author of the narrative. It has been attributed to William Edys, Monk of Burton, Geoffrey Edys, Monk of Burton, and Conchubranus; to the last of whom, however, it properly belongs, for at the end of the work his name occurs:

* These lines occur in the MS. as here printed; they appear to be an abbreviated and corrupted form of the Rhythmical Hymn of the Seven Joys of the Virgin Mary, in the recitation of which Thomas Becket is said to have experienced great pleasure. See "Magnum Promptuarium Catholicæ "Devotionis" (Vienna, 1672.), p. 205.

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A.D. 500. "Harum virtutum lectorem simul et auditorem per Domi-
" num testor, ut pro me valde misero Domini servo Con-
" chubrano, peccati sarcina oppresso, piis orationibus inter-
" cedant ad Dominum."*

According to Conchubranus, Monenna was the daughter of Maugtheum, a King in Ireland. She was consecrated by St. Patrick, who placed Athea under her to be taught psalmody and to receive religious instruction. Among the eight virgins associated with her were Bridget and Orbila. Alfred, son of the King of England, went into Ireland to her at Fochard to be cured of a disease. She visited England, and landed "juxta castellum, Dagano nomine," where she left her followers to erect a church at Streneshalen, near the wood called Arderne, while she went to visit the King. The King granted that vill to her, and placed his sister under her care to be educated. After three months she returned to Ireland with her charge. She visited Rome three times. She built a monastery at Calvechif-on-the-Trent, now called Andrescie. She went to visit King Congal in Scotland, where she died on the 3rd of the Nones of July. The Irish, Scotch, and English contended for her body. Columchille settled their dispute, and her body was awarded to England, and conveyed to the place where she herself wished to be buried.

Conchubranus is conjectured to have confounded three persons of the same name,—one Irish, one Scotch, and one English—all living in different centuries.† Something of this kind must have taken place, if some parts at least of the story be not mere invention. The same person could not be contemporary with St. Patrick and with Alfred; though it is possible that the Alfred here mentioned was Alfred of Northumbria, who certainly was for some time in Ireland. But see the Life

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* The entry in the Cottonian Catalogue attributes the work to Geoffrey Edys, Monk of Burton; but in the first page of the MS. the following occurs, written in a hand of the 16th century: "Ex conjunctione dompni " Wyllelmy Edys, monasterii B. Mariæ S. Modwennæ virginis de Burton " super Trent monachi, dum esset studens Oxoniæ, A.D. 1517." Tanner (Bibliotheca, p. 25) states that the words "Ex conjunctione" relate to the binding of the volume, and not to the author.

† With respect to the confusion of the subject of these Lives, see Alford's "Annales," A.D. 653, § 7, and A.D. 871, § 26.

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of Modwenna by Geoffrey of Burton, No. 288, who, in taking Conchubranus' book as the basis of his text, calls Alfred the son of Ethelwulf, and his sister, Edith. A.D. 500

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287. Vita S. Monennæ.

MS. Sloane, 4788. ff. 1–32. paper, folio. xvii. cent.

This is a transcript of the Cottonian MS. Cleop. A. ii., written in the seventeenth century.

The volume in which it occurs was formerly No. 39 of the Clarendon Collection, mentioned in the "Catalogus MSS. "Angliæ et Hiberniæ."

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288. S. Modvennæ Vita, et Tractatus de Miraculis ejus.

MS. Bibl. Reg. 15, B. iv., ff. 76–78. vell. 4to. xiii. cent.*

Rubr.—"Incipit præfatio Gaufridi Abbatis Burtoniæ in "vita Sanctæ Modvennæ Virginis."

Incip. Præf.—"Diu desideraveram curans animo reperire "aliquid certum."

Expl. Præf.—"Commenticia fabricare."

Incip. Vita.—"Fuit in Hybernia quædam virgo, nomine "Modvenna."

Expl. Vita.—"Cum magno gaudio ad regna cœlestia "regnatura cum Christo Domino in sæcula sæculorum. "Amen."

Rubr.—"Explicit Vita Sanctæ Modvennæ Virginis. Incipit "tractatus de miraculis ejus quæ contigerunt post obitum "ejus."

Incip. Mirac. (f. 86).—"Et factum est postquam defuncta."

Expl. Mirac.—"Sponsum tuum Dominum nostrum Jesum "Christum, qui cum Patre et Spiritu Sancto vivit et regnat "et gloriatur æqualis Deus per omnia sæcula sæculorum. "Amen."

In the Prologue, the author states that he sought materials diligently for writing the Life and Miracles of Modvenna, and

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* This MS. probably formerly belonged to the Abbey of Revesby. (Leland. Collect. iii. 29.)

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A.D. 500. at length obtained them from Ireland, partly in Irish (de lingua barbara), but, as it would be vain attempting to write the whole of her miracles, he proposes selecting and giving them a better arrangement than was to be found in the accounts already published.

The basis of this Life is that by Conchubranus, or something like it; but the order of the narrative is changed, and it is sometimes much amplified by declamation, as, for instance, in the Chapter relating to Alfred's visit to Ireland. The author seems to have been the first who made Alfred the son of Ethelwulf, King of the Mercians and West Saxons, and called his sister Edith, and from him it passed into Capgrave's "Nova Legenda" and into MS. Lansdowne, 436; all, seemingly, abridgments of Geoffrey of Burton.

Geoffrey was Abbot of Burton-upon-Trent from 1114 to 1151 (Annal. Burton, apud Fell. i. 248, 249). Bale and Pits place him, incorrectly, a century later. He was Prior of Winchester before his promotion to the Abbacy of Burton.

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289. S. Modvennæ Vita; per Galfridum Burtoniensem.

MS. Mostyn Gloddaeth, 9. 5.

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290. Vita S. Modwennæ.

MS. Cott. Tiber. E. i. ff. 199 b–204 b.

Incip.—"Fuit in Hibernia virgo quædam, nomine Mod-
" wenna."

Expl.—"Invocata sancta virgine Modwenna, statim dejecta
" petra, diruptis vinculis, confractoque ergastulo, liberatus est."

Printed in Capgrave's "Nova Legenda Angliæ," f. 234.

According to this text, Modwenna was born in Ireland, and daughter of King Naughthea. She was consecrated a nun by St. Patrick. She visited Hybar, a bishop of the Isles, and became an anchoress. Brigit and Orbila were among her flock. She performed various miracles. Alfred, son of Ethelwulf, visited her and was cured of an infirmity. She went to King Ethelwulf, who gave her lands and placed his sister Edith

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under her. Modwenna founded a monastery at Pollesworth, where she left Edith. She founded another at Streanschalh, and afterwards returned to Ireland. She built a church in Scotland in the time of King Congal. She went three times to Rome barefoot. She erected a hermitage at Sealcliff-on-Trent,* now called Andredseye. She died in Ireland, aged 130 years. Columkille settled a dispute between the English, Scotch, and Irish about her body, and it was conveyed to Andredseye. A.D. 500.

This is apparently an abridgment of Modwenna's Life, by Geoffrey of Burton, who seems to have made additions to the Life by Conchubranus. See No. 288.

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291. Vita S. Modwennæ.

MS. Bodl. Tanner, 15. f. 423. vell. folio. xv. cent.

Incip.—"Fuit in Hybernia virgo quædam, nomine Mod-"wenna."

Expl.—"Confractoque ergastulo, liberatus est."

The following entries relating to Modwenna are in the "Catalogus MSS. Angliæ et Hiberniæ:"—

292. Hymnus Sanctæ Modwennæ (alias Moinneæ) Virginis.

Vita ejusdem scripta a Concubrano, sæculi xiii scriptore.

MS. Clarendon, 39.

See No. 287.

293. Vita Sanctæ Modwennæ Virginis.

MS. Clarendon, 76.

294. Vita S. Modwenæ, lingua Gallicana vetere.

MS. Bodl. Digby, 34. ff. 1–76. vell. 8vo. dble. cols. xii. cent.

Incip.—"Oez seignurs pur Deu nus pri,
Cummunt li munz eit peri
A la gloire dunt il chai,
Par Jhesu Crist reverti."

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* Called also in other MSS. "Calvechif-on-Trent."

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A.D. 500. *Expl.*—" Li las dolent pur sa medlee,
A tant nus eret ici finee,
Ceste vertu et terminee. Amen."

The poem contains about 10,360 lines.

It is followed (ff. 76–80) by more verses, beginning—

" Grant mal fist Adam,
Quant pur le Sathan
Entama le fruit,
Mal cunseil le duna."

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295. Vita S. Modwennæ.

MS. Lansdowne, 436. ff. 126 b–131 b. vell. folio. xiv. cent.

Rubr.—" Incipit de Sancta Modwenna Abbatissa virgine."

Incip.—" Beata Modwenna virgo de Convalleorum populo, " Hiberniæ filiæ Regis Aughthei procreata fuit."

Expl.—" Poscentibus subsidia præstantur optata."

" Compilavit autem Vitam prædictæ virginis bonæ memoriæ " Gaufridus Abbas Burtoniæ, de qua compilatione prædicta " pauca excerpsi. Virtutes vero multas alias et miracula, tam " in vita quam post mortem per eam facta, qui amplius videre " desiderat, compilationem prædictam perlegat, et plurima " inveniet admiranda."

" Ortum Modwennæ dat Hybernia, Scotia finem,
Anglia dat tumulum, dat Deus alta poli.
Prima dat vitam, sed mortem terra secunda,
Et terram terræ tertia terra dedit.
Aufert Longfortin quam terra Conallea profert,
Felix Burtonia virginis ossa tenet."

Rubr.—" Explicit de Sancta Modwenna virgine."

This is an abridgment of Geoffrey of Burton. See No. 288.

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296. Catalogus Sanctorum in Anglia pausantium et oriundorum, quorum Depositionum dies consequenter annotantur. Progreditur juxta ordinem Mensium, adeoque incipiens ab Edwardo Confessore, 8 Kal. Januar. desinit in S. Thoma, Cant. 4to. Kal. Januar. Plurimos tamen ad calcem habet Sanctos extra ordinem positos, et demum prolixam satis S. Modwennæ Vitam.

MS. Lambeth. 99. 5. f. 187.

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A.D. 500?

A.D. 500?

297. Vita S. Keynæ Virginis.

MS. Cott. Tiber. E. i. 17. ff. 256 b–257.

Incip.—"Beata enim Keyna virgo."

Expl.—"Vitam artissimam et Deo placentem duxit."

Printed in Capgrave's "Nova Legenda Angliæ" (f. 204 b), and in the "Acta Sanctorum," iv. 275 (8 Oct.)

St. Keyna, the daughter of a Welsh prince, leaving her own country, became a recluse in a wood in Somersetshire, near to the spot where now stands the town of Keynsham, which is said to have derived its name from her. She afterwards returned to and died in her own country, in the fifth or sixth century. This Life is first found in the "Sanctilogium;" but the source of Tinmouth's article has not been discovered.

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298. Vita S. Keynæ.

MS. Bodl. Tanner, 15, f. 362. vell. folio, dble. col. xv. cent.

Incip.—"Beata enim Queyna Virgo de regali prosapia in "Occidentali parte."

Explicit.—"Vitam artissimam et Deo placentem duxit."

This is nearly the same text as that of the article last mentioned.

See No. 38.

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299. De S. Keyna narratio brevis, auctore Johanne de Tynemouth.

MS. Bodl. 240, p. 583.

Rubr.—"De Sancta Keyna Virgine, Johannes in Mar-"tyrologio suo."

Incip.—"Beata Keyna Virgo regali prosapia in Occidentali "parte Majoris Britanniæ."

Explicit.—"Ad Dei laudem, et ejus castitatem venera-"bilem."

This is either transcribed or abbreviated from John of Tinmouth's "Sanctilogium."

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A.D. 500.

A.D. 500.

300. Vita S. Pirani Episcopi et Confessoris, ad an. 500.

MS. Cott. Tiber. E. i. ff. 56–58 b.

This occurs in "John of Tinmouth's Sanctilogium," No. 35, already mentioned.

Incip.—"Beatus autem Piranus, qui a quibusdam Keranus "vocatur."

Expl.—"A Mousehole viginti quinque."

Printed in Capgrave's "Nova Legenda Angliæ," f. 267.

Piranus was born in Ossory, in the time of St. Patrick. He went to Rome to study the Scriptures, and was there consecrated Bishop. St. Patrick sent him back to Ireland: but not liking his office, he came to England, where he died, and was buried at Padstow. His commemoration day was the 5th of March.

This Life is wholly worthless, on account of its marvellous absurdities.

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301. Vita S. Kiarani,* episcopi et confessoris.

Incip.—"Beatissimus Episcopus Kiaranus, Hiberniæ Sanc-"torum primogenitus."

Expl.—"Secundum voluntatem suam migraverunt ad Christi "regnum, ubi fruuntur visione Sanctissimæ Trinitatis, cui est "honor et gloria in sæcula sæculorum. Amen."

Printed in Colgan's "Acta Sanctorum Hiberniæ," (5 March) i. 485,—"Ex Codice Kill Kenniense;"† and collated with Capgrave's text, the "Cod. Insulensis Monasterii," a MS. in the Irish language, and with "Lectiones Officii in festo Kierani."

Kiaranus was contemporary with Declanus and S. Patrick, and is evidently the same personage as the S. Piranus last mentioned.‡

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* S. Kiaran or Ciaran, bishop of Saigir, whose birth is placed by Usher in 352, must be distinguished from S. Kieran, the abbot and founder of Cluanmacnoise, who was born in 516. St. Kiaran, the bishop here mentioned, died in the 5th century, but as the year is unknown, it is placed at the end of that century.

† There is a life of St. Kiaranus in a MS. belonging to Primate Marsh of Dublin, commonly called the Book of Kilkenny, probably the same as that referred to by Colgan.

‡ Colgan observes that in Irish *k* is pronounced as *c*; and *c* and *q* are pronounced as *p* in Welsh; hence, Kiaran, Queran, or Ciaran has changed into Piaran or Piran.

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Kiaranus is generally esteemed by the Irish as the first-born of their Saints; and according to John of Tinmouth he was one of the twelve bishops whom S. Patrick consecrated, to assist him in planting the Gospel in Ireland. He retired in his old age into Cornwall and led an eremitical life near Padstow, where he died; and the spot is still called, in honor of him, Piran in the Sands, "Piran in Sabulis," or Peranzabuloe. A.D. 500.

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302. Vita S. Kiarani Episcopi.

MS. Coll. Trin. Dublin, 792.

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303. Vita S. Kierani episcopi Saigerensis.

Incip.—"Beatus Pontifex Keranus, Hybernorum primo-
" genitus."

Expl.—"Quatinus eo Duce ingredi mereamur aulam
" æternæ hæreditatis. Amen."

Printed in the "Acta Sanctorum" (5 March), i. 394, "ex Codice olim collegii Hibernici societatis Jesu Salmanticæ;" and in Colgan's "Acta Sanctorum Hiberniæ," i. 467.

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303 *a*. Vita S. Kerani Pontificis de Saygir.

MS. Bodl. Rawl. B. 505. pp. 223–227. vell. folio. xiv. cent.

Incip.—"Beatus pontifex Keranus Hibernicorum."

Expl.—"pervenerunt."

A similar Life is in MS. Bodl. Rawl. B. 485. f. 247. vell. 4to. xiv. cent.

A.D. 502. A.D. 502.

304. Vita S. Brioci.

MS. Bibl. Pub. Rothomag. No. 70.

A Life of S. Brieuc is printed in the "Acta Sanctorum," i. 91 (1 May), "ex Officio proprio Ecclesiæ S. Brioci."

Incip.—"Briocus nobilis genere ex gente Corriticiana."

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A.D. 502. *Expl.*—"In basilica SS. Sergii et Bacchi prope Andegavum "collocato, in hodiernum usque diem habitus sit."

Brieuc was descended from illustrious parents in the province of Corriticiana, a locality not sufficiently identified. On the arrival of Germanus of Auxerre in Britain, in 429, Brieuc, then about 20 years of age, became his disciple, and returned with him into France, where he was ordained priest. He returned into England and built a famous church, where he trained up several disciples. Several years afterwards he passed into Armorica, where he settled, and built a monastery. He died about the year 500, being upwards of 90 years of age.

This piece is prolix in the extreme.

A.D. 504.

A.D. 504.

304 *a*. Vita S. Winwaloci heremitæ usque ad annum 504.

MS. Cott. Tiber. E. 1. f. 54.

Incip.—"Fuit in Britannia vir quidam."

Expl.—"floruit autem circa annum Domini quadragin- "tesimum quinquagesimum nonum."

This life is not in MS. Bodl. Tanner, 15. See No. 35.

Abbreviated and printed in Capgrave's "Nova Legenda." In the "Acta Sanctorum," i. 245–260 (3 March), three different Lives are printed; (1,) beginning (Prologue), "Laudem "Dei dicturi vita. (Life) "Est regnum sub occiduo." (2.) "Ad exponendum vobis." (3.) "Britannia insula bonis "omnibus."

It is also in Surius, 3 March, p. 38.

Abbot Winwaloc was the son of Tracanus, a relative of Coton, king of Britain, who placed his son under the care of a holy man in Armorica for instruction. Winwaloc clears the country of snakes. He repeated the whole Psalter through daily, and was finally buried in his monastery.

In the "Historia Aurea Johannis Anglici" (MS. Bodl. 240, MS. C.C.C. Cant. 5, 6, and 7, and MS. Lambeth, 10, 11, and 12) there occurs a life of St. Winwaloc, which is much longer than that in Capgrave's "Nova Legenda Angliæ."

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A.D. 518.

A.D. 518.

305. Vita S. Tigernachi Episcopi Hiberniæ (de Cluanacois).

MS. Salmanticens in Bibl. Ducum Burgund, ap. Bruxel.

Incip.—"Venerabilis Præsul Tigernacus regali ex progenie "natus, nepos Echachi regis."

Expl.—"Ubi perenni perstruitur gloria, in sæcula sæcu-"lorum. Amen."

Printed in "Acta Sanctorum," i. 401 (5 April), from three MSS.

Tigernach was the son of Corbre, a famous general, and Dearfraych, daughter of an Irish King named Echachil. He was baptized by Conlath bishop of Kildare, by command of St. Brigit, who was his godmother. In his youth he was seized by pirates and carried into Britain: where he fell into the hands of a British King, who placed him in a monastery. He afterwards returned into Ireland, and was chosen bishop of Clogher, about the year 506. He founded the monastery of Cluanois, where he fixed his episcopal seat.

This piece is supposed to have been written after the conquest of Ireland by the English (Brit. Eccl. Antiq. p. 445). Tigernach probably died about 518, but Usher supposes it to have been as late as 550.

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305 *a*. Vita S. Tigernaci.

MS. Bodl. Rawl. B. 505. pp. 12–16. vell. fol. xiv. cent.

Rubr.—"Incipit vita Tygernaci Episcopi et Confessoris."

Incip.—"Venerabilis præsul Tigernacus."

Expl.—"perfrui donec beata gloria. Amen."

A similar Life is given in MS. Bodl. Rawl. B. 485 f. 187, vell. 4to. xiv. cent.

A.D. 523.

A.D. 523.

306. Vita S. Brigidæ, auctore anonymo.*

MS. Eccles. S. Audomari.

Incip.—"Fuit quidam vir nobilis Laginensis genere Dub-"tachus."

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* Colgan attributes this biography to S. Ultanus Episcopus. Ultanus Mac Concubar was Bishop of Ardbracan. He died about 655.

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A.D. 523. *Expl.*—"Nunc gaudia cum Christo possidet sempiterna, "cui cum Deo Patre et Sancto Spiritu manet honor et laus et "gloria per cuncta sæculorum sæcula. Amen."

Printed in the "Acta Sanctorum" (1 Feb.), i. 118–135, from the above MS. belonging to the Church of S. Omer, collated with "MS. Monasterii Ripensis sive Am-Hof," near Ratisbon. The Editor had previously sent a copy to Colgan, which he printed, after having collated it with others ("Cum MS. "Atrebatensi S. Autberti, et Hibernico monasterii Insulæ "Sanctorum in Comitatu Langfordiæ, alioque Carthusiæ "Coloniensis"). Bollandus says that there is another copy "in monasterio Dunensi, Brugis." He here remarks on the unsatisfactory character of Irish legends generally.

It is also printed in Colgan, ii. 527–542, "ex MS. Codice "Monasterii S. Magni Ratisbonæ."

The ending in Colgan's edition differs from that in the "Acta "Sanctorum," and other variations between the two texts exist. There is also much here that is not in Cogitosus.

Colgan also inserts two hymns to St. Brigit, which are not in the "Acta Sanctorum."

All the histories of Brigit's life are filled with fables, prodigies, and puerilities, without order and without discretion. According to Bollandus, she was born about 453. Her death is placed from 490 to 523.

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306 *a*. Vita S. Brigidæ.

MS. Bodl. Rawl. B. 505. pp. 193–207. fol. vell. xiv. cent.

Incip.—"Erat quidam vir nobilis, Lagenensis genere."

Expl.—"præmisit."

A similar Life is given in MS. Bodl. Rawl., B. 485. f. 134. vell. 4to. xiv. cent.

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307. Vita S. Brigidæ Virginis, auctore, ut creditur, Cogitoso.

MSS. Cameracen. Wibling. Treverens.

Incip. Prol.—"Me cogitis, Fratres, ut Sanctæ ac beatæ "memoriæ Brigidæ virginis."

Incip. Vita.—"Sancta itaque Brigida."

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Expl.—"Orate pro me Cogitoso,* nepote culpabili, et ut "oratione vestra pio Domino me commendetis exoro; et "Deus vos pacem Evangelicam sectantes exaudiat." A.D. 523.

Printed in the "Acta Sanctorum" (1 Feb.), i. 135–141, from a MS. belonging to Preudhome, a Canon of Arras, collated "cum MSS. monasteriorum S. Maximini, Treveris, "Wiblingensis in Suevia, Bodicensis in Westphalia, cumque "editionibus Canisii e MS. Aistadiano, et Joannis Colgani "ex MSS. S. Huberti et S. Amandi."

It is also printed in Colgan, ii. 518–524, ex MS. Cod. S. Amandi; by Canisius, Antiq. Lection., v. 624;† and by Messingham in his "Florilegium," p. 189.

The period at which Cogitosus flourished is not certain. His age is placed by Oudinus in 530; in the sixth century by Ware ("de Scriptoribus Hiberniæ"), on the supposition that he was "nepos" of St. Briget, who died circa 523, because, at the end of his work, he writes, "Orate pro me Cogitoso, nepote "culpabili."

Dempster, however, says, that some authority, not given, is of opinion that Cogitosus lived in the year 1023; but this must be a mistake, as Cogitosus himself says that he was an eye-witness of an event he is relating.

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307 *a*. Vita S. Brigidæ.

MS. Bodl. Fell. 3. ff. 108–116b. vell. fol. xi. cent.

Rubr.—"Incipit Vita sanctæ Brigidæ Virginis, quod est "Kal. Februarii."

Incip.—"Me cogitis, fratres, ut sanctæ ac beatæ memoriæ "Brigidæ."

Expl.—"exoro Evangelicam sectantes exaudiat."

Colophon.—"Explicit Vita Sanctæ Brigidæ.

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* Some MSS. of this tract end differently, and omit the words, "Orate "pro me Cogitoso." In cap. 7 the author asserts that he was an eye-witness, and yet in the prologue he says that he derived his information from his elders.

† This edition has been reprinted by the Abbé Migne (Patrologiæ Cursus Completus).

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A.D. 523. 308. Vita S. Brigittæ Virginis Scottæ, auctore Cogitoso.

MS. Bibl. Vallicellan. ap. Romam. Tom. xxi. ff. 203–207. fol. vell. ix. cent.

Incip. Imperf.—"ut cum ipsa non posset reddere."

Expl.—"Orate pro me Cogitoso nepote, culpabili hædo, et ut "audaciæ mea indulgeatis atque orationum vestrarum clypeo "me Domino commendetis exoro." . . . .

The remainder is wanting.

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309. Vita S. Brigidæ, auctore Chilieno monacho (metrice).

MS. Montis Cassinens. 283. vell. 4to. x. cent.

Incip. Prol.—"Finibus occiduis describitur optima tellus."

Incip. Vita.—"Quadam namque die genitrix dum forte "sedebat."

Expl.—"Multis, ut fertur, vicinis atque puellis. . . ."

Imperfect at the end.

Printed in the "Acta Sanctorum" (1 Feb.), i. 141–155, and in Colgan, ii. 582–596, "ex MS. Cassinensi," collated with MSS. in the Vatican Library.

The MS. Montis Cassinensis ascribes the piece to "Chilienus "Monachus Inis-Keltrahensis." The author is of later date than Colgan thought, he attributing it to S. Coclan, who died in 750. It is mutilated and abounds in errors.

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310. Vita S. Brigidæ, auctore anonymo.

MS. Hugonis Warde.

Incip. Prol.—"Tribus jam fratres mei."

Incip. Vita.—"Fuit gloriosus rex in Hibernia, nomine "Feidlimidh."

Expl. Vita.—"Ubi sibi præstarentur æterna præmia a "Domino nostro Jesu Christo, qui cum Deo Patre et Spiritu "Sancto vivit Dominator, et regnat Deus, per omnia sæcula "sæculorum."

Printed in the "Acta Sanctorum" (1 Feb.), i. 145–171, and by Colgan, ii. 546–563. It was communicated to the editors of both those works by Hugh Ward. Usher often

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cites it as the anonymous or inedited Life, in two books. A.D. 523.
The author lived before 1152. It may possibly have been Animosus, Bishop of Kildare, to whom Colgan attributes it. It contains much matter illustrative of the early state and history of Ireland.

Colgan states that 22 chapters are wanting; *i.e.*, those between c. 12 and c. 34.

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311. Vita S. Brigidæ, auctore Laurentio Dunelmensi.

MS. Salmanticensis.

Incip.—Imperfect at the beginning, but the first words are "Verbis in virum amaris."

Expl.—"In perpetuum possidens Deum; qui in unitate "trinus, et unus in Trinitate vivit, et gaudet, et gloriatur, "ipse quidem vita, gaudium et gloria Sanctorum omnium, "per omnia sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum" i. 172–185, (1 Feb.), and in Colgan, ii. 567–582. This life is ascribed by Bollandus and Colgan to Laurentius of Durham, on the authority of Bale and Pits from Leland.*

Bollandus copied it from a MS. of the Irish Jesuits of Salamanca then in his own possession, and from him Colgan had the copy which he published. The beginning is wanting, but the deficiency can be supplied from English MSS. Tanner (Bibliotheca, p. 472) cites a MS. in Balliol College, 206 (? 226), and another in the Bodleian, Laud., F. 15, (now Laud. Misc. 668) which contain perfect copies. Tanner also agrees with Bollandus in ascribing this life to Laurentius, who died in France in 1154.

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* The Editors of the "Acta Sanctorum," i. 102 (Feb. 1), state:—"Scripseram enim jam ante Laurentium Dunelmensem videri, qui (ut ex "Lelando tradit Balæus, ex hoc Pitseus ac Vossius) Vitam S. Brigidæ "prosa scripsit." Bale and Pits both say that Laurentius of Durham wrote a prose life of St. Brigid: Leland, however, (De Script. Brit. Comment., p. 204,) makes no mention of, or allusion to, his having written a life of Brigit.

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A.D. 523. 312. Vita S. Brigittæ Virginis a Laurentio Dunelmensi Latine reddita.

MS. Bodl. Laud. Misc. 668 (1052), f. 106. vell. 4to. xii. cent.

Rubr.—"Incipit Epistola Laurentii ad amicum suum Ethel-"redum."

Incip. Epist.—"Licet inexplicabili quodam laberintho."

Rubr.—"Incipit Vita Sanctæ Brigidæ virginis."

Incip. Vita.—"Fructificante in diversis."

This is one of the MSS. to which Tanner refers. See No. 311.

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313. S. Brigidæ Vita per Laurentium Dunelmensem, prævia Epistola ad Ethelredum Dispensatorem.

MS. Coll. Balliol. ccxxvi. f. 86–94. vell. fol. dble. col. xiii. cent.

Incip. Epist.—"Licet inexplicabili quodam labyrintho."

Incip. Vita.—"Fructificante in diversis."

This is the other MS. to which Tanner refers. See No. 311.

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314. De Sancta Brigida Virgine.

MS. Cott. Tiber. E. i. ff. 32–34.

Incip.—"Vir quidam in Hibernia."

Expl.—"Circa annum Domini quingentesimum octavum "decimum, kalendis Februarii, migravit ad Dominum."

This is in the "Sanctilogium of John of Tinmouth" (see No. 35), and printed in Capgrave's "Nova Legenda Angliæ," ff. 48 b–59 b, apparently from the work of Cogitosus.

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315. Vita S. Brigidæ.

MS. Bodl. Tanner, 15. f. 86.

Incip.—"Vir quidam in Hybernia."

Expl.—"migravit ad Dominum."

Apparently the same Life as the preceding one (No. 314).

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316. Vita S. Brigidæ Virginis. A.D. 523.

MS. Cott. Nero, E. i. 29, ff. 134 b-140.

Rubr.—"Incipit Vita Sanctæ Brigidæ virginis, quæ est "kalendis Februarii."

Incip.—"Me cogitis, fratres, ut Sanctæ ac beatæ memoriæ "Brigidæ."

Expl.—"Et Deus omnes pacem exoro Evangelicam sec-"tantibus exaudiat."

Colophon.—"Explicit Vita Sanctæ Brigidæ."

The same, except in a few verbal variations, as that printed in the "Acta Sanctorum," (1 Feb.), i. 129.

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317. De Sancta Brigida.

MS. C.C.C.Cant. 145. vell. sm. fol. xiv. cent.

Incip.—"Sein Bride that holi maide of Irlonde was."

Expl.—"God lete us alle forthuth hur to the joie of hevene "wende."

This is apparently a composition of Robert of Gloucester.

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318. Life of S. Brigid (English).

MS. Bodl. 779 (2567), ff. 127 b.-128 b. paper. folio. xv. cent.

Rubr.—"Seint Bride the holi virgine."

Incip.—"Seint Bryde the holy mayde of Erlonde ȝhe was."

Expl.—"Suth hit by ful the afterward that this mayde "cholde."

The remainder is wanting.

It is nearly the same text as that of Nos. 317 and 319.

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319. Life of S. Brigid, by Robert of Gloucester.

MS. Ashmole 43. ff. 15–18 b. vell. 8vo. circa A.D. 1300.

Incip.—"Seyn Bride the holi maide of Hirlonde was."

Apparently the same text as Nos. 317 and 318.

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A.D. 523.

319 *a*. Life of S. Bride.

MS. Bodl. Tanner, 17, f. 12. vell. fol. xv. cent.

Incip.—"Seint Bride the holy maide of Irlonde was."

Expl.—"God lete us alle forth with hire to joye of Heven "wende."

Nearly the same text as that of the last three articles, Nos. 317, 318, and 319.

There is an illumination of S. Bride in this MS., fairly executed.

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319 *b*. Seynt Bryde.

MS. Bodl. Laud. Misc. 463 (1596), ff. 6–9 vell. fol. xiv. cent.

Incip.—"Seint Bryde the holy maide
Of Yrlond was."

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320. Vita S. Brigidæ.

MS. Bodl. Laud. Misc. 108 (1486), ff. 93b–94b vell. fol. xiv. cent.

Incip.—"Seint Bride of heize men, in Scotland heo cam "Of riche men and of gret power : in lawe of Cristindom."

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321. Vita S. Brigidæ.

MS. Harl. 2800, 28, ff. 74 b–83 b.

Rubr.—"Incipit Vita Sanctæ Brigidæ virginis."

Incip.—"Fuit quidam vir nobilis Laginensis genere."

Expl.—"Ubi præmia æterna præstantur per Dominum "nostrum Jesum Christum, regnantem cum Patre et Spiritu "Sancto per omnia sæcula sæculorum. Amen."

Colophon.—"Finit Vita Sanctæ Brigidæ virginis."

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322. Legenda in Festo S. Brigittæ.

MS. Arundel 198. f. 19 b.

Incip.—"Beata Brigida, in Scotia nata."

Expl.—"migravit ad Dominum."

A short lection, of no value whatever.

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323. Vita S. Brigidæ.

A.D. 523.

MS. Lambeth, 94, 18. f. 155.

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324. Vita et Miracula S. Brigittæ.

MS. Eccl. Lincoln. folio.

See Haenel Catalog. Libr. MSS. p. 799.

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325. Legenda de S. Brigida.

Ex Breviario Aberdonensi, ed. 1509.

Incip.—"Sancta Brigida, quam Deus præscivit."

Expl.—"Post multa talia admiranda, Brigida migravit ad "Dominum."

Printed in the "Acta Sanctorum," i. 118 (1 Feb.).

The Breviary of Aberdeen has been reprinted, under the Editorship of the Rev. William Blew, in two volumes, 4to. double columns.

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326. Hymnus de Virtutibus et Miraculis, seu Vita S. Brigidæ, Kildarensis Abbatissæ, et Hiberniæ Patronæ, a S. Brogano* rythmo Hibernico composita et in Latinum ad sensum litteræ versa.

Incip.—"Non dilexit Brigida victoriosa mundum."

Expl.—"Quarum patrocinio imitamur singuli."

Printed by Colgan, ii. 515, in the Irish character, with a Latin translation.

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327. Vita S. Brigidæ, Scoticé-Mutila.

MS. Insul. apud Claudium Doresmieulx.

See "Bibliotheca Belgica Manuscripta," p. 266.

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* "Author S. Broganus florait tempore Lugadii, regis Hiberniæ, et Aindi "filii Dunlaing, Regis Lageniæ, si credimus authori præfationis, ejus operi "præfixæ. Verius tamen est quod scripsit tempore Murchertacy Regis "Hiberniæ, circa annum 527."

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A.D. 523.

328. Life of Brigid.

MS. Phillips. 10294. 8vo. paper. xix. cent. Copy of a MS. belonging to the Duke of Devonshire.

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329. Vita S. Brigidæ, auctore Hugbaldo, monacho Elnonensi.

MS. Cœnob. Elnonensis, 251.

See "Bibliotheca Belgica Manuscripta."

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330. Vita S. Brigidæ.

MS. Clarendon. 65. f. 4.

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331. De S. Brigida.

MS. Trin. Coll. Dublin. 290.

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332. Miracula B. Brigidæ.

MS. Trin. Coll. Dublin. 647.

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333. Vita S. Brigidæ.

MS. Trin. Coll. Dublin, 647.

A transcript from the Cottonian MS. Nero, E. i. (No. 316).

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334. Vita ejusdem Brigidæ.

MS. Trin. Coll. Dublin, 647.

A transcript from the Ratisbone MS. next mentioned, with emendations by Usher.

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335. Vita S. Brigidæ.

MS. Regensburg.

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336. Vita S. Brigittæ fragmentum. "Hujus vitæ auctor est, ni fallor, Hugbaldus Elnonensis Monachus."

MS. Bibl. du Roi, 2999. 3. olim Le Tellier. vell. xi. cent.

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337. Vita S. Brigidæ Virginis.

MS. Bibl. du Roi. 3788. 42. olim Colbert. vell. xii. cent.

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338. Vita S. Brigidæ Virginis.

MS. Bibl. du Roi. 3800. a. 7. olim de Bethune. vell. xiii. cent.

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339. Vita Sanctæ Brigidæ. A.D. 523.

MS. Bibl. du Roi. 5269. 21. olim Faurian. vell. xiv. cent.

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340. Vita S. Brigidæ Virginis.

MS. Bibl. du Roi. 5278. 23. olim Colbert. vell. xiii. and xiv. cent.

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341. Vita S. Brigidæ Virginis.

MS. Bibl. du Roi. 5292. 48. olim Colbert. vell. xiii. cent.

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342. Vita S. Brigidæ Virginis.

MS. Bibl. du Roi. 5318. 60. olim Bigot. vell. xiii. cent.

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343. Vita S. Brigidæ Virginis.

MS. Bibl. du Roi. 5352. 1. olim Colbert. vell. xiv. cent.

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344. Vita Brigitæ.

MS. Petavii in Vaticana, 507.

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345. Vita S. Brigidæ.

MS. Bibl. Monast. S. Audoeni Rothomag. 104.

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346. Vita Brigidæ.

MS. Monast. de Becco, 128.

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347. Vita S. Brigidæ.

MS. Vatican, 4872.
MS. Vatican, 6074.
MS. Vatican, 6075.

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348. Vita S. Brigittæ.

MS. Vallicellan. ap. Rom. H. 12. f. 195.
MS. Vallicellan. ap. Rom. H. 25. f. 43.
MS. Vallicellan. ap. Rom. H. 28. f. 105.

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349. Vita S. Brigittæ.

MS. Palatin. 863.

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A.D. 523.

350. Vita S. Brigidæ.

MS. Laurentianæ Mediceæ in Civit. Florentiæ, iv. 323. cod. xx.

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351. Vita S. Brigidæ.

MS. Monast. S. Gisleni in Cella.

A.D. 527.

A.D. 527.

352. Vita S. Albei, Archiepiscopi et Confessoris.

MS. Trin. Coll. Dublin. 653.

No. 793 of the "Catalogus MSS. Angliæ et Hiberniæ."

352a. Vita S. Albei.

Ex MS. Kilkenniensi.*

Incip.—"Albeus virorum Mumenensium pater beatissi-
" mus, ac totius Hiberniæ insulæ post S. Patricium secundus
" patronus, ortus est ex orientali parte regionis Cliach, quæ
" est in Mummonia. In Eliæ Carolinæ territorio natus."

Albeus was converted to the Christian faith in his youth, and visited Rome, whence he was sent into Ireland, many years before St. Patrick preached in that country. He was consecrated Bishop at the request of Hilarius. He afterwards was made the first Archbishop of Munster, by St. Patrick. King Ængusa having bestowed the isle of Arran on Albeus, he founded a Monastery there, which became famous for the sanctity of its inmates.

He died on the 12 Sept. 527, and was buried at Emly ("Annales Inisfallen" ad an. 527.)

The Editors of the "Acta Sanctorum," iv. 26 (12 Sept.), give an historical criticism of his Life, but do not print it. There seem to have been more than one Life written of St. Albeus. Colgan mentions two MSS., viz. the Codex Kilkenniensis and the Codex Inisensis, and the Editors of the "Acta
" Sanctorum" mention the Codex Salmanticensis (now in the library of the Dukes of Burgundy at Brussells), as containing Lives of St. Albeus.

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* There is a life of St. Ailbeus in a MS. belonging to Primate Marsh of Dublin, commonly called the "Book of Kilkenny;" it is probably the same as that mentioned by Colgan.

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A.D. 530.* A.D. 530.

353. De Sancto Justiniano Martyre et Monacho.

MS. Cott. Tiber. E. i. ff. 298 b–299 b.

Incip.—"Sanctus enim Justinianus."

Expl.—"In sarcophago novo honorifice collocavit."

This piece is printed in Capgrave, and from that work inserted in the "Acta Sanctorum," iv. 635 (23 Aug). The Life does not appear in any author anterior to John of Tinmouth.

Justinian was born in Britanny. He is invited to come to St. David, and is made his confessor; he leads an eremitical life in the Island of Lemeneia, now called Birdsey, where he is beheaded; his body being finally conveyed to St. David's.

A.D. 535. A.D. 535.

354. Vita S. Mochtæi de Hibernia.

MS. olim Salmanticensis. vellum.

Incip.—"Apostolicus pontifex Mochtæus."

Expl.—"Feliciter obdormivit cum cæteris sanctæ Ecclesiæ "pastoribus, resurrecturus in gloria Christi, cui cum Patre "et Spiritu Sancto, est honor et gloria in sæcula sæculorum. "Amen."

Printed in the "Acta Sanctorum," iii. 743 (19 Aug).

Mochteus, or Mochtá Lugh, a Briton, is said to have been a disciple of St. Patrick, and became the first bishop of Louth. He died in 535.

The piece is, to a great extent, quite fabulous.

Circa 540. A.D. 540.

355. De S. Petroco Abbate et Confessore.

MS. Cott. Tiber. E. i. ff 172 b.–174.

Incip.—"Beatus enim Petrocus natione Cumber."

Expl.—"Meruit pridie nonas Junii."

Printed in the "Acta Sanctorum" i. 400 (4 June), "ex "MS. Cod. Rubeæ Vallis" and Capgrave, f. 266.

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* The Editors of the "Acta Sanctorum" assign the year 530 or 540 to Justinian.

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A.D. 540. Abbot Petroc was by descent a Cumbrian (? Cornubian). He goes to Ireland, returns to Britain, meets with a Saint named Sampson,* goes to Rome, returns to Cornwall, goes again to Rome and to Jerusalem, and finally returns to Britain.

A.D. 544.

A.D. 544.

356. Vita B. David, qui et Dewi, Episcopi et Confessoris.

MS. Cott. Vespas. A. xiv. ff. 60–69b. vell. 4to. xii. cent.

Rubr.—"Incipit Vita beati David, qui et Dewi, Episcopi et Confessoris, Kalendas Martii."

Incip.—"Dominus noster, quamvis omnes suos ante consti-
" tutionem mundi dilexit."

Expl.—"sine fine Deo collocent, qui est benedictus super
" omnia Deus, in sæcula sæculorum. Amen."

Colophon.—"Explicit Vita Sancti David Episcopi et Con-
" fessoris."

This Life by Ricemarc is followed by a section entitled "De genealogia Sancti David" commencing "Incipit genealogia Sancti David" and ending "Eugen filius sororis Manæ."

Ricemarc's Life of St. David is abridged and printed in Capgrave's "Legenda Nova" (ff. 82 b–85 b). The author has thought it necessary to detail the miraculous incidents on the birth of Archbishop David, which need not be referred to here. He was the son of Santus and Nonnita, and was educated by Paulent, a disciple of St. Germanus, "in tribus partibus lec-
" tionis, donec fuit scriba." He founds twelve monasteries; and punishes, but afterwards pardons, Baia, who had molested him. (Baia's wife had sent her female attendants to tempt David's companions,† but to no purpose.) He builds a monastery (forming regulations for its government) which becomes very celebrated, and where, among many others, Constantine, King

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* Sampson seems intended for Samson, bishop of Dol, but there is nothing to identify him but the name.

† She tells them :—"Ut impudicos exerceant ludos; concubitus simulent:
" blandos amoris nexus ostendant. Monachorum mentes, quorundam ad
" libidines pertrahant, quorundam molestent."

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of Cornwall, ended his days. Aidan, one of David's disciples, sends Scutinus from Ireland to warn David against poison. Modomnoc returns to Ireland, followed by bees sent by St. David, these being the first that could live in Ireland. David, with Eliud or Theliau, and Paternus, goes to Jerusalem, and is consecrated by the Patriarch. He returns and holds a Synod at Brevi against the Pelagians, and is made Archbishop of St. David's. He holds another synod, called "Synodus Victoriæ," which establishes the Roman observances in Britain for ever afterwards. He dies on the 1st March, aged 147. A.D. 544.

Ricemarc collected his materials for the Life of David from various sources, and has here produced a prolix and affected work; the foundation, however, of all subsequent biographies of that Saint. He was himself Bishop of St. David's, and died about the year 1096 or 1099. (See Annal. Menev. MS. Harl. 838.)

In this Life there is no mention whatever of King Arthur.

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357. Vita Sancti David Episcopi, qui patria lingua vocatur Dewid, quæ est Kalendis Martii.

MS. Bibl. Pub. Cant. Ff. 1, 27. 28. ff. 618–635 b. vell. xiii. cent.

Incip.—"Dominus noster quamvis omnes suos ante mundi "constitutionem dilexit . . . . ."

Expl.—"Mihi autem qui Richemarchus nominor . . . in "terra cœlesti portæ atrium conspecto sine fine Deo locaverint, "qui est benedictus super omnia Deus in sæcula sæculorum. "Amen."

See further upon this legend in Wharton's "Anglia Sacra," ii. p. xxv. and p. 628.

The Life in the "Acta Sanctorum," from the Utrecht MS. (No. 359), appears to be by the same author, though the present MS. begins with the second sentence in the latter. It is apparently an abbreviation of the Cottonian MS. Vespas. A. xiv. See also "Mon. Hist. Brit.," General Introd. p. 27. n. i.

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A.D. 544. 358. Vita S. Davidis, Archiepiscopi Menevensis, per Ricemarchum monachum.

MS. Cott. Nero, E. i. ff. 364–368. vell. large fol. xi. cent.
MS. Bodl. 793. (2641.) ff. 221–236. vell. long 8vo. xii. cent.

Incip.—"Dominus noster, quamvis omnes suos."

Expl.—"Sine fine Deo collocentur, qui benedictus super "omnia Deus in sæcula sæculorum. Amen."

The author gives his name near the end.

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359. Vita S. Davidis Archiepiscopi Menevensis.

MS. Ultrajectin.

Incip.—"Sanctus, quem tinctio baptismi David, vulgus "autem Dewi clamat."

Expl.—"Corpus ejus à fratribus et populo honorifice in sua "civitate sepultum continuis coruscat miraculis."

This Life is printed in the "Acta Sanctorum" (1 March), i. 41. The MS. used by the Bollandists, and which they considered the best, belonged to the Church of St. Saviour at Utrecht, having been originally brought from Britain. It is not cited by Usher, Colgan, or others. The next best MS. they considered to be that from which Colgan printed (viz., the MS. of the Bishop of Ossory), of which a transcript had been previously communicated to them by Hugh Ward. This they do not print entire, but give an extract from it in Appendix I., and another from Harpsfield, "Historia Anglicana "Ecclesiastica," in App. II., and a third from Capgrave, in App. III.

This Life is abridged from Ricemarc, from a copy like that in (MS. Bibl. Publ. Cant. Ff. i. 27). Proper names, however, are much mangled. It says that David died at 120 years of age, and it stops short at his death; whereas Ricemarc inserts a long lamentation for him, and his own conclusion. It also calls David, Dewi. Ricemarc calls him "David agios."

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360. Vita S. Davidis Episcopi Menevensis.

MS. Bodl. Rawl. B. 505. pp. 217–223. vell. fol. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 111. vell. 4to. xiv. cent.

Incip.—"Dominus noster Jesus Christus, quamvis Sanctos "suos ante mundi constitutionem dilexit."

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Expl.—"Conditum sepultura in civitate sua, Spiritu cum "Christo regnante, cui honor et gloria in sæcula sæculorum. "Amen." A.D. 544.

Printed in Colgan's "Acta Sanctorum Scotiæ seu Hiberniæ," i. 425–429, from MS. Routh Episcopus Ossoriensis. It appears to be an abridgment of MS. Cott. Vespas. A. xiv. (No. 356.)

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361. S. David Episcopi in Wallia Vita.

MS. Reg. 13. C. i. ff. 171–174. paper. 4to. xvii. cent.

Incip.—"De miraculoso viro."
Expl.—"Similiter supplicationibus pater evasit."

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362. Fragmentum, ut videtur, Vitæ Sancti Davidis Menevensis Archiepiscopi.

MS. Harl. 310. f. 166. paper. 4to. xvii. cent.

Incip.—". . . . firmarent. Tandem adoptæ."
Expl.—"Clara voce prædicat omnes . . . ."
A single leaf, written in a hand of the 17th century, beginning and ending abruptly.

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363. Passio, ni fallor, S. Davidis et S. Margaretæ (Wallice).

MS. Cott. Tiber. D. xxii. ff. 136–182. vell. 8vo.

Incip.—"Davyd vab Sant."
Expl.—"Ar gaffel trugared rac llab. Amen."

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364. Excerpta ex Vita S. Davidis.

MS. Lambeth. 585. f. 61.

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A.D. 544.

365. De Vita et Miraculis S. Davidis.

MS. Coll. Jesu, Oxon, cxix. f. 91.

Tit.—"Historia yn honn a dwir kyac gyrlan, vriched, ada "unwir ymporth yr eneit."

Incip.—"Traether bellach am dwyvayl."

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366. Giraldi Cambrensis Historia de Vita S. Davidis Archiepiscopi Menevensis.

MS. Cott. Vitell. E. vii. (desideratur in Catalogo.*)

Incip. Proœmium.—"Vitam S. David Archiepiscopi, quem "vulgares Dewi dicunt."

Incip. Vita.—"Beatus itaque David ingenuis natalibus "ortus."

Expl.—"quandoque volumen extendent."

Printed in the "Anglia Sacra," ii. p. 628, from this MS.

In the Preface the author states that he has been importuned to compose the Life of David by the canons of St. David's; he does not, however, purpose following servilely the ancient and nearly obsolete Life of that Saint, but intends changing both the language and arrangement, retrenching or adding wherever he shall find it necessary.

This Life is little more than an abridgment of Ricemarc, often retaining his very words, with a few additions of no importance. The alterations are chiefly confined to softening down the ruder and plainer language of the ancient Life.

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367. Vita S. Dewi.

MS. Bodley Digby. 112. f. 99–114 b. vell. 4to. xiii. cent.

Rubr.—"Incipit Vita Sancti Dewi Archiepiscopi."

Incip.—"Dominus noster, quamvis omnes suos ante mundi "constitutionem dilexit."

Expl.—"sine fine Deo, qui est benedictus super omnia "Deus in sæcula sæculorum. Amen."

Apparently the same as MS. Cott. Vespas. A. xiv. (No. 356).

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* This MS. was burnt in the fire of 1731.

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A.D. 544.

368. Vita S. Davidis.

MS. Bodl. Tanner, 15. f. 139. vell. fol. dble. cols. xv. cent.

Incip.—" Sanctus enim David quem vulgus Dwi appellat."

Expl.—" De tumba ejus erumpens ostendat."

This is an abridgment of MS. Cott. Vespas. A. xiv., with a very few slight insertions, and two late miracles added at the end. It is also in Capgrave's "Nova Legenda."

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369. Giraldi Cambrensis de Vita Davidis Menevensis Episcopi Historia; ex pervetusto ibidem exemplari descripta.

MS. Harl. 624. ff. 73-81. paper. folio. xvii. cent.

Incip.—" Dominus noster quamvis omnes suos."

Expl.—" Sine fine Deo vacaverint, qui est benedictus super " omnia Deus in sæcula sæculorum. Amen."

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370. Vita S. Davidis.

MS. Sloane, 4788. f. 84 b. (olim MS. Clarendon, 39.) paper. fol. xvii. cent.

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371. De Sancto Davide Episcopo et Confessore.

MS. Cott. Tiber E. i. 22. ff. 48b.-51b. vell. large fol.

Incip.—"Sanctus enim David, quem vulgus Dewi appellatur."

Expl.—"In regno diffusa sunt."

This piece occurs in John of Tinmouth's "Sanctilogium," already described, and is printed in Capgrave's "Nova Legenda Angliæ," (ff. 82b.-85b). It is the same text as No. 368.

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372. Vita S. David Gualensis Episcopi.

MS. C. C. C. Cant. 161. vell. folio. xiii. cent.

After a table of Chapters—

Rubr.—" Incipit Vita Sancti David Gualensis Archie- " piscopi."

Incip.—" Dominus noster, quamvis omnes suos ante mundi " constitutionem dilexit."

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A.D. 544. *Expl.*—"Apud Christum qui est benedictus super omnia "Deus in sæcula sæculorum. Amen."

Colophon.—"Explicit Vita Sancti David Archiepiscopi."

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373. De S. David Episcopo.

MS. Bodl. 336. (2337.) p. 319–322 b. vell. folio. xiv. cent.

Incip.—"Dominus noster, quamvis omnes suos ante mundi "constitutionem dilexit."

Expl.—"inmisericors erat, sine misericordia vindicetur."

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374. Vita S. David, qui patria lingua vocatur Dewi.

MS. Bodl. 285. ff. 136 b. vell. fol. dble. cols. xiii. cent.

Rubr.—"Incipit Vita Sancti David, qui patria lingua "vocatur Dewi."

Incip.—"Dominus noster, quamvis omnes Sanctos suos ante "mundi constitutionem dilexit."

Expl.—"sine fine Deo locaverint, qui est benedictus in "sæcula sæculorum. Amen."

Colophon.—"Explicit Vita Sancti David, qui patria lingua "vocatur Dewi."

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375. Fragmentum Vitæ S. David, Confessoris.

MS. Bibl. du Roi. 5352. 40. olim Colbert. vell. xiv. cent.

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376. Legenda Davidis.

MS. Lambeth. 12.

?A.D. 544.

? A.D. 544.

377. Vita S. Senani.

MS. Stowe, 36. s. 244–287. 4to. paper.

Written in the Irish language and characters. The transcriber gives his name "Donall O'Duinin," and says that he transcribed the volume for the use of Francis O'Mathgamhna in 1627. It is unpublished.*

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* See Stowe Catalogue, p. 162.

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378. Vita S. Senani (Metrice). ? A.D. 544

Ex MSS. Salmanticensi et Kilkenniensi.*

Printed in the "Acta Sanctorum," i. 760–768 (8 March).

Incip.—"Senanus ex nobilibus procreatur parentibus."

Expl.—"Plena facit miracula per infinita sæcula. Amen."

His Life was written in Irish, by Colman Mac Lenine, before the end of the 6th century.† Colgan says that a fragment had survived in MS. This being lost, the Bollandists give a Latin metrical Life from a MS. of the end of the 12th or the beginning of the 13th century. It was imperfect in their Salamanca MS., but the deficiency was supplied from one belonging to Hugh Ward. Colgan, i. 512, used both of these MSS., written probably before 1180.

The extract belonging to Ware was imperfect at the beginning.—"Initium deest in excerptis meis." Waræus, "de Script. Hiberniæ," p. 89.

Senanus was born in Ireland, and went to Rome and Britain for spiritual improvement; in which latter country he obtained the friendship of St. David. On his return to Ireland he founded several churches, and a great monastery at Inis-Cathaig. He was eventually advanced to the episcopal dignity, and died in the year 544.

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378 *a*. Vita S. Senani Jusy Gathi.

MS. Bodl. Rawl. B. 505. pp. 223–231. vell. fol. xiv. cent.

Incip.—"Senanus ex nobilibus procreatus."

Expl.—"et nunc et imperpetuum. Amen."

A similar Life is found in MS. Bodl. Rawl. B. 485. f. 249. vell. 4to. xiv. cent.

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* There is a life of St. Senanus in a MS. belonging to Primate Marsh of Dublin, commonly called the "Book of Kilkenny;" it is probably the same as that mentioned by Colgan.

† "Sed qui videatur eo vixisse tempore quo adhuc Ecclesia Inis-cathenis "Episcopalem titulum retinebat."

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? A.D. 544.

379. Vita S. Senani.

Ex MS. Hibernico.

Incip.—"Sanctus Senanus Episcopus eo tempore quo S. "Patricius."

Expl.—"Post mortem patrata miracula sufficiant."

Printed in the "Acta Sanctorum," i. 769–778 (Mar. 8), and also in Colgan, i. 530. "Ex quodam Hibernico codice MS. "domini Gulielmi Derodani in Lagenia."

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380. De Sancto Senano Episcopo.

Incip.—"Cum charo suo Dominus."

Expl.—"Plura facit miracula per infinita sæcula. Amen."

Printed in Colgan, i. 440.

This is seemingly the fragment to which Colgan refers: it consists of the last 54 lines of the metrical Life in the "Acta Sanctorum," i. 768 (8 March).

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381. Life of St. Senan.

MS. Duke of Devonshire.

A paper transcript, 8vo. xix. cent. is in MS. Phillipps, 10294.

A.D. 549.

A.D. 549.

382. Vita S. Kiarani, seu Querani junioris, primi Abbatis Clonmacnoisensis.*

MS. Bodl. Rawl. B. 505. pp. 81–86. vell. fol. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 167. vell. 4to. xiv. cent.

Incip.—"Vir gloriosus et vita sanctissimus Abbas Queranus "ex patre Boetio, matre Darercha, ortus fuit."

No Life of this Saint is printed in the "Acta Sanctorum," but there is a long historical commentary in iii. 370—383 (Sept. 9), in which they refer to an apocryphal Life of St. Kiaran the Abbot.

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* There is a life of S. Kiaran in a MS. belonging to Primate Marsh of Dublin, commonly called the "Book of Kilkenny."

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He is also called Macantsaoir, as also "the Younger," to distinguish him from Kiaran, Bishop of Saigir (see No. 301). He was born in 516, and died Sept. 9th, 549. A.D. 549.

A.D. 550.

A.D. 550.

383. Vita S. Tresani Presbyteri ex Hibernia, ad an. circiter 550.*

Ex MS. Monast. Sancti Remigii.

Incip.—"Igitur Tresanus Hibernia insula Scotorum genere "ortus."

Expl.—"In gloriam resurrecturi, præstante Domino nostro "Jesu Christo, cui honor et gloria in sæcula sæculorum. "Amen."

His Life is printed in Colgan, and in the "Acta Sanctorum" (7th Feb.), ii. 52, from a MS. in the monastery of S. Remigius at Rheims.

Colgan's is the fuller Life, but very faulty, and written some time after the Saint's death.

Tresain was an Irish priest, who left his own country to preach the gospel in France. He was contemporary with S. Remigius, and died at Mareuil-sur-Marne, in the sixth century.

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384. De S. Finano.

MS. Cott. Tiber. E. 1. ff. 313 b—315.

Incip.—"Reverentissimus Pontifex Finanus . . ."

Expl.—"Nomine Kilwinni appellatur."

Printed in Capgrave's "Nova Legenda Angliæ," ff. 147 b—149.† See No. 35.

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* There is a life of St. Finanus in a MS. belonging to Primate Marsh of Dublin, commonly called the "Book of Kilkenny."

† Of Finan Sir James Ware ("De Scriptoribus Hiberniæ," p. 89) writes: "Author vitæ S. Finani Momoniensis abbatis de Ceanhetich incipit, 'Fuit "'vir vitæ venerabilis.' Alius est author vitæ ejus qui ita incipit, 'Finanus "'Sanctus de plebe quæ Corcudubne dicitur, ortus fuit.'" (See No. 384 *b*.) "S. Finanus par fuit S. Brendano Clonfertensi, et obiisse dicitur 7 Aprilis, "sed quo anno nondum reperi." Others say that Finan died 4 Id. Sept. (10th Sept.) and was buried at Kilwinning, in Scotland.

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A.D. 550.

384 *a.* Vita S. Finani.

MS. Bodl. Tanner, 15. ff. 267-269. vell. fol. dble. cols. xv. cent.

Incip.—"Reverendissimus pontifex Finanus."

Expl.—"nomine Kilwinni appellatur."

Nearly the same text as that of Capgrave.

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384 *b.* Vita S. Finani Episcopi et Confessoris.

MS. Bodl. Rawl. B. 505. pp. 235-239. vell. fol. xiv. cent.

Incip.—"Finanus sanctus de plebe qui Corcodubne."

Expl.—"sic sol fulget in conspectu Domini in sæcula "sæculorum. Amen."

A similar Life is found in MS. Bodl. Rawl. B. 485. f. 237. vell. 4to. xiv. cent.

A.D. 552.

A.D. 552.

385. Vita S. Finniani seu Finneni Abbatis de Cluaineraird.

Ex MS. Salmanticensis.

Incip.—"Vir erat de nepotibus Loschain, nomine Fin-"tanus."

Expl.—"Et mortuus est, sicut dixit Finnianus, eodem "anno."

Printed in Colgan's "Acta Sanctorum Hiberniæ," i. 393—397.

St. Finian, also called Finnio and Finbarrus, was born in Leinster in the fifth century. He was baptized by St. Alban and educated by Bishop Fortchern. He became a disciple of Cayman, passed into Wales, remained in Britain thirty years and built three churches, and then returning to Ireland, to restore the faith which had been neglected after St. Patrick's decease, died there on the twelfth of December 552.

(Usher, Brit. Eccl. Antiq. p. 495.)

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385 *a.* Life of Finian.

MS. Duke of Devonshire.

A transcript on paper xix cent. is in MS. Phillipps, 10294.

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385*b*. Vita S. Finiani Abbatis. A.D. 552.

MS. Trin. Coll. Dublin, 652.

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386. Vita S. Finiani Episcopi Clonardensis.

MS. Bodl. Rawl. B. 505. pp. 138–146. vell. fol. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 129. vell. 4to. xiv. cent.

Incip.—"Fuit vir nobilis in Hiberniæ partibus."
Expl.—"Finnianus eodem anno finit."

A.D. 555.

A.D. 555.

387. Vita S. Paterni Episcopi et Confessoris.

MS. Cott. Vespas. A. xiv. f. 77 b—81 b. vell. 4to. xii. cent.

Incip.—"Christus filius Dei."

Expl.—"In cœlestibus regnis per infinita sæcula sæculorum. "Amen."

Then follows (f. 81) this Rubric: "Incipit possessio agro-"rum Sancti Paterni Episcopi."

Incip.—"Præsente igitur patriarcha."

Expl.—"Quæ vocitant, vulgari nomine fuit Eithir Map "Archati."

This life is abridged, and printed in Capgrave's "Nova Legenda Angliæ," (ff. 258–259 b), whose narrative is again reprinted in the "Acta Sanctorum," ii. 378 (15 April). A few unimportant various readings are added from foreign breviaries.

The Life of Paternus, Bishop of Avranches, by Fortunatus, Bishop of Poitiers, a contemporary (which, if not entirely written by him, was certainly revised by him, and a Preface added addressed to Marcianus, Abbot of St. Jouin) is in the "Acta Benedict.," ii., and in the "Acta Sanctorum." In the former, there is another Life by an unknown author, 1, 143.

Paternus, a noble Armorican, leaves his possessions, after the birth of his son Paternus, and goes to Ireland to lead a religious life. The younger Paternus comes to England with 847 monks, who elect him their chief. He settles them in a Monastery in Mauritana,* visits his father in Ireland, makes peace

* *i.e.* Lhan Padern-Vaur Cardigan. See Usher, 1127.

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A.D. 555. between two Irish Kings, returns to Britain and builds churches, &c. throughout Cardiganshire, clears himself by the hot water ordeal from the charge of stealing Mailgun's treasures, pardons and heals Mailgun, and goes to Jerusalem with Mailgun, David, and Teliau. He is consecrated bishop of Avranches, and receives a tunic of cloth of gold. A certain tyrant named Arthur, after his return to Mauritana, attempts to rob him of his tunic. Cradauc, surnamed Bretbras, extending his dominions beyond sea to Britanny, the inhabitants require Paternus to be sent to them. He founds a Monastery there, for which Samson demands certain dues, but afterwards remits them; Paternus being troubled by false brethren, goes to France, where he dies.

The chief events in the life of Paternus may be assigned to these dates. He was born about 490, went to Ireland about 510, into Wales in 512, became bishop of Maurtan or Mauritana in 519, went to Armorica in 540, and died at Vannes about 555, or in 560, according to Usher. Some writers think that he was present at the Council of Paris in 557; but this personage was Saint Pair d'Avranches, also called Paternus, who died 16 April 565.*

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388. De S. Paterno Episcopo et Confessore.

MS. Cott. Tiber. E. 1. ff. 95 b—97. vell. large fol.

Incip.—" Paternus Episcopus terræ . . . ."
Expl.—" Cum honore sepulturam mereberis."
Printed in Capgrave's " Nova Legenda."

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389. Vita S. Paterni.

MS. Bibl. du Roi, 5666, 13. vell. xiii. cent. 8vo.

A.D. 560.

A.D. 560.

390. Vita S. Teliavi Episcopi, a Magistro Galfrido fratre Urbani Landavensis Ecclesiæ Episcopi dictata.

MS. Cott. Vespas. A. xiv. ff. 51–54b. vell. 4to. xii. cent.

Incip.—" Sanctus iste, fratres carissimi, ab infantia Dei " cultor."

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* The Editors of the " Gallia Christiana," xi. 469, place his death in 563.

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Expl.—"In bonis operibus mereamini cum eodem gloriari "in supernis sedibus; adjuvante Domino nostro Jesu Christo, "qui vivit et regnat in sæcula sæculorum. Amen." A.D. 560.

This piece, with a few omissions, is given verbatim in the "Liber Landavensis." Wharton has printed it partially in the "Anglia Sacra," ii. 662; and it has also been printed by the Welsh Society, in 1840, in the "Liber Lan-"davensis" (pp. 92 and 332), with an English translation and explanatory Notes by the Rev. W. J. Rees. It is abridged in Capgrave's "Nova Legenda," f. 280b; whose text is printed in the "Acta Sanctorum," ii. 308, Feb. 9, the Editors having no better text at their disposal. The commentary of Bollandus prefixed to this edition is full of learning.

Teliau, Eliud, or Teilo, descended of noble parentage, was educated by Dubricius, whom he succeeded, and whom he surpassed in knowledge; he confuted and repressed various heresies, and upon visiting Paulinus to confer with him on the Scriptures, there formed a close friendship with St. David. At this time the Picts from Scythia invaded Britain; one of their leaders settled at *Mynuensis Civitas*; and finding his persecutions unavailing to withdraw David, Eliud, and their followers from the right way, he endeavoured to tempt them to sin by the instrumentality of his wife's female attendants; they were punished, however, with insanity, and the chief was converted. Wood being wanted for the monastery, deer voluntarily drew it thither; a book, too, was left exposed to the rain, but was found by David perfectly dry and uninjured. An angel commanded Teliau, David, and Paternus to go to Jerusalem. On their arrival there, they were placed in three ancient seats in the Temple. Teliau expounded the Scriptures to the people, after which Dewi and Paternus preached; they were then elected by the people, and consecrated bishops, each receiving appropriate gifts; that of Teliau being a bell, remarkable for its powers. They returned home at the time the yellow plague raged; which was stayed, however, at Teliau's prayer. He then retired for a season to a distant region, but returned and collected those who had been dispersed by the mortality. At his death three parties claimed his remains, but, on examination, finding *three* bodies exactly alike, each took one away.

Wharton in his Preface (p. xxvii) conjectures that Geoffrey,

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A.D. 560. who is called Stephen, the brother of Urban, Bishop of Llandaff, in the Rubric prefixed to the Life in the MS., is the same person as Esne, dean of Llandaff, who was present at the Translation of the remains of St. Dubricius, A.D. 1120. At any rate he seems to have written not long after that event: whether he had any prior Life from which he formed this biography he does not mention.

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391. S. Teliavi Vita.

MS. Coll. Jesu, Oxon. cxii. 2. 126. ff. 126—176. paper fol xvii. cent.

The same text as that of the Liber Landavensis; a modern transcript.

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392. De Sancto Theliao Episcopo et Confessore.

MS. Cott. Tiber. E. 1. 16. f. 38—39 b. vell. large folio.

Incip.—"Sanctus enim Theliavus ab infantia."

It is illegible at the end.

This piece occurs in the "Sanctilogium of John of Tin-" mouth," already noticed. (No 35.)

Printed in Capgrave's "Nova Legenda," (ff. 280 b—281 b) and from him in the "Acta Sanctorum," ii. 308 (Feb. 9).

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393. Vita S. Elgari Heremitæ, circa an. 560.

Incip.—"Fuit vir Angligena natione, Elgarus."

Expl.—"Recepti sunt in Ecclesiam Landaviæ."

Printed in the "Liber Landavensis," p. 1—7. (Edited by the Rev. W. J. Rees, 1840.)

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394. Liber querulus Sancti Gildæ Sapientis de Excidio Britanniæ.

MS. Bibl. Pub. Cant. Ff. 1. 27. vell. Med. fol. dble. col. xii. cent.

Incip.—"Britannia insula in extremo ferme orbis."

Expl.—". . sed exprobrant jam in circuitu nationes."

This work occurs in a parchment book of 642 pages, in which there are several different treatises, written at

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various periods: that of Gildas was probably transcribed about the latter end of the 12th century in the Monastery of Durham, to which house the MS. once belonged. It is written in double columns, and is divided into twenty chapters, of which a summary is given after the Preface. There are interlineations and marginal annotations in a smaller and later hand. The initial letter B of Britannia is large and florid; the other initials are either red, or dark green, or of delicate violet tints. A.D. 560.

Gale relied chiefly on this MS. as the basis of his edition, as also did Mr. Stevenson for his; and Mr. Petrie used it, jointly with the one next mentioned, for that given by him in the Monumenta Historica Britannica, though he was of opinion that it exhibits the text of Gildas not only in a depraved but in a mutilated form. When compared with Josseline's edition the following variations will be observed:—the Prologue is much shorter; there is a set of Rubrics slightly dissimilar, prefixed in a body to the text, and adapted to a division of Chapters different from that adopted by the scribe; a long Rubric by way of summary or title; many various readings, of which some are merely glosses which have crept into the text, while others are the result of the carelessness of the scribe; with numerous brief glosses or notes, mostly interlinear, but sometimes marginal. It ends with Chapter 26, adding, though out of place, the titles of some of the preceding Chapters, agreeing entirely with those of Josseline. These are followed by three verses, from which it would appear that this MS. was derived from a copy written either by an anonymous scribe or by one Cormac,* who not only abbreviated the Prologue which has already been noticed, but also cut off whatever followed the 26th Chapter, and instead of *Epistola* substituted *Historia* for the title of his performance; a circumstance which induced Gale to divide the work of Gildas (which was evidently originally written consecutively) into two portions, entitled by him respectively the *History* and the *Epistle* of Gildas.

* "Historiam Gyldæ Cormac sic perlege scriptam
"Doctoris digitis . . ."

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A.D. 560. 395. Liber Sancti Gildæ Abbatis de Gestis Anglorum.

MS. Bibl. Pub. Cant. Dd. i. 17. vell. large fol. dble. col. xv. cent.

Incip. imperf.—" . . . prætendentibus, et lacubus frigidum."

Colophon.—"Explicit Liber Sancti Gildæ Abbatis et his-" toriographi Anglorum, et cætera."

The whole of the Preface and a portion of the beginning of the work are wanting.

This MS. exhibits frequent blunders of the scribe, and wants many passages, which have been supplied in the margins, apparently, by Josseline, who used it in his edition of Gildas. The MS., he says, was once the property of the Abbey of Glastonbury, but in his time belonged to a Kentish gentleman in the profession of the law.

Another MS. of Gildas is said to be in the Imperial Library at Paris (S. Victor 686) on paper, and written in the sixteenth century; and one of the same century is described as being in C. C. C. Cant. 101, p. 169, entitled "Gesta Britonum a " Gilda sapiente composita," but this in reality is a copy of Nennius, and not Gildas. In the Imperial Library at Paris, Lat. 6235. (formerly Colbert 5337, Reg. 10504), fol. 7, are a few extracts from Gildas, which, though of no great extent, are yet worth notice, in consequence of the paucity of the MSS. The MS. is on vellum, small 4to., written after 1450, and formerly belonged to Lord Burleigh.

The work of Gildas was first published at London in 1525, by Polydore Virgil, who dedicated it to Cuthbert Tunstal, Bishop of London. He took his text from two manuscripts not known now to exist. Very little reliance however can be placed on his edition, as he acknowledges that he occasionally omitted and sometimes transposed portions of the text; and he might have added that he also substituted one term for another, whenever he thought the mode of expression of the author obscure. This edition has been more than once reprinted.

In 1563 an edition of the "De Excidio et Conquæstu Bri-" tanniæ," issued from the press of Day, and another in 1567.

In 1568, John Josseline, secretary to Archbishop Parker, gave a new edition of Gildas, in which the avowed alterations and omissions of Polydore Virgil were corrected on the authority of two manuscripts; one of which appears to have been the Cottonian MS. formerly marked Vitellius, A. vi. described by him as being upwards of 600 years old,* and as

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having belonged at one time to Christ Church, Canterbury; and the other now in the Public Library at Cambridge (D d. i. 17), the present article.† A.D. 550.

In 1691, Gale published at Oxford, amongst the "Quindecim Scriptores," a new edition of Gildas, in which he chiefly relied on the MS. in the Public Library at Cambridge, (F f. i. 27.) and the Cottonian MS. Vitellius, A. vi. which had been previously consulted by Josseline.

In 1767, Charles Bertram reprinted Gale's text at Copenhagen, together with two other tracts relating to English History, under the title of "Britannicarum Gentium Historiæ Antiquæ Tres."

In 1838, the Rev. Joseph Stevenson edited, for the English Historical Society, a new edition of Gildas. He used for his text the Cambridge MS., F f. i. 27 (No. 394), above mentioned.

Mr. Petrie published an edition of Gildas in the "Monumenta Historica Britannica," in which he used the two MSS. in the Public Library at Cambridge.

Besides the editions of Gildas above mentioned, others appeared in the years 1541, 1555, 1568, 1569, 1576, 1587, 1677. The Abbé Migne has reprinted Mr. Stevenson's Edition in the "Patrologiæ Cursus Completus," lxix. 330.

Several translations of Gildas have appeared at various times (the earliest in 1638, and the latest in 1848,) but it is unnecessary further to notice them.

The period embraced in Epistle of Gildas extends from the Incarnation to 560, and may be thus divided, (1) From the invasion of Britain by the Romans, to the revolt of Maximus, at the close of the fourth century, (2) From the revolt of Maximus to the author's own time. It contains a Preface, an account of Britain, and the disposition of its inhabitants—its Conquest by the Romans—its rebellion and second subjugation—its conversion to Christianity and subsequent persecution—its military strength withdrawn by Maximus—and the inroads of the Scots and Picts. The writer states that the Britons asked

* This MS. was unfortunately destroyed in 1731; but in Smith's Catalogue it is said to have been written in a character approaching the Saxon, from which it may be inferred that it was as old as the eleventh century.

† It has collations, it would seem from Gale's text, in a late hand in the margins, and also references to the texts in an older hand.

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A.D. 560. and received succour from Rome—that they expelled the enemy, who returned when the Roman legions left the island—that further succour was sent to them by the Romans, and the enemy again expelled—that a wall was built across the island, and the inhabitants instructed in the fabrication and use of arms—that towers were erected on the southern coast, and the Romans took their final departure—upon which the Picts and other nations again made inroads, and the Britons' request for further assistance from Rome proving ineffectual, they were miserably harassed, till at length they agreed to call in the Saxons to their aid; who after a time attacked them and wasted the country, but received a check from Aurelius Ambrosius.

The work contains few incidents of historical interest, and those are involved in a multitude of words. The author observes that he had during ten years resisted the desire of his friends that he would write a short history of Britain; and he afterwards says, that what he relates is not so much from written British documents, of which (whatever there might have been) the whole had been either destroyed or carried away by the exiled inhabitants, as from what he had learned beyond sea, and that very confusedly. He then goes on to describe Britain, and after giving no very flattering account of its inhabitants, he notices its subjugation by the Romans, but in such a very general and obscure manner that it is only by means of our previous knowledge, derived from the Roman writers themselves, that we are enabled to comprehend his meaning. When he treats of the usurpation of Maximus he becomes slightly more explicit, and attributes all the subsequent calamities of Britain to that unhappy event; but in his narrative of the return of the Roman forces to succour the natives he evidently either blunders or greatly exaggerates in his account of the Roman Wall, the towns on the sea coast, and the destitute condition of the inhabitants. His statement of the manner in which he obtained his information, together with the recollection that he probably wrote considerably more than a century after those events, might perhaps plead as his apology for the confused and unsatisfactory manner in which he has performed his task; were it not apparent that he is much more meagre and vague in the account of the transactions of his own times than even in the preceding portions.

The author's style, which may almost be called "prose run mad," is singularly inflated, and is often hardly intelligible.

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His narrative is generally confused and declamatory, and, except in a few instances mentioned below, cannot be traced to any known source. A.D. 560.

Gildas or Gildus, by some surnamed "the Wise," by others Badonicus, is said to have been born in Britain in the year of the siege of Mount Badon, circa A.D. 516, and to have exercised some kind of Ecclesiastical function. He went into Armorica about the year 550, where he composed his Epistle. He himself states that he took ten years to consider and mature his work, which will bring its composition to the year 560. A fuller account of Gildas will be given when noticing his Life by Caradoc of Lancarvan. (See No. 436.) His death is supposed to have occurred in 570.

For his first period, the Ecclesiastical History of Eusebius in the version by Ruffinus, the Epistles of St. Jerome, and perhaps the Ecclesiastical History of Sulpicius Severus may be traced in his pages; for the second period, his veracity must rest entirely on his own authority, as none of the contemporary Greek or Roman writers afford it any support, but rather the reverse; indeed, his statements relative to the abandonment of the island by the Romans from the time of Maximus, and the subsequent erection of the Roman wall, are wholly irreconcileable with their testimony. From the early part of the fifth century, however, when the Greek and Roman writers cease to notice the affairs of Britain, his narrative, on whatever authority it may be founded, has been adopted without question by Beda and succeeding authors; and consequently accepted, notwithstanding its barrenness of facts and pompous obscurity, by all but general consent, as the basis of early English History.

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396. Gildæ Sapientis Liber de gentis Britonum origine.

MS. Bibl. du Roi 5232. vell. olim Colbert. xiii. cent.

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397. Chronica Britonum a Gilda Sapiente edita.

MS. Bibl. du Roi 6274. vell. olim Baluz. xiii. cent.

This is probably Nennius and not Gildas. It commences, "Incipit gesta Britonum, a Gilda Sapiente editum a principio mundi usque ad Diluvium;" and ends, "Solus in extremis finibus cosmi."

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[illegible]

[illegible] Episcopo auctore [illegible]

[illegible]

[illegible] Vita Sancti [illegible]

[illegible] totoque [illegible] Gregorio, in [illegible] Bili [illegible] caritatis [illegible]

[illegible] pradicabilia suc- [illegible]

[illegible] Christo, in hoc [illegible] Sancti vivit et regnat [illegible]

[illegible] Life of [illegible] corrupted by a [illegible]

[illegible] the same source [illegible]

[illegible] St. Malo. ("Hist. Lit. [illegible]

[illegible] St. Malo in 1555, in 12mo.; and [illegible] "Collectanea," i. 430.

[illegible] Vita S. Magnus Episcopi et Confessoris.

MS. Vallicel. in Bibl. Vatican. [illegible] vel. fol. 307 b. xiii. cent.

Incip.—"[illegible] Christi Confessor. Magutus Britannica "[illegible]"

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400. Vita S. Maclovii, qui et Machutius dictus est, Episcopi Confessoris, authore Sigeberto, Monacho Gemblacensi.

Incip. Epist.—"Vita piissimi Confessoris Christi, Maclovii, "qui etiam Machutes dictus est."

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* He is indifferently called St. Maclou, St. Malo, St. Machutes, St. Machutus, St. Magutus, and St. Maclovius.

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Incip. Prol.—"Præconia Sanctorum, quæ valde sunt." A.D. 565.

Incip. Vita. — "Sanctus igitur Maclovius nobilitate pa-
" rentum."

Expl. Vita. — "Cunctisque ejus præconia celebrantibus,
" qui vivit et regnat per æterna sæculorum sæcula. Amen."

Printed in Surius "Vitæ Sanctorum," iv. (Nov. 15).

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401. Vita S. Maclovii, auctore Sigeberto Gemblacensi.

MS. Vienna.

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402. Vita Sancti Machutis Episcopi et Confessoris.

MS. Floriacensis.

Incip. Prol.—"Authorem omnium et discretorem Creatura-
" rum Omnipotentem Dominum."

Incip. Vita.—"Venerabilis igitur Machutes Episcopus, ge-
" nerosis parentibus."

Expl.—"Maneat semper laus tanti Confessoris, omnibus se
" invocantibus potentissime et piissime subvenientis. Amen."

Printed by Du Bosc (Floriacensis Vetus Bibliotheca Benedictina; opera Joannis a Bosco), pp. 485—518.

This is referred to by Le Long, "Bibl. de France," No. 10470 (i. 672). See also "Hist. Lit. de la France," iv. 194.

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403. De Vita S. Machoti.

MS. Bodl. 535 (2254). ff. 62–93. vell. small 4to. xi. cent.

Rubr.—"In Christi nomine. Incipit prologus vitæ Sancti
" Machutis Episcopi atque Confessoris."

Incip. Epist.—"Domino meo venerabili Ratuili Archiepis-
" copo, ac meo magistro Gregorio, in Sancta Trinitate, Bili,
" Levita humilis, perpetuam salutem. Magnitudo claritatis
" profert testimonium."

Incip. Prol.—"Religiosorum virorum gesta prædicabilia
" succrescente."

Incip. Vita.—"Igitur Auctorem omnium, fratres dilec-
" tissimi."

Expl. Vita.—"Et ex illa die, illaque hora Sanctus Machutus
" virtutes in utroque loco huc illucque complere non cessavit."

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A.D. 565. 404. Vita S. Maclovii Episcopi Aletensis in Armorica nunc Macloviensis.

MS. d'Herouval.

Incip.—"Gloriosus Christi Confessor Maclovius."

Expl.—"Quando terra terram petiit et cœlum spiritus "superavit ad laudem et gloriam omnipotentis Dei, cui est "potestas, honor, et imperium in sæcula sæculorum. Amen."

Printed in Mabillon, "Acta Benedict.," sæc. i. 177 (Edit. Venice).

This Biography is by an author of the eighth or ninth century. It seems to be superior to that ascribed to Sigebert of Gemblours and given by Surius (Nov. 15). See No. 400.

Maclovius was born of noble parents in Britain, and was related to Samson and Magloire. He was educated by Brendan at Lancarvan and becomes bishop of Aleth. He goes into Aquitaine, returns to Britanny, goes again into Aquitaine, and there dies about the year 565.

This Biography is full of the usual Armorican miracles. The city of St. Malo in Britanny derives its name from Maclovius: his remains having been carried thither when the Episcopal See was transferred from Aleta (Aleth).

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405. De S. Machuto Episcopo.

MS. Cott. Tiber. E. i. ff. 281–283 b. vell. folio.

Incip.—"Sanctus enim antistes Macutus."

Expl.—"vestimentum contaminavit."

Printed in Capgrave's "Nova Legenda Angliæ."

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406. De S. Machuto Episcopo et Confessore.

MS. Bodl. Tanner, 15. ff. 391–397.

Incip.—"Sanctus enim antistes Macutus."

Expl.—"vestimentum contaminavit."

The same text as No. 405.

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407. Fragmentum ex auctore anonymo apud Boscium (p. 221). A.D. 565.

Incip.—"Tum denique tam Princeps."

Expl.—"Omnibus se invocantibus potentissime et piissime "subvenientis. Amen."

Printed in Mabillon's "Acta Benedict." i. 181 (Ed. Venice).

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408. Vita S. Machuti.

MS. Insul. apud Claudium Doresmieulx.

Incip. Prol.—"Quoniam philosophia."

Incip. Vita.—"Britanniæ situs insulæ ab antiquis.

A.D. 565 (?)

409. Vita S. Samsonis Episcopi Dolensis in Armorica, auctore anonymo. A.D. 565 (?)

Rubr.—"Præfatio auctoris ad Tigerinomalum Episcopum."

Incip. Prol.—"Religiosorum memoria compulsus."

Incip. Vita.—"Igitur Sanctus Samson Demetiana patria."

Expl.—"Prospero cursu pergere valeatis, regnante in "perpetuum Domino nostro Jesu Christo, cui gloria et honor "est perennis cum Patre et cum Spiritu Sancto in sæcula "sæculorum. Amen."

Printed in Mabillon, "Acta Benedict." sæc. i. 165; and from that edition in the "Acta Sanctorum," vi. 568 (28 July).

This Life is by an unknown author, who is believed to have lived sixty or seventy years after the death of Bishop Samson. It is very different from that published by Du Bosc, and also from that written by Balderic,* bishop of Dol, in the 12th

* The Life of Samson, by Balderic, bishop of Dol, has not been seen by the compiler of this Catalogue, but a copy of it is in the Bibl. du Roi, No. 5350, at Paris (No. 417). Oudinus, i. 1068, says it is that which Mabillon has printed, i. 165, but that statement is certainly erroneous. Lelong asserts that it is printed by Michel Cosnier, in the "Gesta Pontificum "Dolensium," but this is also contradicted in a note by the Editor of his work.

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A.D. 565 (?) century.* The two last named Lives contain more *incredibilia* than that given by Mabillon.

In the Preface, the author states that his information is derived from an aged man, who had resided for eighty years in the monastery founded by Samson beyond the sea, *i.e.* in Britain. The principal events in his life are given in Book i. He is born of noble parentage in Wales, and being educated by Iltutus, who has been ordained by S. Germanus, he makes extraordinary progress in learning, is ordained priest, quits Iltutus, and goes to Ireland. Returning to his monastery, he is ordained missionary Bishop at Caerleon, by Dubricius. He goes to Armorica, performs numberless miracles, and dies. Book ii. gives further particulars of Samson's life and miracles. It is extremely prolix, and has its share of absurdities. The original type of it is in the "Liber Landavensis," p. 8 (Edit. Rees, Welsh Society).

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410. De Sancto Sampsone Episcopo et Confessore.

MS. Cott. Tiber. E. i. 88, ff. 210 b.-212. vell. folio.

Incip.—"Sanctus Sampson de Britannia majore."

Expl.—"animam reddidit cœlo quinto Kal. Augusti."

Printed in Capgrave's "Nova Legenda Angliæ" (ff. 266–268).

For a description of this MS. see No. 35.

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411. Vita S. Sampsonis.

MS. Bodl. Tanner, 15. ff. 494b–497

Incip.—"Sanctus Sampson de Britannia majori,"

Expl.—"animam reddidit cœlo quinto Kalendas augusti."

The same text as No. 410.

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* The following is the title as given in Mabillon :—"Vita S. Samsonis "Episcopi Dolensis in Armorica; duobus libris scripta ab auctore "anonymo subæquali. Eruta e MS. Cod. Cisterc., a Jacobo de Lannoy "collata ad apographum Conchensis Monasterii, diversa prorsus ab ea "quam Johannes Boscius edidit in Bibliotheca Floriacensi et ab ea quam "Baldricus Episcopus Dolensis sæculo xii. scripsit." (Mabillon, p. 165.)

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412. Vita S. Samsonis.

A.D. 565 (?)

MS. Hengwrt. 83.

Incip.—"Fuit vir Amon, regali prosapia."

Expl.—"Et gloriam nominis ejus, qui cum Deo Patre et "Spiritu Sancto vivit et regnat per infinita sæcula sæcu-"lorum. Amen."

This is in the Liber Landavensis in Selden's Collection.

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413. Vita S. Samsonis.

MS. Coll. Jesu Oxon. cxii. paper fol. xvii. cent.

In the "Liber Landavensis."

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414. Sancti Samsonis Episcopi et Confessoris, auctore anonymo.

MS. Floriacensis.

Incip.—"Inter alia Sancti Samsonis mirifica gesta."

Expl.—"Et nos modo sine dubio scimus, quod ille inter-"cessor erit pro nobis ad Dominum, cui est honor," &c.

Printed by Du Bosc ("Floriacensis Vetus Bibliotheca Benedictina; opera Joannis a Bosco") pp. 464–484, who considers that this Life is imperfect: "Explicit Vita S. Samsonis, in "qua mihi videntur quædam deesse."

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415. Vita S. Sampsonis Episcopi.

MS. Reginæ Christinæ Romæ. 465.

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416. Vita S. Samsonis Confessoris.

MS. Reginæ Christina.* 479. ff. 9–24. vell. 4to. x. cent.

Incip.—"Igitur inter alia Sancti Samsonis mirifica."

Expl.—"Qui misisti Filium tuum Salvatorem . . . ." (imperfect at the end).

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417. Vita S. Samsonis, auctore Baldrico Dolensi Episcopo.

MS. Bibl. du Roi. 5350. vell. xiv. cent.

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* In Montfaucon, i. 42, it is numbered 1293.

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A.D. 565 (?)

418. Vita S. Samsonis Confessoris.

MS. Bibl. du Roi. 3789. 35. vell. xii. cent. olim Colbert.

419. Vita S. Samsonis Episcopi.

MS. Bibl. du Roi. 5280. 69. vell. xiii. cent. olim Bigot.

420. Vita S. Samsonis Episcopi.

MS. Bibl. du Roi. 5296. 59. vell. xiii. cent. olim Colbert.

421. Vita S. Samsonis Episcopi.

MS. Bibl. du Roi. 5323. 73. vell. xiii. cent. olim Bigot.

422. Vita S. Samsonis Episcopi et Confessoris.

MS. Bibl. du Roi. 5565. 8. vell. xii. cent. olim Putean.

A.D. 569.

A.D. 569.

423. Vita Sanctæ Itæ vel Idæ * Virginis, auctore anonymo.

Incip.—"De vita et miraculis beatissimæ Virginis Ythæ."

Expl.—"Traditum est sepulturæ, regnante Domino nostro "Salvatore Jesu Christo, qui cum Deo Patre et Spiritu Sancto "vivit et regnat per infinita sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," i. 1062 (15 Jan.), and by Colgan, i. 66–71.

This Life was supplied to the "Acta" by Colgan, who copied it from an old Kilkenny MS.† The author must have been nearly contemporaneous with Ita,‡ who lived at the close of

* Called also Yta, Ida, Itha, Itta, and Mida.

† There is a life of St. Ita in a MS. belonging to Primate Marsh, of Dublin, commonly called the "Book of Kilkenny," probably the same as that referred to by Colgan.

‡ "Alio tempore quidam vir Feargus," says the author, "cujus filius "adhuc vivit, adductus est ad sanctam Itam in maximo dolore oculorum "et corporis; vix enim sui amici sciebant, si vivus an mortuus esset. Sed "hic æger, pene mortuus et luminibus extinctus, et a cunctis desperatus, "satis valens corpore et oculis perspicacissimis ad sua rediit, atque jam "usque ad obitum suum, sanis membris suis per orationem et benedic-"tionem Sanctæ Itæ vixit."

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the sixth century. Bollandus had a shorter and more elegant Life, taken from "MS. Insulæ Sanctorum in Lacu Rivensi," sent by Hugh Ward, warden of St. Antony's Monastery at Louvain, which he collated. A.D. 569.

Ita was descended from the family of an Irish King, and was born at Nandesi. She founded an abbey at Cluaincredil (Killeedy), and died about the year 569 or 570 (Annal. Tigern. and Annal. Ulton.) She is generally called the second St. Brigit of Ireland.

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424. Vita S. Itæ Virginis.

MS. Bodl. Rawl. B. 505. pp. 164–170. vell. folio. xiv. cent.

Incip.—"Sanctissima siquidem virgo Yta."

Expl.—"est terræ traditum, regnante Domino nostro Jesu "Christo qui, &c."

A similar Life is in MS. Bodl. Rawl. B. 485, p. 298, vell. 4to. xiv. cent.

A.D. 570. A.D. 570.

425. Vita B. Oudocei, Landavensis Archiepiscopi ad an. circa 570.

MS. Coll. Jesu, Oxon. 112. p. 216. paper folio. xvii. cent.

Incip.—"Fuit vir Budic, filius Cybydan."

Expl.—"Multis terris, in Domino requievit vi. nonas Julii."

Abridged in Capgrave's "Nova Legenda" (f. 258); and from him in the "Acta Sanctorum," i. 318 (2 Jul.). It is also given in the "Liber Landavensis," p. 123.

Oudoceus was the nephew of Teliau, Bishop of Llandaff, whom he succeeded in that See. He founded a Monastery near the River Wye.

See also "Anglia Sacra," ii. 669.

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A.D. 570

426. De Sancto Oudoceo Episcopo.

MS. Cott. Tiber. E. I. f. 199 b. vell. folio.

Incip.—"Sanctus Oudoceus, Christi servus."
Expl.—"ad Christum, sexto nonas Julii."
Printed in Capgrave's "Nova Legenda Angliæ."

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427. De Sancto Oudoceo Episcopo & Confessore.

MS. Bodl. Tanner, 15. f. 462b.

Incip.—"Sanctus Oudoceus, Christi servus."
Expl.—"ad Christum, sexto nonas Julii."
The same text as No. 426.

A.D. 490—570

A.D. 490—570.

428. Vita S. Cadoci (sive) Sophiæ, Episcopi et Martyris Beneventanæ civitatis; cum Indice Terrarum ad Ecclesiam quam He fundavit pro Canonicis Regularibus spectantium, ad an. 570.

MS. Cott. Vespas. A. xiv. ff. 17–33. vell. 4to xii. cent.

Rubr.—"Incipit Præfatio in Vita beatissimi Cadoci, qui "et Sophiæ, Episcopi et martyris Beneventanæ civitatis."
Incip. Præf.—"Quondam in quibusdam finibus Britannicæ."
Incip. Prol.—"Post multum vero temporis intervallum."
Incip. Vita.—"Igitur peractis his omnibus, Gundleus Rex."
Expl. Vita.—"Calamum divino nutu vertere."

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429. Passio Ejusdem.

Ibid. ff. 33–42 b.

Incip.—"Apparuit angelus Domini beato Cadoco nocte "Dominica Palmarum."

f. 40 b.—"Super altare Sancti Cadoci, coram senioribus "suis. Quicunque conservaverit, benedictus erit, et qui dis- "solverit, maledictus erit a Deo."

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Then follows, after a blank of two pages and a half :—"De "obcæcatione Mailguni Regis." A.D. 490 —570.

Then :—"De testibus Sancti Cadoci."

Expl. Passio.—"Luipor, Seru, Poul."

This Life is abridged and printed in Capgrave's "Nova Legenda Angliæ," (ff. 52–54 b.), and from his text and "MS. "Rubiæ Vallis," in the "Acta Sanctorum," ii. 602 (24 Jan.)

Cadoc was the son of Gundlei, the son of Gleuigvissig. Gundlei and his brothers, except Petroc (who, aspiring after a heavenly kingdom, retired to Botnim), divided their father's possessions among them. Gundlei demanded Guladusa the daughter of Brahan in marriage, but being refused by her father, he carried her off by force : her father followed, but to no purpose. On his way Gundlei passed Arthur playing at dice with Cai and Bedwar. Arthur, struck with Guladusa's beauty, was at first inclined to seize her ; but, being dissuaded by his companions, he assisted Gundlei in making good his retreat. Cadoc's future birth had been announced to his parents by visions. When of fit age, he was placed under an Irish hermit, named St. Meuth, to be educated. He subsequently retired to a valley, where he built a church and a monastery of timber, and raised a mound of earth called Castel Cadoc. He then went to Lismor Machuter, in Ireland, and remained there three years to learn the seven liberal arts. On his return to Britain, bringing with him Finan, Macmoil, and Guawen, he met with a celebrated rhetorician from Italy, named Bachan, from whom he learned Latin "Romano more." During the period of his instruction, a famine took place ; but Cadoc, having watched a mouse which carried corn in his mouth, tied a string to its leg and by that means discovered a spacious subterranean receptacle full of grain. Having completed his studies he retired to Lancarvan, where he rebuilt the monastery ; and his disciples, Finan and Macmoil, on being exempted from taking part in the labour, in order that they might pursue their studies, were under the necessity of causing deer, &c., to draw wood and other materials in their room, to allay the discontent of the rest. Cadoc afterwards went to Jerusalem, and, on his return, after causing the punishment of several persons who attacked the property of his monastery, pardoned St. David for holding a Synod during his absence, as he had acted by heavenly suggestion. At this time, Iltut

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A.D. 490 —570. was steward to Paul Pennichen, and, having witnessed the punishment of some of his followers, who while hawking had demanded refreshments from Cadoc, he quitted the court and entered on a religious course of life. Cadoc built another church of wood, there being among his workmen an Irishman, whose skill excited so much envy among his companions that they cut off his head and threw it into a pond. Cadoc went on a pilgrimage to St. Andrew's, and built a church there. On his return to Lancarvan he met with Gildas, the son of Cau, on his way to Rome with a bell which he intended to present to the Pope; but on Gildas showing it to Pope Alexander, it would not sound. On the Pope hearing that Cadoc had wished to possess it, he ordered Gildas to carry it back to him, and it was ever after held in the highest reverence. Cadoc buried his father's body at Eyglis Gunlin. He sent two of his followers to fetch "Liber Manualis;" but at the same time foretold that they would never return. This was verified, for they were drowned in mid-sea between the islands of Echni. Gildas wrote a copy of the Gospels for Cadoc while at Echni. (Here is inserted in a different hand an account of Cadoc's retiring place during Lent, and of his manner of life by the river Ned.) Cadoc afterwards went to Britanny, where he built a monastery of stone, and a stone bridge ("ar-" tificiose formaceo opere compositum, arcus cemento con-" glutinatos habentem"). He also built a monastery in Albania, where three of his followers were buried.*

Cadoc was warned by a vision that he should be conveyed to Benevento, and was ordered to commit the monastery of Lancarvan to the care of Elli, who annually paid him a visit. On his arrival at Benevento, Cadoc was elected bishop, and finally suffered martyrdom.

After the Life follows an account of various miracles (f. 33), the genealogy also of Cadoc from Augustus Cæsar (f. 36). Guladusa's genealogy is traced through her father to Briscestan, an Irish King, and through her mother to Anna, niece (f. 36 b), of the Virgin Mary, and mother of Beli.

In the establishment founded at Lancarvan by Cadoc, each of the 36 canons had a residence in "atrio" and an endowed pre-

* Here these words occur:—"Explicit Vita S. Cadoci qui et Sophiæ; " incipit Passio ejusdem in Beneventana civitate."

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bend. The MS. concludes with an account of various donations to the foundation, and the punishment of Mailgun, king of all Britain. The Life affords various notices of Welsh kings and places; but if it contains any accounts of real transactions, they are so overlaid with fable and absurdity that it would not be an easy task to derive any utility from them. A.D. 490 —570.

Bollandus says that Cadoc lived in the 7th century, and is startled at the miracles related in his Life. Harpsfield ("His-"toria Anglicana Ecclesiastica") gives the date as 570, which is more probable, if we are to believe that he was contemporary with Arthur and his successor Mailgun. There is, however, much doubt about the date when Cadoc lived, and also as to the place of which he was Bishop.

This Life occurs also in MS. Rubiæ Vallis, and is abbreviated in "Liber Landavensis." Cadoc is mentioned in the Life of Iltutus, 6th Nov.; Gundleus, 29th March; and Keyna, 8th October.

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430. Vita et Passio S. Cadoci.

MS. Cott. Titus D. xxii. ff. 51–107. vell. 8vo. xiii. cent.

Rubr.—"Incipit Præfatio in Vita Beatissimi Cadoci, qui et "Sophiæ, Episcopi et Martyris Beneventanæ civitatis."

Incip. Præf.—"Quondam in quibusdam finibus Britannicæ "regionis."

Incip. Prol.—"Post multum vero temporis intervallum."

Incip. Vita.—"Igitur peractis hiis omnibus."

Expl. Vita.—"Calamum divino nutu vertere."

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431. Passio ejusdem.

Ibid. ff. 107–134.

Incip.—"Apparuit Angelus Domini beato Cadoco."

Expl.—"Luiper, Seru, Peul."

This is the same text as that of Vespas. A. xiv. (No. 429.)

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A.D. 490 —570.

432. Vita Sancti Cadoci, Episcopi Beneventani.

MS. Ashmole, 794. ff. 231—247. paper. xv. cent.

This MS. is imperfect at both beginning and end. The first words are " . . . . Deus tuus plenum castellum tuum " de animabus hominum ;" and the last—" De laicis. Gornet. " Guedgnon, Guedqui. Sonus. Atderrig. Qui . . . ." From some ancient MS. Lhuyd attempted to supply the beginning, of which he remarked, " desiderantur tres vel quatuor paginæ," and filled the page 229 a. at the end of the foregoing MS. The first words, as thus supplied, are — " Vita Sancti Caradoci " Episcopi Beneventani. Incipit Præfatio in Vita beatissimi " Cadoci Episcopi et martyris Beneventanæ civitatis. Quon- " dam in quibusdam finibus Britanniæ." (See the Catalogue of Ashmolean MSS., p. 241.)

It seems to be the same text as that of the Cottonian MS. Vespas. A. xiv. No. 428.

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433. Vita S. Cadoci Episcopi et Martyris Beneventanæ civitatis.

MS. Ashmole, 1289. ff. 75–79 b. vell. large 4to. xiv. cent.

Incip. Præf.—" Quondam in quibusdam finibus Britanniæ."

Expl.—" Signo salutiferæ crucis se munivit, atque in manus " Omnipotentis spiritum emisit."

An abridgment of the " Liber Landavensis " to the death of Cadoc.

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434. De Sancto Cadoco.

MS. Cott. Tiber. E. i. f. 29 b. vell. folio.

The beginning of this Life is entirely destroyed by fire.

Expl.—" et est ibi ecclesia parochialis in plano sita."

The MS. is the " Sanctilogium " of John of Tinmouth, already mentioned. (No. 35.) It is in Capgrave's " Nova " Legenda Angliæ."

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435. Vita S. Cadoci.

A.D. 490 —570.

MS. Bodl. Tanner. 15. ff. 91-94b. vell. folio. xv. cent.

Incip.—"Sanctus enim Cadocus Gundlei regis filius."

Expl.—"et est ibi ecclesia parochialis in plano sita."

The same text as in Capgrave's "Nova Legenda Angliæ." See No. 38.

A.D. 570.

A.D. 570.

436. Vita S. Gildæ Sapientis ab anno 520 usque an. 570, auctore Caradoco Lancarbanensi.

MS. C.C.C. Cant. 139. 24. vell. folio. xii. cent.

Incip.—"Nau fuit Rex Scotiæ, nobilissimus regum Aqui-" lonalium, qui viginti et quatuor filios habuit."

Expl.—"cujus anima requievit, et requiescit, requiescet, in " cœlesti requie. Amen." Then follows a section beginning " Ynisgutrin nominata fuit," and ending " Glastiberia, id est, " Vitrea civitas."

"Nancarbanensis dictamina sunt Caratoci
Qui legat, emendat, placet illi compositori."*

Colophon.—"Explicit."

Printed by the Rev. Joseph Stevenson; and prefixed to the English Historical Society's edition of Gildas, 1838.

There has been some doubt whether this piece has been rightly attributed to Caradoc of Lancarvan; but the couplet found in the MS. C. C. C. Cant. seems to assign it to that personage.

Caradoc lived, it is supposed, in the 12th century.

This is seemingly the MS. used by Usher, and cited by him in his "Primordia," 442, 468.

Gildas was one of the twenty-four sons of Nau, king of Scotland. Being destined to a learned life by his parents, he became very diligent, and went to France to complete his studies; where he attained to a great eminence in the several branches of learning, returning home at the end of seven years with

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* Pits, p. 215, cites a copy containing the following distich at the conclusion :—

"Historiæ veteris Gildas luculentus arator
Hæc retulit, parvo carmine plura notans."

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A.D. 570. a great number of books. He was now resorted to by many for instruction; became an anchoret; was very charitable, and practised various austerities; preached with great efficacy throughout the three kingdoms of Britain; on one occasion lost the power of utterance (which is miraculously accounted for by the author); went to Ireland, and converted many to the Catholic faith. At this time lived Arthur, king of all Britain, whom Gildas was desirous of obeying, but his twenty-three brethren resisted. Huel, in particular, coming from Scotland, and ravaging Britain, was killed by Arthur; at which time Gildas was residing in Ireland, teaching a school at Armagh. On hearing of his brother's death, he came to Britain, bringing with him a remarkable bell, which he designed presenting to the Pope: he was here met by Arthur, who entreated forgiveness for the death of Huel. Gildas then proceeded to Rome, and presented his bell to the Pope, who not being able to make it ring, inquired what remarkable circumstance had happened on his journey; whereupon he was informed that Cadoc, abbot of Lancarvan, had been desirous of purchasing it, but that he (Gildas), having previously determined to present it to St. Peter, refused to sell it. The Pope immediately desired that so holy a man as Cadoc, who had been seven times to Rome, and thrice to Jerusalem, should be gratified with the possession of the bell; which, on his return, Gildas presented to Cadoc. He then taught a school at Lancarvan, where he wrote a beautiful copy of the Gospels, still kept* there; after which he retired to an island, which he was compelled to desert on account of the Orkney pirates; repairing thence to Glastonbury, he wrote his "Historiæ de Regibus Britanniæ." During his residence there, Glastonbury was besieged by Arthur, on account of his queen Guenever, who had been ravished and carried thither by king Meluas. Meluas was prevailed upon by Gildas and the Abbot to restore her to Arthur, and a pacification ensued. Gildas then became a recluse near Glastonbury, built a chapel to the Trinity, died, and was buried in the middle of the church of St. Mary at that place.

A transcript of this MS. of the seventeenth century is also in MS. C. C. C. Cant. 101, p. 43.

* *i. e.*, in the time of the writer of the Life.

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437. Vita Sanctissimi atque doctissimi viri Gildæ. A.D. 570.

MS. Burney. 310. ff. 330–334. vell. folio. xiv. cent.

Rubr.—"Incipiunt Capitula in Vita sanctissimi atque doc-
" tissimi Gildæ."

Then follow thirty heads of Chapters.

Rubr.—" Expliciunt Capitula. Incipit Vita Sancti Gildæ."

Incip.—" Nau fuit rex Scotiæ."

Expl.—" Vitrea civitas."

This volume was written at Finchale, near Durham, in the year 1381, and the text which it furnishes is in general accurate; it was used by Mr. Stevenson in his edition, published for the English Historical Society.

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438. Vita S. Gildæ.

MS. Sloane. 4785. ff. 9–15.

A transcript of the above made in the last century.

At the end it has the words,—

"Nancarbanensis dictamina sunt Caratoci
Qui legat, emendat, placet illi compositori."

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439. Vita S. Gildæ.

MS. Reg. 13. B. vii. ff. 20–25 b. paper. folio. xvi. cent.

Apparently a transcript of MS. Burney, No. 437, having at the end the final words as above. There is, however, no memorandum to show from what MS. it was transcribed. In some instances it corrects the errors of that copy.

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440. Vita Sanctissimi atque doctissimi Gildæ.

MS. Eccl. Dunelm. B. ii. 35. 7. folio.

Incip.—"Nall fuit rex Scotiæ, nobilissimus regum Aqui-
" lonalium, qui viginti et quatuor filios habuit."

A fine copy, written about the year 1166.

This seems to be the same work as No. 436.

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A.D. 570. a great number of books. He was now resorted to by many for instruction; became an anchoret; was very charitable, and practised various austerities; preached with great efficacy throughout the three kingdoms of Britain; on one occasion lost the power of utterance (which is miraculously accounted for by the author); went to Ireland, and converted many to the Catholic faith. At this time lived Arthur, king of all Britain, whom Gildas was desirous of obeying, but his twenty-three brethren resisted. Huel, in particular, coming from Scotland, and ravaging Britain, was killed by Arthur; at which time Gildas was residing in Ireland, teaching a school at Armagh. On hearing of his brother's death, he came to Britain, bringing with him a remarkable bell, which he designed presenting to the Pope: he was here met by Arthur, who entreated forgiveness for the death of Huel. Gildas then proceeded to Rome, and presented his bell to the Pope, who not being able to make it ring, inquired what remarkable circumstance had happened on his journey; whereupon he was informed that Cadoc, abbot of Lancarvan, had been desirous of purchasing it, but that he (Gildas), having previously determined to present it to St. Peter, refused to sell it. The Pope immediately desired that so holy a man as Cadoc, who had been seven times to Rome, and thrice to Jerusalem, should be gratified with the possession of the bell; which, on his return, Gildas presented to Cadoc. He then taught a school at Lancarvan, where he wrote a beautiful copy of the Gospels, still kept* there; after which he retired to an island, which he was compelled to desert on account of the Orkney pirates; repairing thence to Glastonbury, he wrote his "Historiæ de Regibus Britanniæ." During his residence there, Glastonbury was besieged by Arthur, on account of his queen Guenever, who had been ravished and carried thither by king Meluas. Meluas was prevailed upon by Gildas and the Abbot to restore her to Arthur, and a pacification ensued. Gildas then became a recluse near Glastonbury, built a chapel to the Trinity, died, and was buried in the middle of the church of St. Mary at that place.

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MS. Eccl. Dunelm. B. ii. 35. 7. folio.

Incip.—"Nall fuit rex Scotiæ, nobilissimus regum Aqui-
" lonalium, qui viginti et quatuor filios habuit."

A fine copy, written about the year 1166.

This seems to be the same work as No. 436.

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A.D. 570. 441. Ici commence la vie Monseigneur S. Gildas.

MS. Egerton. No. 745. ff. 78 b.–90. vell. 4to. xiv. cent.

Incip.—"Saint Gildase fu nez de Bretaigne."

Expl.—"Qui puis saintement."

This is a very fine MS., and is adorned with many beautiful illuminations.

Gildas is here said to have been a native of Bretagne, and to have been educated under St. Phylebert, "qui donc estoit "abes de Tournay."

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442. De Sancto Gilda Abbate et Confessore.

MS. Cott. Tiber. E. i. ff. 31 b–32. vell. folio.

Incip.—"Rex quidam Albaniæ nomine Can."

Expl.—The conclusion being burnt, is illegible.

In the "Sanctilogium of John Tinmouth," already described. (No. 35.)

Printed in Capgrave's "Nova Legenda Angliæ" (f. 156).

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443. Vita S. Gildæ Abbatis et Confessoris.

MS. Bodl. Tanner. 15. f. 283. vell. folio. xv. cent.

Incip.—"Rex quidam Albaniæ nomine Can."

Expl.—"et partem sui fisci cui voluerit tradat."

The same text as No. 442.

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444. Vita Gildæ.

MS. Trin. Coll. Dublin. 284.

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445. Sancti Gildæ Sapientis Vita, auctore monacho Ruyensi anonymo, ab an. 520 ad an. 570.

Ex MS. Ruyensi.

Incip.—"Beatus Gildas Arecluta fertilissima regione ori-"undus, patre Cauno."

Expl. (abruptly, cap. 45)—". . . Abbatibus atque Canonicis "nobilibus qui aderant ut . . . ."

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This Life of Gildas, by the Monk of Ruys,* was first published by Du Bosc, in the "Bibliotheca Floriacensis," p. 249–463, from imperfect manuscripts,† and reprinted by the Bollandists in their "Acta Sanctorum," ii. 958 (29 Jan.) ‡ A fuller text was afterwards given by Mabillon in the "Acta "Sanctorum Ord. Benedict.," i. 138. A.D. 570.

According to this Life, Gildas was born at Arecluta. His father, Caunus, has five sons, the eldest of whom is named Cuillus, and succeeds his father in the kingdom. Gildas is educated by St. Iltutus. He goes to Iren for further instruction. He then converts the Pagans in the northern parts of Britain. At the request of St. Brigit he makes and sends her a bell. He is invited to Ireland by King Ammericus, where he instructs the people "in fide Catholica ut sanctam Trinitatem "colerent." He builds monasteries, and instructs many sons of the nobility "normâ regularis disciplinæ." He preaches to the Angles; he then goes to Rome and to Ravenna; and thence to Britanny, where he builds an oratory, where, wanting glass for the east window, he betakes himself to prayer, and shortly after finds what he requires. When about to die, Gildas directs his body to be placed in a boat and left to the mercy of the waves, in order to prevent contention about it. The people of Cornugallia, attempting to seize his remains, are prevented by the vessel sinking; but the body is afterwards found and carried to Ruys.

It has been conjectured that there were two, if not three individuals called Gildas, who were designated as Gildas Albanius, Cambrius, and Sapiens or Badonicus; and Archbishop Usher, from certain chronological notices of the two lives, thinks that the Monk of Ruys has confounded the actions of Gildas Albanius with those of Gildas Badonicus, the first of whom he considers to have been born about A.D. 425, while

* This piece is supposed to have been written upon the occasion of the Translation of the remains of St. Gildas by the monks of Ruys (near Rennes) when they fled into Berri, about the year 919, from the irruptions of the Northmen. Bollandus thinks that it was written shortly after 1024.

† "Ex vetustissimis Floriacensibus membranis, in quibus tamen quædam "desunt."

‡ Bollandus fixes no date for Gildas' death, but says that he was born A.D. 493, and wrote in 543. He does not admit that there was more than one Gildas. He had not seen the Life by Caradoc.

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A.D. 570. the latter is stated to have died about 570: it deserves remark, however, that both are said to have been born in Scotland. One was the son of Nau, the other of Cau, and the eldest son of one was Huel, of the other Cuil. Both Lives have stories of a bell; both Gildases go into Ireland; both go to Rome; both build churches. The monk of Ruys quotes several passages from the tract "De Excidio," and assigns it to Gildas. Caradoc also calls him "Historiographus Britonum," and says he wrote "Historiæ de Regibus Britonum."

If it be allowable to analyze the two Lives, and appropriate to each what will not accord with the supposed time of the other, *two* persons of that name will of course be brought into action; the latter of whom is considered as the author of the "Excidium," though when he was born is still in dispute. Mabillon, "Acta Benedict.,"* gives A.D. 434 as the date; Usher, A.D. 520; and the author of MS. Harl. 3859 (supposing his birth to have taken place the year of the Battle of Mount Badon) A.D. 516, placing his death in A.D. 570, which is about the time usually assigned for that event.

A.D. 571.

A.D. 571.

446. Vita S. Molaisi,† alias Laseriani, Abbatis Daiminiensis sive Devenishensis.

MS. Bodl. Rawl. B. 505. pp. 95–100 vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 169. vell. 4to. xiv. cent.

Incip.—"Postquam, Divina gratia operante, per S. Patrick "prædicationem infidelitatis tenebræ ab insula Hiberniæ sunt "depulsæ."

Expl.—"feliciter in Domino obdormivit, qui cum Patre et "Spiritu Sancto vivit et regnat in sæcula sæculorum. Amen."

Laisrean, *alias* Molaisius, was brought up in the school of St. Finian, at Cluainirad, and was one of the twelve disciples of that Saint. He founded the Monastery of Daimh Inis (the Isle of the Ox) on Lake Erne. He died 12th December 570.

* On this subject, see "Mon. Hist. Brit." Preface, 59, note (1.)

† There was another Saint of this name, who died A.D. 640.

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A.D. 573. A.D. 573.

447. Vita S. Pauli Leonensis Episcopi, auctore Monacho Floriacensi.

Incip. Præf.—"Præclarum virtutis documentum."

Incip. Vitæ.—"Sanctus Paulus, cognomento Aurelianus, "clarissimi Britonum viri."

Expl.—"Sanctæ memoriæ locis, ad laudem Domini nostri "Jesu Christi, qui cum Patre et Spiritu Sancto vivit et regnat "in sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," ii. 108 (12 March), from two MSS.: (1.) "MS. Monasterii Vallislucentis in dioc. "Senonensi," communicated by Chiflet; (2.) MS. sent from Rouen, and collated with the fragment by Du Bosc in the "Biblioth. Floriac."

Paul was born of noble parents in Cornwall, and was cousin and fellow-disciple of Samson under Iltutus. He left Cornwall and passed into Armorica, where he passed an eremitical life at Osismians, on that coast. He eventually became a Bishop, though much against his inclination, and when he had completed the conversion of the country over which he presided, he resigned his see to a disciple and again returned to a hermitage.

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448. Vita S. Pauli Episcopi Leonensis Armorica seu Minori Britannia.

MS. Floriacensis.

Incip. (imperfect, about the middle of the fourth Chapter).—"Non est nobis desperandum."

Expl.—"Sanctæ memoriæ locis, ad laudem Domini nostri "Jesu Christi, qui cum Patre et Spiritu Sancto vivit et regnat "in sæcula sæculorum. Amen."

Printed by du Bosc in the "Bibliotheca Floriacensis."

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449. Vita S. Pauli Episcopi in Britannia.

MS. Bibl. du Roi. 4279. 11. olim Colbert. vell. xiv. cent.

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450. Vita S. Pauli Episcopi Leonensis.

MS. Bibl. du Roi. 4297. 30. olim Colbert. vell. xiii. cent.

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A.D. 573.

451. Vita S. Pauli Episcopi in Britannia.

MS. Bibl. du Roi. 5318. 88. olim Bigot. vell. xiii. cent.

452. Vita S. Pauli Leonensis Episcopi.

MS. Bibl. du Roi. 5349. 27. olim Colbert. vell. xiv. cent.

453. Vita S. Pauli Episcopi Leonensis et Confessoris.

MS. Bibl. du Roi. 5352. 27. olim Colbert. vell. xiv. cent.

A.D. 575.

A.D. 575.

454. Vita S. Maglorii Episcopi Dolensis in Armorica ad an. circiter 575.

MS. S. German. Paris.

Incip.—"Magnificæ sanctitatis vir Domini Maglorius."

Expl.—"cujus mors pretiosa est ante Deum, qui vivit et "regnat per infinita sæcula sæculorum. Amen."

Very briefly abridged in Capgrave's "Nova Legenda An-"gliæ" (ff. 221 b.–222). It is printed in Mabillon's "Acta "Bened.," i. 209 (Edit. Venice), and with many alterations, by Surius, iv. Oct. 24.

Maglorius was born in Britain, and was related to Samson, a scholar of Iltutus. He was ordained Deacon by Samson, Bishop of Dol, and accompanied him to Armorica, about 521. Samson appointed Maglorius his successor, abdicated his see, and retired into solitude. Maglorius died 24 Oct. 575.

The author of this piece is unknown, but he seems to have lived in the thirteenth century.

455. De S. Maglorio.

MS. Cott. Tiber. E. i. ff. 262 b.–263. vell. folio.
MS. Bodl. Tanner. 15. p. 397. vell. folio. xv. cent.

Incip.—"Sanctus Maglorius quasi magna gloria."

Expl.—"et nono kalendas Novembris ad Christum mi-"gravit."

Printed in Capgrave's "Nova Legenda Angliæ." (See No. 35.)

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456. Vita S. Maglorii, Dolensis Episcopi. A.D. 575.

MS. Bibl. du Roi. 5283. 19. olim Colbert. vell. xi. cent.
MS. Bibl. de l'École de Médecine, Montpellier. i. vell. folio.

A.D. 576. A.D. 576.

457. Vita S. Constantini, Regis et Monachi Scotiæ.

Incip. — "Constantinus, Paterni Regis Cornubiæ filius."

Expl.—"Obiit autem circa annos Domini quingentos sep-
" tuaginta sex."

An Historical Commentary on this Life is printed in the
" Acta Sanctorum," ii. 64 (11 March), founded on the "Bre-
" viary of Aberdeen."

A.D. 578. A.D. 578.

458. Vita S. Brendani.

MS. Cott. Tiber. D. iii. ff. 107–118. vell. folio. xii. cent.
MS. Cott. Vespas. A. xiv. f. 101 b. vell. 4to. xii. cent.
MS. Cott. Vesp. B. x. ff. 11 b.–21. vell. 8vo. dble. cols. xiii. cent.
MS. Harl. 108. ff. 42–59 b. vell. 4to. xiv. cent.
MS. Harl. 3776. ff. 67–75 b. vell. 4to. xiii. cent.
MS. Harl. 3958. ff. 103 b.–121 b. vell. folio. xiii. cent.
MS. Reg. 8 E. xvii. ff. 128 b–138 b. vell. 4to. dble cols. xiii. cent.
MS. Addit. Brit. Mus. 6047. ff. 255–266 b. paper. small folio. xvii. cent.
MS. Bodl. Laud. Misc. 44 (545). ff. 27 b–117. vell. 4to. xv. cent.
MS. Bodl. Laud. Misc. 173. (778.) vell. 4to. xiv. cent.
MS. Bodl. Laud. Misc. 237 (1013). ff. 229 b–244. vell. folio. xiii. cent.
MS. Bodl. Laud. Misc. 315 (1055) ff. 165b.—175b. vell. 4to. xv. cent.
MS. Bodl. Laud. Misc. 410. ff. 40 b–68 b. vell. 4to. xii. cent.
MS. Coll. Balliol. Oxon. 226. ff. 72–86. vell. folio. dble cols. xiii. cent.
MS. Coll. Lincoln. Oxon. 27. ff. 186 b–205 b. vell. 4to. xi. and xii. cent.
MS. C. C. C. Cant. 275. ff. 46–58 b. vell. small folio. xiv. cent.
MS. Vatic. Regin. Christinæ. 217. vell. 4to. ix. cent.
MS. Vatic. Regin. Christinæ. 481. ff. 28–42 b. vell. 4to. xii. cent.
MS. Laurentianæ-Medicæ. I. 362. cod. xii. vell. small 4to. xiii. cent.
MS. Montis Cassinensis 152, ff. 80–102b. vell. small folio. xv. cent.
MS. Vienna.
MS. Augsburg.
MS. Bibl. S. Udalrici et Afræ Augustæ. paper 4to. xv. cent.
MS. Bibl. de Cambrai 735. vell. 4to. xiii. cent.

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A.D. 578.

MS. Bibl. de Cambrai, 744. vell. 4to. xv. cent.
MS. Insul. apud Claudium Doresmieulx.*
MS. Vallicellan. vii. in folio. vell. xiii. cent.
MS. Bibl. Ducum Burgundiæ 1160. xv. cent.
MS. Bibl. Ducum Burgundiæ 8638. xv. cent.
MS. Bibl. de la Ville de Laon 345. vell. folio. xiii. cent.

Incip.—" Sanctus Brendanus, filius Finlocha, nepotis Al-
" thildæ."

Expl.—" Inter manus discipulorum gloriose migravit ad
" Dominum, cui est honor et gloria in sæcula sæculorum.
" Amen."

All the above MSS. contain the same text, with occasional variations of little importance.

There is an Historical Commentary in reference to this personage in the "Acta Sanctorum," iii. 599 (16 May); but no Life is there printed. It is abridged in Capgrave's "Nova " Legenda Angliæ," with an account of Brendan, before his voyage, prefixed, and some additions after his return. In the early part Capgrave nearly follows the original, but afterwards he abridges it considerably.

This Life has also been printed by M. Achille Jubinal (Paris, 1836), and a fragment of it by the Rev. W. J. Rees, in the " Liber Landavensis," already mentioned.

St. Brendan, the elder, son of Finloga, was born in Ireland, A.D. 484. From Ireland he passed into Britain, and became a disciple of St. Gildas. He built the monastery of Ailech and a church in a territory called Heth; lived in the abbey of Llancarvan, and is said to have been abbot there; baptised St. Machutus, and finally returned to Ireland, where he founded many monasteries, the chief of which was at Cluainfeart, or Clonfert, on the Shannon. He wrote a Monastic Rule, and died at the age of 93, on the 16th May, A.D. 578, in the monastery he had built for his sister Briga at Enach-duin, in Connaught; but was buried at Clonfert.

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459. Vita S. Brendani, Gallice.

MS. Cott. Vesp. B. x. ff. 1–11. vell. 8vo. dble. cols. xiii. cent.
MS. Dec. et Cap. Eborac. 16 H. 5, 1, 2.

Incip.—" Donna Aaliz la reine,
Par qui valdrat lei devine."

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* See " Bibliotheca Belgica Manuscripta."

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Expl.—" Par qui lui enuunt plusur que mil." A.D. 578.
Colophon.—" Explicit Vita Sancti Brendani."
The poem consists of about 1,800 lines.

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460. La Vie Monseigneur S. Brandan.

MS. Addit. Brit. Mus. 6524, ff. 129b.-137b. vell. folio. dble cols. xiii. cent.

Rubr.—" Si comence la vie mon Seigneur Seint Brandan."
Incip.—" En la vie mon Seigneur Seint Brandan."
Expl.—" Avec qui nos puissons regnir in sæcula sæculorum. " Amen."

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461. Vita S. Brendani, versibus rhythmicis.

MS. Cott. Vespas. D. ix. ff. 1-9 vell. small 4to. xiii. cent.

Incip. Dedicat.—" Vana vanis garriat pagina pagana,
" Greges, agros, prœlia, vox Virgiliana."
Incip. Vita.—" Modis hic ut præcipit rhythmicis explano."
Expl. Vita.—" Vigeat et valeat Alexander meus."
Colophon.—" Expliciunt Acta Sancti Brendani."

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462. Vita S. Brendani.

MS. Stowe, No. xxxvi.

This purports to be in the Irish language and character, and hitherto unpublished. It is said to have been transcribed from an ancient MS. belonging to the monastery of Carrickfergus.

See O'Connor's Catalogue of the Stowe MSS., p. 175.

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463. De S. Brendano.

MS. Cott. Tiber. E. 1. ff. 128-134.
MS. Bodl. Tanner 15. f. 75. vell. folio. dble cols. xv. cent.

Incip.—" Sanctus enim Brendanus."
Expl.—" Et in Cluenarca sepelitur."

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A.D. 578. This is the same text as that printed in Capgrave's "Nova "Legenda Angliæ." For a description of these MSS., see Nos. 35 and 38.

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464. Versus rhythmici de S. Brendani Vita, metrica, fabulis pullulante anilibus.

MS. Coll. Lincoln. Oxon. 27. ff. 2b–6. vell. 4to. xi. and xii. cent.

Incip.—"Hic poeta, qui Brendani Vitam vult describere, "Grave crimen viro Dei videtur incurrere."

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465. Vita S. Brendani Abbatis.

MS. Bodl. Rawl. B. 505. p. 24 vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 144. vell. 4to. xiv. cent.

Incip.—"Fuit vir vitæ venerabilis, Brendanus nomine."
Expl.—"Kalendas Junii, regnante Domino nostro Jesu "Christo, qui cum Patre et Spiritu Sancto vivit et regnat "Deus per omnia sæcula sæculorum. Amen."

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466. Vita S. Brendani.

MS. Bodl. e Musæo. 3. f. 213 (3496).

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467. Life of St. Brendan.

MS. Harl. 2277. ff. 41b.–51. vell. 4to. xiv. cent.
MS. C.C.C. Cant. 145. vell. small folio. xiv. cent.
MS. Bodl. 779. (2567.) ff. 2–17. paper large 4to. xv. cent.
MS. Bodl. Laud, Misc. 108. (1486.) ff. 104–111. vell. folio. xiv. cent.
MS. Bodl. Laud. Misc. 463. (1596.) ff. 46–50. vell. folio. xiv. cent.
MS. Bodl. Tanner. 17. ff. 99 b.–107 b. vell. small folio. xv. cent.*
MS. Ashmole. 43. ff. 71 b–80 b. vell. 4to. circa 1300.
MS. Coll. Trinit. Oxon. 57. f. 39. vell. folio. xv. cent.

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* There is in this MS. a full length figure of St. Brendan, with an oar in his right hand.

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Incip.—"Seint Brendan the holi man was zund of Irlande: A.D. 578.
"Monek he was of hard lyf, as I vnderstonde."

Expl.—"Nou God us bringe to thulke joye that his soule "wende to. Amen."

This Life is ascribed to Robert of Gloucester. The text of the above MSS. differs slightly in verbal phraseology, but the matter is the same.

It was first printed by Wynkyn de Worde; a copy of which edition, supposed to be unique, is in the Grenville Library in the British Museum.

This Life has also been edited by Mr. Thomas Wright for the Percy Society, in 1844.

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468. Vita S. Brendani.

MS. Bibl. du Roi. 2444. 2. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 2845. 2. olim Ludovici de Tarny. vell. xiv. cent.
MS. Bibl. du Roi. 3784. 20. olim S. Martial. Lemovicensis. vell. xi. cent.
MS. Bibl. du Roi. 4887. 8. olim Putean. vell. xii. cent.
MS. Bibl. du Roi. 5138. 3. olim S. Martial. Lemovicensis. vell. xiii. cent.
MS. Bibl. du Roi. 5284. 28. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5348. 2. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5371. 2. olim Baluz. vell. xiii. cent.
MS. Bibl. du Roi. 5572. 10. olim Faurian. vell. xi. cent.
MS. Bibl. du Roi. append. 2333 a. 3. olim Philiberti de la Mare. vell. xiv. cent.
MS. Bibl. du Roi. 6041 a. vell. xiv. cent. olim Rog. de Gaignieres.
MS. Bibl. de la Ville de Chatres.
MS. Petavian. in Vaticana. 487.
MS. Sessoriana. 114. vell.
MS. Augsburg.
MS. Vienna.
MS. Leipsig.
MS. Strasbourg.

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469. Legenda brevis de S. Brandano.

MS. Arundel. 330. f. 24.

Incip.—"Vir nomine Brandano."

Expl.—"Redierunt in domum suam."

A short Lection, of no value.

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A.D. 578. 470. A Memorial of St. Brandan and other Saints.

MS. Lambeth. 621. f. 11. paper.

A.D. 580. A.D. 580.

471. Vita S. Cronani, Abbatis Roscreiensis in Hibernia.

Ex MS. Salmanticens. (nunc in Bibl. Ducum Burgundiæ apud Bruxellam.)

Incip.—"Gloriosus Abbas Cronanus de provincia Momo-
" niensium oriundus fuit, cujus pater Hodranus vocabatur."

Expl.—"Ipse scilicet Sanctus noster Cronanus inter choros
" Angelorum, cum gaudio inenarrabili et suavissimis car-
" minibus, migravit ad Christum, cui est honor et gloria cum
" Deo Patre et Spiritu Sancto, in sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," iii. 580 (28 April); the last two paragraphs of the MS. being imperfect, were supplied to the Editor by Sirinus, the diligent successor of Colgan.

St. Cronan founded the monastery of Roscree, which in time became an Episcopal see. He is said to have died about the year 580. (See "De Scriptoribus Hiberniæ," p. 89.) Others place his death in the year 640.

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472. Vita S. Cronani.

MS. Marsh. Dublin. f. 88 b–90 b. vell. folio. xiii. cent.

This MS. is commonly, though erroneously, called the "Book of Kilkenny," and is marked V. 3, 4. The volume contains the lives of 28 Saints, all Irish, except St. Antony.

A.D. 584. A.D. 584.

473. Vita S. Ruadani, Abbatis de Lothra.

MS. Bodl. Rawl. B. 505. pp. 16–21. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 217. vell. 4to. xiv. cent.

Incip.—"Sanctus Ruadanus, de nobilioribus trahens ori-
" ginem."

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Expl.—"Præmium habet in cœlis, in conspectu Omnipo- A.D. 584.
"tentis, cui est laus et honor in sæcula sæculorum. Amen."

St. Rodan or Ruadan was Abbot of Lothra, in the county of Tipperary. He was educated at Cluainiraird, or Clonard, under St. Finian; he afterwards founded an abbey at Muscrigia or Muscritry in Munster, and another at Lothra now Loghroe or Lurghoe), where he died, A.D. 584.

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474. Vita S. Rodani, sive Ruadani, Abbatis Lothrensis in Hibernia.

Ex MS. Salmanticens. (nunc in Bibl. Ducum Burgundiæ apud Bruxellam.)

Incip.—"Rodanus Sanctus, filius Birri, ex nobili genere
"natus."

Expl.—"Pro his ergo bonis moribus, Sanctus Rodanus mag-
"num honorem et præmium habet in cœlis, in conspectu æterni
"Regis Omnipotentis Dei, et Domini nostri Jesu Christi, cui
"honor et gloria in sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," ii. 382–386 (15 April).

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475. Vita S. Ruadani, Abbatis et Confessoris.

MS. Trin. Coll. Dublin. 652.

No. 792 of the "Catalogus MSS. Angliæ et Hiberniæ."

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476. Vita S. Ruadani.

MS. Marsh. Dublin. ff. 86–88b. vell. folio. xiii. cent.

Commonly called the "Book of Kilkenny," see No. 472.

A.D. 589. A.D. 589.

477. Vita S. Aedi, Episcopi Midensis.

MS. Bodl. Rawl. B. 505. pp. 124–132 vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 169. vell. 4to. xiv. cent.

Incip.—"Sanctus Episcopus Aidus, filius Brichii, de nepoti-
"bus Neil oriundus fuit."

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A.D. 589. *Expl.*—"Regnabit in æternum."

St. Ædus was a disciple of St. Ilund, or Illand, a Bishop, in whose monastery he was educated. Ædus founded a monastery, called Enach-midbrenin, in Munster: he was ordained Bishop of Meath, at which place he died, Nov. 10th, A.D. 589. See Usher's "Brit. Eccl. Antiq.," p. 498.

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478. Vita S. Aidi Episcopi et Confessoris.

MS. Marsh. Dublin. ff. 134–135. vell. folio. xiii. cent.

Incip.—"Beatus Aedus Episcopus, Briccii, de nobiliori "Hiberniæ genere."

Expl.—"Quarto idus Novembris migravit ad cœlum, ubi "regnat Dominus noster Jesus Christus, cui est magni-"ficentia ab omni creatura, cum Deo Patre et Spiritu Sancto, "qui sine fine vivit et regnat per omnia sæcula sæculorum. "Amen."

Printed in Colgan's "Acta Sanctorum Hiberniæ," i. 418, from the "Book of Kilkenny." See No. 472.

Colgan states that there was another copy of this Life in "MS. Insul. Sanctorum."

There was also an Aidus or Aidanus, otherwise called Medoc or Maidoc, Bishop of Ferns in Ireland, who died Jan. 31st, circa A.D. 632,

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A.D. 596.

A.D. 596.

479. Vita S. Columbæ, auctore Cuminio.*

MS. Monast. Compendiens.
MS. Belfort.†

Incip.—"Sanctus igitur Columba, Sanctorum natione, per-"plurimis ad salutem oriundus."

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* Columba's Life in Irish by his disciple Cuminius, is mentioned by O'Connor (Stowe Catal. i. 198) as being in MS. Bodl. Rawl. B. 505. vell. xiv. cent.

† Belfort was a Canon of Soissons, and furnished Bollandus with various transcripts, some of which are in the Royal Library at Paris. The MS. here called "Belfort" is probably one of the transcripts in question.

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Expl.—" Et virtutum ubertate pollebit. Quod et ita, juxta " Sancti sui prophetiam, Dominus complevit, ad laudem et " gloriam nominis sui, cui est honor et gloria in sæcula. " Amen." A.D. 596.

Printed in Mabillon's "Acta Bened." i. 342 (Ed. Venice), from the Compiègne MS., and in the "Acta Sanctorum," ii. 180 (9 June), from the Belfort MS.; also by Pinkerton, (Vitæ Antiquæ Sanctorum), pp. 27–45, from Mabillon's Edition, and by the Abbé Migne, in his "Patrologiæ Cursus " Completus," lxxxvii. 726. Paris, 1850.

This Biography consists of 27 Chapters, most of which relate to miracles performed by or on account of Columba. The whole of their substance is to be found in Adamnan's Life of that Saint, but in a much more extended form. It is generally supposed that Adamnan transferred into his compilation the narrative of Cuminius almost verbatim; but, on a careful comparison of the two texts, it would seem that the text of Cuminius, as it is printed, could not have been that used by Adamnan. The printed text of Cuminius has all the appearance of being a judicious abridgment of Adamnan. Take, for instance, cap. v. of Cuminius, and compare it with lib. iii. cap. v. of Adamnan, especially the passage which Adamnan professes to cite from Cuminius, and the variations will be apparent.

For an account of St. Columba's life, see the next article.

Cuminius Albus was Abbot of Hii about A.D. 657, and died about A.D. 669; his death is also placed by some authorities under the years 692 and 702.

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480. Vita S. Columbæ, auctore Adamnano, monasterii Hiensis Abbate.

MS. Bibl. Publ. Schaffhausen. vell. 4to. dble cols. viii. cent.

Incip. Præfat. I.—"Beati nostri Patroni, Christo suffra- " gante, vitam descripturus."

Incip. Præfat. II.—" Vir erat vitæ venerabilis et beatæ me- " moriæ."

Incip. Vita.—" Sanctus igitur Columba nobilibus fuerat ori- " undus genitalibus, patrem habens Fidilmitum filium Fergosi."

Expl. Vita.—" qui valde senio fessus Presbyter sanctus, in " Hyona insula præsentem finivit vitam."

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A.D. 596. This MS. formerly belonged to Reichenau, an island in the lower part of Lake Constance. It is apparently of the highest value.

Adamnan's Life of St. Columba was first printed by Canisius (Antiquæ Lectiones, v. 559–621) in 1604, on the authority of a manuscript preserved in the monastery of Windberg, in Bavaria. See No. 482. Messingham, in 1624, reprinted the text of Canisius (Florilegium Insulæ Sanctorum, seu Vita et Acta Sanctorum Hiberniæ," 141–184), adding titles to the Chapters, and appending a few marginal glosses, together with testimonies of Adamnan at the beginning, and of St. Columba at the end of the Life.*

Colgan, in 1647, published in his "Acta Sanctorum Hi-" bernise" (336–372), St. Columba's Life by Adamnan, from a transcript of the above MS., discovered by Stephen White, a native of Clonmel, in the Benedictine monastery of Reichenau, and now deposited in the Public Library of Schaffhausen. Colgan prefixes numbers to the Chapters, which are not in the original, and errs wherever White has made an omission or alteration in the text, but in other respects is correct.

The Bollandists, in 1698 (Acta Sanctorum, June, ii. 180–236), printed this piece, from a transcript furnished by Stephen White, under the care of Francis Baert. The Editor took many liberties with the copy, changing the division of the Chapters, introducing new titles, displacing the original ones, and occasionally altering the text.

The text of Canisius was reprinted, in 1725, by Basnage (Thesaurus, i. 674–709).

Pinkerton, in 1789 (Vitæ Antiquæ Sanctorum, pp. 47–187), printed 100 copies of Adamnan's text. He professed to follow the MS. in the British Museum (MS. Reg. 8, D. ix.), but has in several instances followed the old reading of the Windberg MS. as given by Canisius.

The last and most valuable Edition of all is that by the Rev. Dr. Reeves, undertaken for the Irish Archæological and Celtic Society in 1857, from a MS. of the eighth century, in the Public Library at Schaffhausen. This Edition is replete with learning, and, like all other of that able scholar's

* In 1632 Usher printed the Prologue, the Epilogue, and the "Admo-" nitio ad scriptores," which were wanting in the previous editions. (Vet. Epist. Hibern. Sylloge, p. 42.)

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works, exhibits scrupulous care, modified enthusiasm, and great critical acumen. A.D. 596.

Columba was born at Gartan, in the county of Donegal, on the 7th December, about the year 521. He was the son of Fedhlimidh (a member of the Royal families of Ireland and British Dalriada) and Eithne, descended from a provincial king. He was baptized by Cruithnechan, under the name of Colum, at Tulach-Dubhglaise (Temple Douglas). He became the pupil of St. Finian, the Bishop, in the monastery of Movelle, where he was ordained deacon. On leaving that place he proceeded to Leinster, and placed himself under the instruction of a bard called Gemman. He afterwards entered the monastic seminary of Clonard, over which St. Finian presided; and was ordained priest by Etchen, Bishop of Clonfad. He remained for a short time at the monastery of Mobhi Clarainech, or Berchan, and founded the monastery of Durrow in 553. In 561 a Synod was assembled at Telton, in Meath, to excommunicate Columba, which was foiled in its purpose. In consequence, perhaps, of the proceedings at this Synod, he removed to the island of Hii in 563, of which he had a formal grant. He died in 596, while kneeling at the altar.

This Life, though very prolix, contains a great number of facts, more or less valuable; they are, however, generally accompanied by, or connected with, supposed miraculous circumstances.

In this piece there is no direct notice of his conversion or of that of the Picts (the Scots were already Christians in name), but there are various circumstances relating to the kings of Britain and Ireland. The work is declared by Innes (Civ. and Eccl. Hist., p. 145), to be the most authentic voucher now remaining of several important particulars of the sacred and civil history of the Scots and Picts; and Pinkerton calls it the most complete piece of biography of which Europe can boast, not only at so early a period, but even throughout the whole of the middle ages.

Adamnan,* the author of this Biography, was born in Ireland about the year 624. He was elected abbot of Hii A.D. 679, at the age of 55. He was in Ireland from 697 to his death, during which period he is said to have collected his materials for the

* We learn from a line of one of Alcuin's poems (Opp. ii. 219), that the third syllable of Adamnanus is short.

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A.D. 596. Life of Columba. He is supposed to have died about the year 704. He undertook this work at the urgent request of his brethren (Fratrum flagitationibus obsecundare volens), and his information was derived partly from written and partly from oral authorities. His written materials were the account of Cuminius, or Cummene the Fair, whom he cites by name, and whose entire narrative he is supposed to have transferred, almost verbatim, into his own compilation (but see the remark on this supposition in No. 479); he alludes also to another memoir, in these words, "Hanc prædictam "visionem, non solum paginis inscriptam reperimus;" as also to certain poems on the praises of Columba, in the Scottish tongue, and metrical compositions bearing the name of St. Maura.

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481. Vita S. Columbæ, auctore Adamnano.

MS. Bibl. Reg. 8 D. ix. ff. 1–70. vell. large 8vo. xv. cent.

Incip. Imperf.—" . . . ro pectore verba depromit pro-"phetica."

Expl.—"fessus presbyter sanctus in Iona insula præsentem "finivit vitam."

It has a few sentences more at the end than the Life as given in the "Acta Sanctorum" and Colgan.

The text, however, agrees in its main features with that of the preceding MS. It is referred to by Pinkerton in his "Vitæ "Antiquæ," and "Enquiry," but is erroneously assigned by him, first to the 12th, and then to the 13th, century.

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482. Vita S. Columbæ, auctore Adamnano.

MS. Monast. Windberg in Bavaria.

The Canisian text, published in the "Antiquæ Lectiones," Ingoldstadt, 1604, is taken from this MS. See No. 480.

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483. Vita S. Columbæ, auctore Adamnano. A.D. 596.

MS. Marsh, Dublin, ff. 39–51 b. vell. folio. xiii. cent.

Commonly called the "Book of Kilkenny." See No. 472.

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484. Vita S. Columbæ, auctore Adamnano.

MS. Bibl. Reg. Munich, 6341. vell. 4to. x. cent.

This MS. formerly belonged to the church of Freisingen, situate at the junction of the Moosach and Isar, in Bavaria; its number being 141.

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485. Vita S. Columbæ, auctore Adamnano.

MS. St. Gall. 555. vell. small 4to. ix. cent.

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486. Vita S. Columbæ, auctore Adamnano.

MS. Cott. Tiber. D. iii. vell. folio. dble cols. xii. cent.

MS. Bib. Reg. 8. D. ix. (No. 481), is in general a faithful representative of this MS., which was one of those "burnt "to a crust," in the fire of 1731, but has been recently restored.

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487. Vita S. Columbæ Presbyteri et Confessoris, auctore Adamnano.

MS. Admont.

Incip.—"Sanctus igitur Columba, nobilibus fuerat ori-"undus natalibus, patrem habens Fedilmitum filium Fergusa, "etc."

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488. Adamnanus Abbas de Vita S. Columbæ Confessoris.

MS. Salmansweiler (Convent in Würtemburg).

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A.D. 596.

489. Vita S. Columbæ.

MS. Salmanticensis (nunc in Bibl. Ducum Burgundiæ apud Bruxellam).

Incip.—"Venerabilis Abbas et plurimorum pater Cœnobio-
" rum Columba."

Expl.—"Usque hodie eadem cœlestis claritas frequentare
" non cessat, ad laudem et gloriam ejus, qui cum et Filio et
" Spiritu Sancto vivit et regnat in sæcula sæculorum. Amen."

This is a fragment of a Life of St. Columba, differing but little from that by Adamnan.* It is printed by Colgan in his "Acta Sanctorum Hiberniæ," ii. 325, from the above MS., who ascribes it conjecturally to Cuminius.

The "Codex Salmanticensis" was so called from Salamanca, in the Irish College at which place, it was formerly preserved. An account of its contents is given in Mr. Bindon's communication, in the "Proceedings of the Royal Irish Academy," iii. 498.

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490. Vita S. Columbæ, Saxonice.

MS. C.C.C. Cant. 196. (ol. D. v.) vell. small folio. ix. cent.

Incip.—"On ðone ylcan dæg byþ þæs halgan mæsse-preostes
" gemynd Sce Columba."

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491. Vita S. Columbæ, Saxonice.

MS. Cott. Jul. A. x. vell. 8vo. ix. cent.

This is the concluding portion of the Life of Columba in Saxon, of which a perfect copy is contained in the Corpus Christi College MS. last mentioned. It is marked No. 13, in Smith's Catalogue of the Cottonian MSS.

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* The last 13 chapters of Adamnan's Life of Columba occur in MS. Bodl. Rawl. B. 505. f. 56. See O'Connor's Catalogue of the Stowe MSS. i. 197.

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492. Vita S. Columbæ Abbatis et Confessoris. A.D. 596.

MS. Cott. Tiber. E. i. ff. 180 b–182.
MS. Bodl. Tanner 15. ff. 108–113. vell. folio. xv. cent.

Rubr.—"De Sancto Columba, Abbate et Confessore."

Incip.—"Anno siquidem Domini quingentesimo sexagesimo "quinto."

Expl.—"Hiberniam exprimere volens Scotiam scripsit."

The same text as that printed in Capgrave's "Nova Legenda "Angliæ." For a description of these MSS., see Nos. 35 and 38.

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493. Vitæ Antiquæ S. Columbæ, Lingua Hibernica.

MS. Stowe, xlii. vell. folio.

The written leaves of this MS. are 26; the first and last are missing. Its age is uncertain; but, probably, it is of the 12th century.

It contains extracts from the most ancient Lives of Columba, interlined with a copious Commentary and Gloss, also in Irish; and is illustrated by quotations from ancient poems of the 7th and 8th centuries.

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494. Vita S. Columbæ Abbatis.

MS. Bodl. Rawl. B. 505. pp. 61–73. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 94. vell. 4to. xiv. cent.

Incip.—"Venerabilis Presbyter Columba."

Expl.—"Frequentare non cessat, ad laudem et gloriam ejus, "qui cum Patre et Filio et Spiritu Sancto vivit et regnat in "sæcula sæculorum. Amen."

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495. Vita S. Columbæ per Magnum O'Donellum, Tirconalliæ Principem, Hibernice.

MS. Bodl. Rawl. C. 101.

The author gives the following account of the composition of his work, which is thus translated from the Irish:—

"Be it known to the reader of this Life, that Magnus the son of "Aodh, son of Aodh Roe, son of Nial the Surly, son of Torloch

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A.D. 596. "O'Donnell, called the Wine-Drinker, procured the parts of "this Life that were written in Latin to be translated into "Irish, and that part which was in old obsolete Irish, to be "translated into easy (common) Irish, in order that it might "be plain and profitable to all; and it was he who collected "the parts that were scattered about in old Irish books, and "such sayings as came from the Saint's own mouth, and placed "each part in its proper place, as in the sequel. In the Castle "of Port-na-tri-namad this Life was completed, A.D. 1532." See O'Connor's Catalogue of the Stowe MSS., p. 397.

A Latin translation of this Life is printed by Colgan in his "Acta Sanctorum Hiberniæ," ii. 389–446.

Incip.—"Sæculo illo orbis redempti sexto ad medium "tendente, quo Sanctorum Insula et fœcunda genitrix "Hibernia tot prope Sanctorum sideribus."

Expl.—"indies operatur superna et sacrosancta Trias "initio et fine carens, cui sit gloria et honor sine fine in "sæcula sæculorum. Amen."

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496. Vita Columbæ.

MS. Duke of Devonshire. vell.

There is a modern transcript of this MS. in MS. Phillipps, 10294. paper, 8vo. xix. cent.

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497. The Visions of Columkille, Hibernice.

MS. Phillipps, 8153. olim Heber, 598.

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498. Vita S. Columbæ Presbyteri.

MS. Bibl. du Roi 5323. 76. olim Bigot. vell. xiii. cent.
MS. Heiligenkreutz in Austria.
MS. Vienna. 3 MSS.
MS. Monast. Tegernsee in Bavaria. xiii. cent.
MS. Bibl. Publ. d'Orleans 172. vell. folio. xv. cent.

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499. Vita et Miracula S. Lethardi, Episcopi et Confessoris. A.D. 596.

MS. Cott. Tiber. E. 1. ff. 123 b–124.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Dignus Deo antistes Letardus, præcursor et janitor "venturi Augustini."

Expl.—"pleno intellectus et ratione formatur."

The same text as that printed in Capgrave's "Nova Legenda "Angliæ," f. 218 b. and from him in the "Acta Sanctorum," iii. 470 (24 Feb.)

For a description of these MSS. see Nos. 35 and 38.

It is related by Beda and William of Malmesbury, that Lethard* accompanied Bertha, daughter of Charibert, King of France, into England, on her marriage with Ethelbert, King of Kent, and that he resided at Canterbury in the capacity of almoner and chaplain to the queen. He is supposed to have died at Canterbury about the year 596.†

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500. Lectiones de Miraculis S. Lethardi.

MS. Reg. 5. B. xv. ff. 62 b–64 b. vell. small folio. xi. cent.

Rubr.—"Lectiones de Miraculis Sancti Lethardi Episcopi."

Incip.—"Dignus Deo antistes Lethardus, præcursor et janitor "venturi Augustini."

Expl.—"frequentant et prædicant ad laudem Domini reg- "nantis in sæcula. Amen."

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* Lethard is supposed to have been Bishop of Senlis. In the "Gallia "Christiana" ix. 1382, there is a Life of this Saint.

† The Editor of the "Acta Sanctorum" i. 492-496 (4 Feb.), has printed, from a MS. belonging to Nicholas Belfort, canon of Soissons, a Life of Leitphard, Archbishop of Canterbury, written by a monk of the Abbey of Honnecourt, in the diocese of Cambrai. As that house passed from canons into the hands of monks, only in 1130 (Chron. Balderici Camerac. l. ii. c. 10. p. 235), this work must have been written after that date. The author states that Leitphard, returning from Rome, was killed in the forest of Artois, A.D. 632. The series of the Archbishops of Canterbury is too accurately known, to admit the possibility of there having been one of this name at that period.

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[illegible]

[illegible] [illegible] Miracula.

[illegible]

[illegible]

[illegible] Episcopi, auctore [illegible].

[illegible]

[illegible] Dignus [illegible] Augus- [illegible]

[illegible]

[illegible] "Translation of [illegible] in the "Acta Sanctorum," [illegible] It is [illegible] "Nova Legenda Angliæ;" but [illegible] the Editors of the "Acta Sanctorum" as a separate work: for they profess to [illegible] St. Lenard from Capgrave [illegible]

[illegible] A.D. 597.

[illegible] De Ethelberti Baptismo per S. Augustinum, et de sanctis Virginibus e domo Ethelberti.

[illegible] vell. small folio. xi. cent.

Incip.—"On ures Drihtenes naman Hælendes Cristes Sēs "Agustinus gefullode Aeþelbriht Cantparena Cyninge and "ealle his þeode; ðonne þes Eadbald Aeþelbrihtes sunu "Cynges ȝ Birihtan hatte his Cþen."

Expl.—"ðe his þridda-fæder Eadbold Cyninge het asettan "Gode to lofe and Sēa Marian."

This seems to be taken from Goscelin's History of the "Translation of St. Augustine," in "Acta Sanctorum," 26 May, vi. 439 or 373. Compare "Acta Sanctorum," iii. 470 (Feb. 24),

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and Capgrave's "Nova Legenda Angliæ." See Hickes' "Thesaurus," ii. 146. A.D. 597.

Ethelbert was converted and baptized at Whitsuntide, A.D. 597.

A.D. 597. A.D. 597.

504. Historia Britonum, ad tempora B. Augustini, Anglorum Apostoli; per Gildam; versu heroico.

MS. Cott. Julius, D. xi. ff. 2–60. vell. small 4to. xiv. cent.

Incip.—"Primus ab Ytalia post patris fata relegat
Brutum. Nubit ei regalis virgo. Dyanam
Consulit. Invadit Mauros: Corineum sibi jungit.
Post maris et terræ diversa pericula, vincit
Pictavos. Turonim sibi construit. Albion intrat.
Gaudens sacrificat. Discurrit per loca. Nomen
Immutat terræ. Sociis assignat abundas
Pro meritis sortes. Urbes, castella, deorum
Templa facit. Statuit leges, et semina spargi
Præcepit in terra, tutos jubet esse colonos.
Calliope, referas, ut, te referente, renarrem
Unde genus Britonum, quæ nominis hujus origo,
Unde suos habuit generosa Britannia reges.
Quis fuit Arturus, quæ gesta, quis exitus ejus,
Qualiter amisit infelix natio regnum.
His Præsul Venetensis opem conatibus addat,
Qui si post sacræ Scripturæ seria, ludi
Præsentis cursum vacuus spectaverit, etsi
Theumaque propositum, consertaque verba poetæ,
Auctorisque stilum laudarit, omne timoris
Excussum cedet nostro de pectore frigus.
At si rudiculum vel inutile videbit, igni
Supponat totum, vel lima tollat abusum.
Brutus ab Ænea quartus, casu parricida
Exulat Ytaliam," &c.

Expl.—"Qui vincit victus cædit victori cæso."

This piece is based upon Geoffrey of Monmouth, who is sometimes abridged, at others amplified and versified. It is imperfect at the end.

This metrical "Historia Britonum" was composed between 1201 and 1254, and dedicated to Cadioc, Bishop of Vannes,

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A.D. 597. in Brittany. See an account of another copy, which is perfect, in the "Bulletin du Bibliophile," 1837, p. 495.

At the bottom of f. 7 b. is this Note:—"The remainder of "the first book and the beginning of the second is here "wanting;" the conclusion of the ninth Book and the whole of the tenth are also lost.

A.D. 599.

A.D. 599.

505. Vita S. Baitheni Hiiensis Abbatis.*

Ex MS. Salmanticensi, (nunc in Bibl. Duc. Burgundiæ apud Bruxellam).

Incip.—"Reverendus pater, Abbas Baithenus, ab infantia "sua in verbo Dei et disciplina ab Abbate præclarissimo, "Columba, diligenter instructus est."

Expl.—"qua dormiens patribus suis additus est. Hæc "parva de Vita Sancti Baitheni."

Printed in the "Acta Sanctorum," ii. 237 (9 June), from the above.

St. Baithen was the kinsman and disciple of St. Columba, and Abbot of Hii.

A.D. 599.

A.D. 599.

506. De S. Lugido, sive Luano, sive Molua, Abbate Cluainfertensi in Hibernia.

Ex MS. Salmanticensi, (nunc in Bibl. Duc. Burgundiæ apud Bruxellam.)
Ex MS. Compendiens.

Incip.—"Sanctus Lugidius, de genere Corchode."

Expl.—"certamen bonum certavit, cursum consummavit, et "coronam vitæ æternæ accepit a Domino, cui honor et gloria "in sæcula."

Printed in the "Acta Sanctorum," i. 342 (4 Aug.), from the above two MSS.

St. Lugid was Abbot of Clonfert, and died 4 Aug. A.D. 599, having been afflicted with leprosy for 20 years before his death.

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* O'Connor (Stowe Catal. i. 198) states that there is a Life of Baithin, Abbot of Iona, and also one of Molua, in MS. Bodl. Rawl. B. 505.

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The author of this piece, who is unknown, mentions Evinus, who wrote a Life of St. Patrick, and Daganus. of whom mention is also made in the Epistle of Laurence, Archbishop of Canterbury, to the Bishops of Ireland,—"ut de acerrimo "Hibernicorum rituum propugnatore" (Beda, lib. ii. c. 4). A.D. 599.

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507. Vita S. Moluæ Abbatis.

MS. Trin. Coll. Dublin. 652. (792 of the Catal. MSS. Angl. et Hibern.)
MS. Marsh Dublin.

The latter MS. is that commonly known as "the Book of "Kilkenny." See No. 472.

A.D. 600. A.D. 600.

508. Vita Sanctæ Wenefredæ Virginis et Martyris.

MS. Trin. Coll. Cant. Gale, O. 4. 42. 8.* vell. folio. dble. cols. xiii. cent.

Tit.—"Incipit Vita Sanctæ Wenefredæ, Virginis et Mar-"tyris, decimo Kalendarum Julii."

Incip. Vita.—"In occidua Majoris Britanniæ regione est "quædam provincia, Wallia vocata."

Expl.—"cui Sancta Wenefreda successit, et sanctimonialium "mater vitam finivit et feliciter ad cœli palatia pervenit."

Colophon.—"Explicit Vita Sanctæ Wenefredæ, Virginis et "Martyris, decimo Kalendarum Julii."

Beuno founds many churches, and obtains a place for a similar purpose from a person of rank named Tevyth; who also commits his only child Wenefred to his care, to be educated in religious principles. Wenefred devotes herself to God, and vows a religious life. Caradoc, son of King Alan, finds her alone, her father and family being at church, and endeavours to seduce her; she evades his importunity, and attempts to escape, but Caradoc follows and cuts off her head, which rolls down hill to the church where Beuno and her family are em-

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* On the first leaf is the following memorandum:—"Liber monachorum "Sanctæ Mariæ vallis Dore; qui eum fraude furaverit, anathema sit."

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A.D. 600. ployed in their devotions. A well bursts forth at the place where her head had fallen to the ground, which becomes celebrated for the cure of various infirmities. Beuno reproves Caradoc, who dies suddenly, and Wenefred is miraculously restored to life. Beuno, after consecrating her to God, and predicting her future celebrity, leaves her, and, according to his directions, she sends him a chasuble annually, which is miraculously floated to his residence, 50 miles off. After seven years are expired, she visits first St. Deifer, and afterwards St. Sadurn, who commands her to take up her abode with Abbot Elerius;* where, on the death of his mother Theonia, she becomes abbess, and is finally buried by Elerius.

The facts given are comparatively few, and are mixed with much declamation and exhortation.

There is no notice of the author, or of his residence; but a late hand attributes the Life to "Robertus Salopiensis."

This Life is abridged, with some additions, in Capgrave's "Nova Legenda," f. 297 b.

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509. Vita S. Wenefredæ, auctore Roberto Salopesburiensi.

MS. Bodl. Land. Misc. 114. (1547.) ff. 140–164. vell. small folio. xii. cent.
MS. Bibl. Ducum Burgund. apud Bruxell. 8072. xvii cent.

Incip. Prol. ad Guarinum Priorem Wigorniæ.—"Quem "divinorum beneficiorum aliquam constat particulam cog- "novisse."

Incip. Vita—"In occidua Majoris Britanniæ regione est "quædam provincia."

Expl. Vita—"et fiunt innumeræ virtutes, ad gloriam et lau- "dem Dei, cui honor, decus, imperium, per æterna sæcula "sæculorum. Amen."

Surius, "Vitæ Sanctorum" (3 Novemb.), has abridged and altered this Life in his usual style. His text commences "Beunous, vir sanctissimus, multis clarus virtutibus, in Occi- "dentali Majoris Britanniæ regione enituit;" and ends,

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* Elerius is said to have written a Life of St. Wenefred in one Book. He died about the year 660. See Pits, p. 109, and Tanner ("Bibliotheca," p. 258).

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" beatæ hujus virginis ossa Salopiam in monachorum mo- A.D. 600.
" nasterium admodum honorifice translata sunt."

The above seem to be the only MSS. containing the Dedication to Prior Guarin. The Bodleian MS. belonged to the Abbey of Ramsey and afterwards to that of Ware.

Guarin, or Warin, was prior of Worcester. William of Malmesbury addressed his Life of St. Wulstan, bishop of Worcester, to him between the years 1124 and 1140. He probably died in the last-mentioned year. See further concerning him in Wharton's "Anglia Sacra," i. 548.

The "Life and Miracles of St. Wenefred" has been published more than once.* Tanner states that it was printed for the first time in 1632,† but he probably means the edition mentioned in the note below.

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510. Vita Sanctæ Wenefredæ Virginis et Martyris; per Elerium, Britannum Monachum, An. 660, ut Jamesius annotavit; vel potius, per Robertum Salopiensem, An. 1140, ut vir quidam eruditus melius docet.

MS. Cott. Claud. A. v. ff. 138–141. vell. 4to. xii. cent.

Rubr.—"Incipit Vita Sanctæ Wenefredæ, Virginis et Mar-
" tyris."

Incip.—"Quanto opere Regis Archanum operire salubre est."

Expl.—"quæ etiam, post vitæ dormitionem, consodalibus
" virginibus viij., kalendas Julii sepulta, requiescit in Christo,
" cui honor et gloria in sæcula sæculorum. Amen."

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* A MS. called "Festivale" containing a short account of the Life and Miracles of St. Wenefred, is mentioned by Butler ("Lives of Saints," ii. 796) as being in the library of Mr. Martin, of Palgrave, in Suffolk.

† "The admirable Life of Saint Wenefride, Virgin, Martyr, Abesse. Writ-
" ten in Latin above 500 years ago by Robert, Monke and Priour of Shrews-
" bury, of the Venerable Order of St. Benedict. Devided into two bookes,
" and now translated into English out of a very ancient and authenticall
" manuscript for the edification and comfort of Catholikes. B. J. F. of the
" Society of Jesus. Permissu Superiorum M.DC.XXXV." 12mo. The volume was reprinted in 1712; and this new edition was republished, with observations by Bishop Fleetwood, in his "Life and Miracles of St. Wene-
" frede, together with her Litanies and some historical observations made
" thereon." 8vo. London, 1713.

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A.D. 600. *Colophon.*—"Explicit Vita Sanctæ Wenefredæ Virginis et "Martyris."

The author professes to relate what tradition had preserved concerning Wenefred. When Catwan reigned in Venedotia, a knight named Tenyth, son of Eliud, lived in Tokynglia and possessed three vills, Abileuc, Maynguen, Guenphantaun: he had one daughter Wenefred, who determined on a life of celibacy, She was placed under the instruction of Beuno, who had been drawn from his residence by the sons of Selim, and had received a spot on which to erect a church from Tenyth, at Biluye. Wenefred was left at home alone one day to prepare the necessary materials for mass (fire, water, and salt), when Karadauc, of royal race, weary and thirsty with hunting, came to her father's house to ask for drink, and, finding her alone, endeavoured to prevail on her to submit to his desires. She made an excuse for leaving him for a short time, and endeavoured to escape to the church, where her parents were at their devotions, but he followed her on horseback and cut off her head, as she was about to enter the door. Beuno came out to see the cause of this outrage, and reproved Karadauc, who thereupon melted away before him. Wenefred's head fell within the church, and from that place burst out a fountain. She was, however, miraculously restored to life. The fountain cured many disorders, and the stones were stained with blood. Beuno then left her, but with the request that she would send him a chasuble of her workmanship every year; which was duly placed on a stone in the fountain and miraculously wafted to him wherever he might be.* Beuno afterwards proceeded to Rome, but soon returned to Britain. Wenefred went to the Synod, where it was enacted that persons devoted to a religious life should be collected into societies, instead of living in solitude. Wenefred had eleven virgins under her, and was a shining example to all.

Of Robert of Shrewsbury, the supposed author of this biography, nothing is known except the few words derived from Leland, found in Bale and Pits. He was first a monk, and afterwards abbot, of Shrewsbury. During his abbacy, the relics of St. Wenefred were translated from Wales into the abbey of Shrewsbury; on which occasion he is said to have

* Thus far in substance it resembles No. 518, but with some variations.

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written this Life of that Saint, and dedicated it to Guarin, Abbot of Worcester. He flourished about the year 1140. A.D. 600.

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511. Miracula ejusdem Wenefredæ; quæ etiam Passio in fine nuncupatur.

MS. Cott. Claud. A. v. ff. 141–156b. vell. 4to. xii. cent.

Rubr.—"Incipiunt Miracula ejusdem."

Incip. Mirac.—"Quædam incolis cognita vel visa."

Expl. Mirac.—"ad castigationem impiorum non cessat "operari Deus, qui in Trinitate per sæcula vivit et regnat "unus per omnia sæcula sæculorum. Amen."

Colophon—"Explicit Passio Sanctæ Wenefredæ, Virginis "et Martyris."

These Miracles have little remarkable in them, as they almost wholly relate to cures by washing in the well.

This Life and Miracles appears to have been written about the middle of the eleventh century; for there is no notice of the translation to Shrewsbury, and they differ from Robert of Shrewsbury's narrative. MS. Lansdowne 436 abridges and adds to this. See No. 514. It omits the Synod, but adds her visit to Elerius, and notices the Translation to Shrewsbury.

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512. Seint Vonfrede the holi Virgine.

MS. Bodl. 779 ff. 189–190. paper folio. xv. cent.

Incip.—"Vonefreda was an holy mayde, so ich ondirstonde."

Expl.—"Now Jhu for the love of her thedir us bringe at our "ende. Amen."

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513. Vita S. Wenefredæ.

MS. Cott. Tiber. E. 1. ff. 268 b–270 b.
MS. Bodl. Tanner 15. vell. folio. xv. cent.

Incip.—"Beunous nomine quidam sanctus admodum insignis."

Expl.—"cum magno honore translata sunt."

The same text as that printed in Capgrave's "Nova Legenda "Angliæ," and abbreviated from No. 518.

For a description of these MSS. see Nos. 35 and 38.

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A.D. 600.

514. De S. Wenefreda Virgine et Martyre.

MS. Lansdowne 436. ff. 107–109. vell. folio. dble. cols. xiv. cent.

Incip.—"Quia virgo Sancta Wenefreda sua corporali "presentia."

Expl.—"plenius et prolixius continetur."

See No. 511.

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515. Vita, Miracula, et Translatio S. Yvonis.

MS. Bodl. 285. ff. 99 b–108. vell. folio. dble. cols. xiii. cent.

Rubr.—"De origine Sancti Yvonis, et in qua civitate natus, "et ubi Episcopus et ubi Archiepiscopus fuit, et qua occasione "in Angliam venit."

Incip.—"In civitate Frianeos qua referunt."

Then, after a short Chapter,

Incip. Prol.—"Quæ de Vita Beati Yvonis."

Incip. Mirac.—"Doctor Apostolicus et veri solis nuncius "Yvo Præsul inclitus."

Expl.—"consortes illi faciat, qui Sanctos suos gloria et "honore coronat, et est super omnia trinus et unus Deus, "in æterna sæcula. Amen."

Then follows his Translation.

Incip. Translat.—"Apud prædium quoque."

Expl. Translat.—"in ipsum celebremus in sæcula."

Printed in the "Acta Sanctorum," ii. 288 (10 June). "Ex "MS. Anglicano hactenus inedito," followed by an "Ap-"pendix Miraculorum" from Capgrave's "Nova Legenda "Angliæ." The Abbé Migne has reprinted in his "Patro-"logiæ Cursus Completus," clv., the text of the "Acta "Sanctorum."

The MS. (Bodl. 285) is much fuller than the text in the "Acta Sanctorum."

The Life is addressed by Goscelin to Herebert, Abbot of Ramsey, and in the Prologue it is stated that Andrew, formerly Abbot of Ramsey, had recorded the Life and Miracles of St. Ivo.*

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* "Rectori certo caroque suis Herebeto, æternum munus sacrat hic frater "Gocelinus.

"Incipit Prologus De miraculis vel virtutibus Beati Ivonis, Archipræsulis "ac Confessoris. Quæ de vita B. Yvonis referuntur, a venerabili Abbate

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Ivo was born in Persia; he set out to visit England; and the King of France endeavoured to detain him, but in vain. He came to a town near Huntingdon, called Slepe, where he died, after a life spent in holiness. His tomb was discovered by the agency of the plough A.D. 1001. By a vision he had ordered his body to be removed to Ramsey. Ednoth, abbot of Ramsey, not giving credit to the vision, was punished by the boots, for saying that the relics were those of a cobbler. Ednoth sent for Germanus, from Celsige, to translate the body, and he also built a church on the spot, where the body had been found. A.D. 600.

The Life is followed by Visions and Miracles, at great length, and afterwards by the history of the removal of the remains of St. Yvo's companions to the church on the spot where his tomb was discovered in the time of King Henry I. This is also narrated at considerable length, and, among other miracles, is described the punishment of Pain Peverel.

It seems that Goscelin, while residing at Ramsey, composed the "Life and Miracles of Ivo," at the request of Herebert, Abbot of that monastery. The translation and miracles of Ivo's companions are probably by a later hand.

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516. Vita S. Yvonis, Episcopi in Perside, viii. Kal. Maii, per Andream, Abbatem Ramesiensem, ut testatur Gocelinus in Præfatione. Inventio S. Yvonis. viii. Kal. Maii.

MS. Cott. Tiber. D. iii. ff. 241 b. vell. folio. xii. cent.

Incip. Præf.—"Eternum munus faciat hic frater Gocelin . ."
Incip. Vita.—". . . . Yvo Præsul inclitus."
Expl.—Illegible at the end.

"Andrea celebrata noscuntur; qui de Anglia ad Dominicam urbem Jeru-
"salem peregrinatus, tam arduam vitam exercuit ut ei credere nullus fidelis
"dubitaverit. Testabatur in Græcia ejus nomen et vitam, et gestis multis
"miraculis haberi clarissima et bono odore Christi gratiarum longe lateque
"notissima ipsius præconia. Ab inventione vero ejus revelationis et
"prodigia quæ hic præcessor scribit tam oculis vita quam fidelium testimonio
"comprobata, adhuc pene omnium fratrum Ramesiensium, nonnul-
"lorumque forensium cordibus memorabilius quam in libro sunt scripta, et
"scriptis luculentius memorant aliqua prætermissa."

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[illegible] Episcopo et Confessore.

[illegible]

[illegible] vel. folio. xv. cent.

[illegible] Sanctum Yvonem."

[illegible]

[illegible] in Cappgrave's "Nova Le-[illegible] of MS. Bodl. 285. [illegible] See Nos. 35 [illegible]

[illegible] Episcopi et Confessoris.

[illegible] MSS. Angl. et [illegible]

[illegible]

[illegible] Vita.

[illegible] vel. folio. dble. cols. [illegible]

[illegible] quandam stellam."

[illegible] in Surius, "Vitæ Sanc-[illegible]

[illegible] Episcopi Hiberniæ.

[illegible]

[illegible] de nobilissimo [illegible]

[illegible] Domino nostro [illegible] potestas, cum Deo [illegible] in sæcula sæculorum. [illegible]

Printed in the "Acta Sanctorum," v. 590 (24 July). "Ex MS. Lovaniensi collato cum MS. Collegii S. Isidori [illegible]"

Declanus, the son of Ercus, Lord of Nandesi, was baptized by Colman, and preached the faith to his countrymen before the arrival of St. Patrick, whom he had met on the Continent on his way from Rome, before his mission into Ireland; as

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also St. David. He became Bishop of Ardmore. The whole of this piece is worthless, from its great absurdity. A.D. 600.

As the only indication of the age of the writer, the following extract may be quoted :—"Fertur nobis ab antiquis ejus "discipulis, quod magnus exercitus in comitatu ejus solebat "esse." (Ware, "De Script. Hiberniæ," p. 90.)

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521. Vita S. Declani, Pontificis et Confessoris.

MS. Trin. Coll. Dublin, 652. (No. 693 of the Catal. MSS. Angl. et Hibern.)

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522. Vita S. Golveni, Episcopi Leonensis.

Incip.—"Beatus Golvenus vir admirandæ sanctitatis fuit."

Expl.—"Obdormivit in Domino, anno Domini sexcen-"tesimo."

Printed in the "Acta Sanctorum," i. 127 (1 July). "Ex "Renato Benedicto, apud Gononum de Vitis Patrum Occi-"dentis" [fol. Lugd. 1625], ii. 85.

St. Golvenus was a native of Britain, but established himself in Armorica, where he lived for some time as a hermit. He eventually became Bishop of Leon, and died about the year 600.

A most fabulous narrative.

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523. Vita S. Leonorii, Episcopi et Confessoris.

MS. Atrebat. No. 1.

Incip.—"Fuit vir quidam in Britanniæ partibus nobilis-"simus."

Expl.—"Recipere meruit integrum."

Printed in the "Acta Sanctorum," i. 121 (1 July). from the Arras MS.

Leonorus, or Lunaire, was born in Britain, and became a pupil of Iltutus. He went into France, where his virtues attracted the notice of King Childebert, who invited him to Paris. The whole narrative is of a fabulous nature.

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A.D. 600.

524. Vita S. Leonorii Episcopi.

MS. Bibl. du Roi. 5317. 5. vell. xii. cent. olim Mentellian.

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525. Lectiones de S. Leonorio Episcopo.

Printed in the "Acta Sanctorum," i. 124 (1 July). "Ex "antiquo Breviario ad usum Ecclesiæ S. Maclovii," A.D. 1517.

Incip.—"Post Passionem et Resurrectionem."

Expl.—"Donec officium completum fuit."

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526. Vita Sancti Aidui, qui et Maidoci.*

MS. Cott. Vespas. A. xiv. f. 94–101b. vell. 8vo. xii. cent.

Rubr.—"Incipit Vita Sancti Aidui, Episcopi, ii. Kalendis "Maii."

Incip.—"Fuit vir quidam nobilis in regionibus Connac-"torum."

Expl.—"Sanctus enim Aidus, inter choros Angelorum et "Apostolorum et omnium Sanctorum, epulatur in cœlis, in "gaudio sine mœrore, in regno sine fine, in vita sine morte, "in conspectu Domini nostri Jesu Christi, cui est honor et "gloria in sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," ii. 1111. (31 Jan.). "Ex "Codice Kilkenniensi;" (a transcript of which had been communicated to the Editor by Hugh Ward); collated with the "MS. Salmanticensis" (now in the library of the Dukes of Burgundy, at Brussels). The Editor had also another copy from Philip O'Sullivan.

Colgan has also printed it in his "Acta Sanctorum Hiber-"niæ," i. 208, "ex Codice Kilkenniensi," with various readings from the MS. Salmanticensis before mentioned; he attributes its composition to St. Evinus. It is abridged by Capgrave in the "Nova Legenda Angliæ."

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* He is called Aidanus, Edanus, Aidus, Edus, Eda, Maidoc, Maedoc, Moedoc, Modoc, Mædog and Moeg.

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Sir James Ware (De Scriptoribus Hiberniæ) states that there was another copy of this Life in Archbishop Usher's Library. A.D. 600.

This Biography is marvellously absurd. The subject of the piece was born in Connaught. He visited Wales, where he lived for a considerable time under the direction of St. David. He defeated the Saxons by merely appearing on the field. He walked on the sea, intending to come to England; and returned from Britain to Ireland on horseback. On his return to Ireland, he was accompanied by several monks of great piety. He founded many churches and monasteries, and eventually became Bishop of Ferns. According to Usher [Brit. Eccles. Antiq. p. 500] he died in the year 632.

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527. De Sancto Aido sive Aidano Abbate.

MS. Cott. Tiber E. i. f. 44.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"Vir quidam in regione Connactorum."

Expl.—"in magna veneratione festum ejus recolitur."

The same text as that printed in Capgrave's "Nova Legenda "Angliæ." For a description of these MSS. see Nos. 35 and 38.

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528. Vita S. Medoci Episcopi de Ferma.

MS. Bodl. Rawl. B. 505. pp. 186–193. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 224. vell. 4to. xiv. cent.

Incip.—"Fuit quidam vir nobilis in partibus."

Expl.—"a Domino, cui est laus et honor per infinita sæ-"culorum sæcula. Amen."

Apparently nearly the same text as No. 526.

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529. Vita S. Edi.

MS. Trin. Coll. Dublin. 652. (No. 792 of the Catal. MSS. Angl. et Hibern.)

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A.D. 600.

530. Vita S. Adi.

MS. Marsh. Dublin.

This MS., commonly called the "Book of Kilkenny," is probably the same as that referred to by the Editors of the "Acta Sanctorum," and by Colgan. See No. 472.

A.D. 601.

A.D. 601.

531. Vita Congalli, primi Abbatis Bangorensis.

MS. Bodl. Rawl. B. 505. pp. 21-24. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 224. vell. 4to. xiv. cent.

Incip.—"Beatus ac venerabilis Abbas Congallus, nobilissimo "Aradensium genere ortus, patre Setneo, matre Briga, editus "est."

Expl.—"vi Idus Maii migravit ad Christum, qui, cum Patre "et Spiritu Sancto, vivit et regnat unus verus Deus in sæcula "sæculorum. Amen."

Printed in the "Acta Sanctorum," ii. 580 (10 May), from three MSS.; one communicated by Henry Fitz-Simon, another from the College of Salamanca, and the third from Hugh Ward.

Congall or Comgall was born in Ireland, "in Dalariada "natus," and educated by St. Fintan. He founded the Abbey of Bangor, in the county of Down;* as also a monastery in Wales, in a place then called the Land of Helt, and another in Ireland, called Cell-Comgail (Saynkille), and now annexed to the Archbishopric of Dublin. He died at Bangor A.D. 601, in the 85th year of his age.

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532. Vita S. Congalli.

Incip.—"De aquilonali Hiberniæ regione nomine Dail-"naraide."

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* "Sanctus Congallus constituit magnum monasterium, quod vocatur "'Beanchor,' in regione quæ dicitur Altitudo Ultorum, juxta Mare Ori-"entale."

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Expl.—"monasterium in honore nostri Patroni Comgalli "construxit, et in nomine Sanctæ Trinitatis, Patris, et Filii, et "Spiritus Sancti, cui est laus et honor in æternum. Amen." A.D. 601.

Printed in the "Acta Sanctorum," ii. 582 (10 May), "ex "MS. antiquo Hiberno et editione Sirini."*

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533. Vita Sancti Cungalli, et Passio animæ suæ.

MS. Harl. 6576, ff. 337–366. paper 4to. xv. cent.

Incip.—"Hybernia est insula in Occidentali Oceano posita."

Expl.—"scribere studuimus, Domino nostro Jesu Christo de "die in diem magis ac magis placere cupientes, cui sit honor "et gloria per infinita sæculorum sæcula. Amen."

Then follows a Table of Chapters of a Book having for title, "De situ Hiberniæ et ortu Cungalli;" but the work itself is not added.

On f. 367, occurs in a more recent hand, "This Cungallus "was ye 1st Abbot of Bangor in ye north of Ireland. He was "one of a pious life, wrote many learned epistles, and dyd in "the year 600 in ye 85 year of his age."

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534. Vita S. Cungalli.

MS. Trin. Coll. Dublin. 652. (No. 792. of the Catal. MSS. Angl. et Hibern.)
MS. Marsh. Dublin.

The latter is the so called "Book of Kilkenny." See No. 472.

A.D. 603. A.D. 603.

535. Vita S. Fintani, Abbatis Clonenachensis.

MS. Bodl. Rawl. B. 505. pp. 214–217. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 220. vell. 4to. xiv. cent.

Incip.—"Fyntanus sanctus filius Crumthini de finibus "Lageniæ oriundus fuit."

Desin.—"qui regnat in æternum in sæcula sæculorum. "Amen."

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* "Thomas Sirinus, in Commentario ad Vitam Sancti Columbani."

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A.D. 603. 536. Vita S. Fintani, Abbatis de Cluainednech.

MS. Marsh. Dublin.

Incip.—"Sanctus Abbas Fintanus, vir vitæ venerabilis, de "provincia Laginensium oriundus fuit."

Expl.—"ducta est ad æterna gaudia."

Printed in Colgan's "Acta Sanctorum Hiberniæ," i. 349, "ex Codice Killkenniensi," probably the same as the above-mentioned; and in the "Acta Sanctorum" iii. 17 (17 Feb.). "ex MSS. Salmanticensi et Kilkenniensi, et Colgano."

St. Fintan was born in Leinster in the sixth century. There were also other Saints of the name of Fintan, the principal being St. Fintan or Munnu, who died Oct. 21st, A.D. 635.

There is a Life of a St. Fintan in the Library of the Dukes of Burgundy at Brussels, No. 8073, commencing "Fintanus "summi Dei sacerdos."

A.D. 604. A.D. 604.

537. De Dedicatione Ecclesiæ Westmonasterii per beatum Petrum Apostolum, Angelis eidem ministrantibus, nocte Dominica, xj. Kal. Aprilis, anno Domini vi^c. iiij^o.

MS. Bodl. 101 (1948). ff. 12-16b. vell. small 4to. xv. cent.

Incip.—"Tempore quo Rex Adelbertus."

Expl.—"per omnibus cariorem."

A.D. 604. A.D. 604.

538. Johannis Goscelini, Monachi Cantuariensis, Liber Amplior de Adventu Beatissimi Anglorum Apostoli, Augustini, Sociorumque ejus, in Britanniam; et de ipsius Virtutibus.

MS. Cott. Vespas. B. xx. ff. 26-60. vell. 4to. xii. cent.
MS. C. C. C. Cant. 312. ff. 1-104 b. vell. 4to. xii. cent.
MS. Harl. 105.* ff. 3-37 b. vell. small folio. xii. cent.
MS. Coll. S. Johan. Bapt. Oxon. 96. f. 47. vell. folio. xii. cent.

Incip. Dedic.—"Dominis carissimis, et paternæ dilectionis "filiis, Ecclesiæ Sancti Augustini."

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* The first two leaves of this MS. are wanting, and consequently the Dedication.

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Then, after a Table of Chapters, A.D. 604.

Incip. Vita. — "Potentissimus Triumphator mundialis ty-
" ranni."

Expl. Vita.—" semper in Sanctis se mirabilem ostendit."

Mabillon (Acta Sanct. Benedict., i. 485-520) printed this Life from a MS. discovered by Claude Chantelou ; and the Bollandists (Acta Sanctorum, vi. 375–395, 26 May) reprinted Mabillon's text with conjectural emendations, but without collating any MS. The Abbé Migne (Patrologiæ Cursus Completus, lxxx. 43), has also reprinted Mabillon's text, followed by the "Privilegium S. Augustini," from Dugdale's Monasticon.

Goscelin's "Historia Major" is dedicated to the monks of St. Augustine's, Canterbury, and contains fifty-three Chapters.

The Author apologizes for his performance, which he has completed in haste. Besides this Life, written for the use of the members of his fraternity, he wrote a shorter one for the use of strangers ; each of them contained some facts not mentioned in the other. See No. 541.

This treatise contains a commendation of St. Augustine, with a description of Britain (from Beda, but much amplified). Pope Gregory, being prevented by the Romans from undertaking the conversion of Britain, sends Augustine. He is molested on his journey ; proceeds, and lands in Thanet, which is described (an amplification of Beda also); he preaches to Ethelbert; obtains the church of St. Martin, built by the Romans ; performs many cures; and Ethelbert is baptized and promotes Christianity. The arrival of Mellitus is described; Gregory's Epistles ; the religious controversy with the Britons, and their destruction by Ethelfrid : Augustine proceeds from the conference to York, and baptizes 10,000 persons in the river Swale.

He returns through Dorsetshire, where the people of a certain village, throwing the tails of fish at Augustine and his companions, are punished by themselves and their descendants having tails attached to them ever afterwards. Various miracles are then related, with an account of Cerne : he then returns to Canterbury ; performs more miracles, and baptizes St. Livinus. Augustine's person is described ; also his death and epitaph.

Almost the whole in this Life that is entitled to credibility is derived from Beda. As to the story of Augustine being at York, Smith conjectures (Beda, ii. 14), with much probability,

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A.D. 604. that this statement (of which there is no trace in Beda) is framed on the account of Paulinus; and it seems equally probable that the description of his person was derived from the same source. See Beda Hist. Eccl., ii. 16.

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539. Historia Major de Miraculis S. Augustini, Archiepiscopi Cantuariensis, auctore Goscelino Monacho.

MS. Cott. Vespas. B. xx. ff. 61–85 b. vell. 4to. xii. cent.
MS. C. C. C. Cant. 312. ff. 107–187. vell. 4to. xii. cent.
MS. Harl. 105. ff. 38 b.–63. vell. small folio. xii. cent
MS. Coll. S. Joh. Bapt. Oxon. 96. f. 103 b. vell. folio. xii. cent.

Incip. Mirac.—"Cum Danorum adhuc Paganorum."

Expl. Mirac.—"in Sancto suo ubique operantis mirabilia."

Printed in Mabillon's "Acta Sanct. Benedict.," i. 521–543, from a MS. discovered by Claude Chantelou, and reprinted by the Bollandists (Acta Sanctorum, vi. 397–411, 26 May) without collating any MS.

A Dane attempts to steal a pall from the tomb of St. Augustine, during the siege of Canterbury, but it holds him fast. Athelstan, on his way to Sandwich, to join the fleet he has prepared against the Danes, visits St. Augustine's; one of his nobles speaks disrespectfully of the Saint, and is punished. For after reproaching the king for wasting his time in fasting and in honouring a foreigner, he departs; upon which, an enormous black dog rises from the earth and frightens his horse, which throws and kills him. Instead of Athelstan, this should probably be Edgar, as the event is referred to the time of Abbot Elfnoth.

Cnut, on his voyage to Rome, escapes shipwreck on invoking St. Augustine. Egelwi, Abbot of Athelingei, vows that if he can in safety behold St. Augustine's tower, he will build one to him at his own monastery, which he eventually performs. Fourteen vessels leave Caen laden with stone for the palace of Westminster, and one for St. Augustine's; all the former perish, but the latter, carrying "grandia sanctuarii Dei saxa, "ad bases, ad columnas, ad capitella et epistylia," (§ 19 p. 403. ed. Bolland.) for St. Augustine's, arrives, though with difficulty, at "Brembre."*

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* These vessels are described as having only one mast and one sail. St. Augustine would appear to have been a great friend to seamen; many of his miracles relate to escape from shipwreck. This story was probably Camden's authority for the ancient depth of the river at Bramber.

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Three men travel the country to purchase the scoriæ and refuse of goldsmiths and minters, &c.; they arrive at Bath, where, from the abundance of stone, all the houses are built with it. Having here made a purchase, they inadvertently take a large stone out of the king's highway to pound the refuse with; upon which, they are seized by the magistrate, and being bound in chains are committed to prison: two of them give bail, but the third, not being able to find security, remains, and suffers various tortures. He invokes St. Augustine; the stocks fall from his feet, and the irons from his hands and neck. A surgeon is sent miraculously to the monastery; and the verger is punished for attempting to open the tomb of the Saint. We then have a story of the punishment and cure of a woman for beating her child. Going to church, she forgets to leave the keys at home; her husband returns, and sends his son for them; on which, she rises from her knees in a passion, and gives the boy a box on the ear. Various cures and miracles follow; certain English nobles fly to Constantinople on the Norman invasion; one of them obtains a command in the army; he marries, and builds a church dedicated to St. Augustine and St. Nicholas, which is frequented by the English exiles; a woman is punished for deriding a picture of the Saint placed in it, but is afterwards pardoned. A.D. 604.

When Wulfric was rebuilding the Presbytery, he laid open the aisle where St. Augustine's tomb stood.

The miracles here related are in general cures of diseases or deliverances from shipwreck. The narrative affords numerous interesting notices of manners, arts, usages, &c.

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540. Historia Translationis S. Augustini, Archiepiscopi, Anglorum Apostoli, aliorumque Sanctorum qui in ipsius Monasterio Cantuariensi quiescebant, auctore Goscelino, ejusdem loci Monacho æquali.

MS. Cott. Vespas. B. xx. ff. 94–141. vell. 4to. xii. cent.
MS. Harl. 105. ff. 75–135 b. vell. small folio. xii. cent.
MS. Coll. S. Joh. Bapt. Oxon. 96. vell. folio. xii. cent.

Incip. Præfat.—"Dux Anselme, Patrum pater et vigor Ec-
" clesiarum."

Then, after a Table of Chapters:—

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A.D. 604. *Incip. Transl.*—"Post antiqua Evangelici Protoparentis "Anglorum Augustini solemnia."

Expl. Transl.—"per infinita sæcula semper collaudare. "Amen."

Printed by Mabillon (Acta Sanct. Benedict. ix. 740, Edit. Venet.), and in the "Acta Sanctorum," vi. 411–430 (26 May). Mabillon omits a considerable portion of the miracles, but the whole are inserted by the Bollandists. Mabillon's text has been reprinted by the Abbé Migne, in his "Patrologiæ Cursus "Completus," clv. 14.

The Prologue is addressed to Archbishop Anselm, to whom the author dedicates his work. It contains an account of the Translation of St. Augustine, (which occurred on the eighth of the ides of September A.D. 1091) and of the miracles, which either he or his entombed companions have performed during the seven years that have elapsed since that ceremony.

Lib. i. to § 37 contains an account of the demolition of the old and erection of the new church; the translation of the remains of SS. Augustine, Laurentius, Mellitus, Deusdedit, Justus, Honorius, and Nothelm, Archbishops of Canterbury, with certain miracles attending the removal, &c. The remainder of the Book is occupied with miracles performed after that period; those which occurred before being contained in the following Book.

The more remarkable circumstances are the destruction of the old buildings, the robes of Augustine found in the tomb, the punishment of Margaret Queen of Scotland, the position of the relics after the Translation, progress of the building in the nave, a Norman accused of theft, English intercourse with Antwerp, capture of Jerusalem, William Rufus prevents the English from joining the Crusade, Churches are dedicated to St. Augustine at Exeter, Norwich, and Leicester. The miracles mostly relate to the cure of various diseases.

Lib. ii. Prologue. The author intends to relate the events which occurred prior to the Translation of St. Augustine.

An account is then given of the times of Abbots Ailmer, Wulfric, Egelsin, and Scolland or Scotland; attempts towards rebuilding the church; a list of abbots and kings buried there; their removal into the new church; an account of King Ethelbert; and of St. Letardus; death of Abbot Scolland, when on the eve of destroying the remains of the old church.

The more remarkable portions, however, of the Second Book

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are the description of the ancient monument of St. Augustine; mission of Herman, Bishop of Wilton, to Rome; commencement of rebuilding the church; Scolland's attempt at rebuilding; and the account of Sperhafoc, Abbot of Abingdon. In addition to all this, there occur, both in the First and Second Books, many curious and important notices relating to buildings, manners, customs, &c., although, of course, they are mixed up with much extraneous matter. A.D. 604.

The master of the works was named "Blither." The ancient tiles are often noticed; they were so hard that it was scarce possible to break them. The first pillar of the nave on the north side was placed on the spot where Augustine's remains had lain, and contained within it the tiles which had formed his tomb. Wolfage, a priest, built a church to St. Augustine at Norwich, and, upon being questioned as to his right in the soil, it was miraculously determined in his favour. Herman, "*cui* "*laterales adhærebamus*, Romæ in amplissimo Pontificum Senatu (circa 1049) lucide disputaverat."—Sperhafoc, of Abingdon, was an able artist in painting, architecture, and goldsmith's work.*

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541. Goscelini, Monachi S. Augustini Cantuariensis, Historia Minor de Vita S. Augustini, Anglorum Apostoli.

MS. C.C.C. Cant. 312. ff. 213–255. vell. 4to. xii. cent.
MS. Cott. Vespas. B. xx. ff. 2–23 b. vell. 4to. xii. cent.
†MS. Lambeth. 159. ff. 185–202. folio. xv. cent.

Incip. Præfat.—"Omnibus piis Ecclesiarum Angliæ patribus, "quidam infimus Apostolici Augustini famulus, salutis et "obsecutionis devotum munus. Quæ de ipsis primi An-"glorum."

Then, after a Table of Chapters:—

Incip. Libellus.—"Fortem armatum, cujus atrium mundus."

Expl. Libellus.—"populis solariter prælucerent."‡

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* We learn from the Chronicle of Abingdon (i. 463) that this Abbot Sperhafoc, having been entrusted by William the Conqueror with gold and jewels to make a crown, carried off these costly materials to Norway.

† In the Lambeth MS. the Table of Chapters precedes the Preface.

‡ The MS. Cott. Vespas. B. xx. ff. 2–23 b. makes no division between the Minor Life and the Minor Miracles, and ends—"tutaretur deliberavit," as in the next article.

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A.D. 604. This is printed in the "Anglia Sacra," ii. 51, *et seq.*, from the Lambeth MS., and Wharton says that it contains all the real information of the larger Life. It was first printed by D'Achery, in the Appendix to Lanfranc's Works (Paris, 1648), p. 57, *et seq.*

The author purposes relating the Life and Miracles of St. Augustine, as they are to be found in Beda, or in other ancient writings which supplied his omissions. This work, however, is somewhat shorter than his large work, "ut inter "divini et humani convivii solemnia benignis et fraternis "hospitibus obtemperemus."

It is little more than an abridgment of the author's larger work. A few phrases are altered, and occasionally the order is somewhat changed.

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542. Historia Minor de Miraculis S. Augustini, auctore Goscelino Monacho.

MS. C.C.C. Cant. 312. ff. 257–271. vell. 4to. xii. cent.
MS. Lambeth, 159. f. 202. folio. xv. cent.

Incip.—"Ab exercitu Danorum."

Expl.—"tutaretur deliberavit."

This piece is followed in both MSS. by "Lectiones et "Preces in Natali S. Augustini." It is an abridgment of Beda's narrative in his Ecclesiastical History.

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543. Vita S. Augustini.

MS. Cott. Tiber. E. i. ff. 156 b–165 b.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.
MS. Cott. Nero C. vii. ff. 9–27 b. vell. folio. dble. cols. xv. cent.
MS. Bodl. Rawl. A. 294. ff. 1–26 b. vell. small folio. xiii. cent.

Incip.—"Anno siquidem Domini quingentesimo lxxx°."

Expl.—"secutus est Augustinum."

The same text as that printed in Capgrave's "Nova Legenda "Angliæ," which is an abridgment of Goscelin. For a description of the first two MSS. see Nos. 35 and 38.

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544. De S. Augustino. A.D. 604.

MS. Lansd. 436. ff. 6-9 b. vell. folio. dble. cols. xiv. cent.

Incip.—"Cumque ad visionem regis residentis."

Expl.—"ejus sanctis meritis cuncta præstentur bona in "sæculis. Amen."

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545. De Ordinatione Sancti Augustini, et de ipsius Quæstionibus ad beatum Gregorium.

MS. Cott. Vespas. B. xx. ff. 252-260 b.* vell. 4to. xii. cent.
MS. Harl. 105. ff. 68-74. small folio. xii cent.
MS. Cott. Tiber. D. iii.† f. 135.
MS. Bodl. Fell. 4.‡ f. 45. vell. folio. xii. cent.

Incip. Præf.—"Converso ad fidem Christo glorioso Rege "Athelberto."

Incip. Ordinat.—"De Episcopis qualiter cum suis clericis."

Expl.—"defunctus est vij. Kalendas Junias, eodem Rege "regnante."

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546. Miraculum S. Augustini.

MS. Harl. 105. ff. 65 b-67. vell. 4to. xiii. cent.
MS. Harl. 1288, ff. 42-44. vell. 8vo. xv. cent.
MS. Bodl. Digby, 149. f. 68 b. vell. 4to. xiii. cent.

Incip.—"Est vicus in pago Oxenfordensi."

Expl.—"sine fine victurus intravit. Quod nobis præstare "dignetur Jesus Christus, Dominus noster, qui cum Patre et "Spiritu Sancto vivit et regnat Deus in sæcula sæculorum. "Amen."

This piece is not in MS. Cott. Vespas. B. xx. but at the end of the "Miracula" in the "Historia Major" (f. 85 b. No. 539) in the margin there is this Note, "Item legatur Miraculum de "duobus mortuis resuscitatis per beatum Augustinum. Quære

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* Ends "ad consulta Reverentissimi Antistitis Augustini."

† This MS., having been burnt and almost destroyed, is imperfect at the commencement. It begins at the top of the leaf—". . sus Humbræ fluminis."

‡ This MS. is imperfect, and ends "tempora in cœlestis."

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[illegible] "in [illegible] quod sic incipit, 'Est vicus in pago.'" This appears to have been another miracle, which must have happened soon after the compilation of the "Historia Major;" as the Note is in a hand nearly contemporary with the rest of the MS. The copy in MS. Harl. 105, has also an addition somewhat later than the rest of the MS.

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547. Sermo in Festivitate S. Augustini.

MS. Cont. Vespas. B. xx. ff. 96–93. vell. 4to. xii. cent.
MS. [illegible] Cant. 112. ff. 188 b–212. vell. 4to. xii. cent.

Incip.—"Praeclara diei praesentis solemnitas."

Expl.—"perpetuo regnatura, qui cum Patre et Spiritu Sancto vivit et regnat Deus per omnia saecula saeculorum. Amen."

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548. Vita S. Augustini, Primi Cantuariensis Archiepiscopi: carmine Elegiaco.

MS. Lambeth. [illegible] ff. 221–225. folio. xv. cent.

Incip.—"Omnipotens miserans Anglorum gentis ab hoste Tente, quam luce visere disposuit."

Expl.—"Qui pius ad Christum sit hic intercessor, ut ipse Sedibus Angelicis Angligenas societ. Amen."

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549. Life of St. Augustine, in English Verse.

MS. Coll. Trin. Oxon. 57. f. 49. vell. folio. xv. cent.
MS. Bodl. Laud. Misc. 463 (1596). ff. 52–52 b. vell. folio. xiv. cent.
MS. C. C. C. Cant. 145. vell. small folio. xiv. cent.
MS. Harl. 2277. ff. 55b–56 b. vell. 4to. xiv. cent.
* MS. Bodl. Tanner. 17. f. 111. vell. small folio. xv. cent.
MS. Bodl. 779 (2567). paper. folio. xv. cent.
† MS. Bodl. Laud. Misc. 108 (1486). ff. 31–31b. vell. folio. xiv. cent.
MS. Ashmole, 43. ff. 84–85 b. vell. 4to. xiii. cent.
MS. olim More Ep. Norwic. (Catal. MSS. Angl. et Hibern. 9347).

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* There is a full length figure of St. Augustine in his Archiepiscopal Robes, on the margin of this MS.

† This MS. is imperfect at the beginning.

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Incip.—"Seint Austyn, that Christendom brouȝte into Engelonde." A.D. 604.

"Riȝt is among othere, i wis, that he be understonde."

Expl.—"Thet we to the joie come to whan our Louerd ous "brouȝte."

There are many verbal differences in the text of the above MSS., but they are all evidently based upon the same work.

This piece is attributed to Robert of Gloucester, the author of the English Chronicle. See *post* for a Biographical notice of that writer.

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550. Quoddam Miraculum almi Patris Augustini, Anglorum Apostoli et Cantuariensis Archiepiscopi.

MS. Bodl. 493 (2097). p. 51.

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551. Miraculum quoddam S. Augustini, Apostoli Anglicani.

MS. Trin. Coll. Dublin. 645 (Catal. MSS. Angl. et Hibern. 785).

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552. Translatio S. Augustini Cantuariensis.

MS. Eccles. Cantuar.

Probably the same as No. 540.

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553. De S. Augustino, Archiepiscopo Cantuariensi.

MS. Regin. Christinæ in Vatican. 587. paper.
MS. Regin. Christinæ in Vatican. 551.
MS. Vatican. 3631. paper. 4to. xvi. cent.

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554. S. Augustini, Anglorum Episcopi, Vita.

Quatuor MSS. Viennens.

See Archiv. der Gesellschaft für ältere deutsche Geschichtkunde.

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555. S. Augustini, Anglorum Episcopi, ad Gregorium Magnum Interrogationes, hujusque Responsiones.*

MS. Viennens.
MS. S. Gall. ix. cent.

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* See Bedæ Hist. Eccl. lib. 7. cap. xxvii.

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A.D. 604. 556. Bedæ Presbyteri Chronica de Transitu, id est, Obitu S. Augustini.

MS. Basil. 13 viii. 32.

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557. Vita S. Augustini, et Adventus ejus in Cœnobio Floriaco.

MS. Bibl. S. Vedasti ap. Atrebat. 1012. xi. cent.

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558. Vita S. Augustini Episcopi.

MS. Abb. de Belloprato super Legiam.

There are also several Lives of a St. Augustine in the Bibliothèque du Roi, at Paris; but it is not clear, from the entries in the Catalogue, whether they refer to St. Augustine of Canterbury or to St. Augustine of Hippo.

A.D. 604.

A.D. 604.

559. S. Gregorii Papæ, Primi, Epistolæ ad res Anglicanas spectantes.

Ex Registro Gregoriano.

These Epistles are of the highest value in illustrating the efforts made by Gregory the Great for the introduction of Christianity into this country. Those relating to England are printed by Smith at the end of the Historical Works of Beda, as also in Mr. Stevenson's edition of that author, published by the English Historical Society, (ii. 230 et seq.) See also Du Pin, v. 125. ed. 1731.

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560. Vita S. Gregorii Papæ, hujus nominis primi, cognomento Magni, ad annum 604, auctore Paulo Diacono. A.D. 604.

MS. Harl. 2800. ff. 99 b–103 b. vell. large folio. xii. cent.
* MS. Cott. Nero. E. 1. ff. 165–167 b. vell. folio. xi. cent.
MS. Arundel. Brit. Mus. 351. ff. 79–92 b. vell. folio. xii. cent.
MS. Coll. Merton. Oxon. 181. ff. 221–230. vell. folio. xii. cent.
†MS. Bodl. Laud. Misc. 538. ff. 84–86 (1364) vell. 4to. xiii. cent.
MS. Bibl. du Roi. 5312. 11. olim Mazarin. vell. xiii. cent.

Incip.—"Gregorius hac urbe Romana patre Gordiano, "matre vero Silvia, editus."

Expl.—"die quarto Iduum Martiarum, regnante Domino "nostro Jesu Christo, qui cum Patre et Spiritu Sancto vivit "et regnat Deus per omnia sæcula sæculorum. Amen."

Printed in Mabillon's‡ "Acta Sanct. Ord. Benedict." i. 379–389, and in the "Acta Sanctorum," ii. 121 (12 March). It is also printed in the works of St. Gregory (fol. Paris, 1675).§

The earliest professed Life of Gregory the Great is by Paul the Deacon, a monk of Mont Cassin. The Bollandists give this as the work of an anonymous contemporary; but Mabillon (Anal., i. 339) has established its true authorship, and ascribes it to Paul, who, he says, copied Beda. This Life is, to all appearances, an amplification of that writer's narrative in his "Historia Ecclesiastica," lib. ii. c. i.

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* The text in this MS. is not quite so full as in the "Acta Sanctorum."

† This is an abbreviation of Gregory's Life by Paul the Deacon.

‡ Mabillon's text is derived from three MSS.: I. MS. St. Germain; II. MS. Conches, in Normandy; III. MS. Moissy, at that time in the possession of Claud Joly, a Canon of Paris.

§ Although Gussanville, the editor of the works of St. Gregory (fol. Paris, 1675), prints this Life, under the name of Paul the Deacon, and refers to the argument of Mabillon; yet he remarks that all the MSS. which he had seen, as well as those mentioned by the Bollandists and Canisius, either style it simply "Vita Sancti Gregorii" or "Vita Sancti Gregorii, "auctore incerto;" that none ascribe it to Paul; that the same may be said of all the editions; that it is uncertain whether the title of the "MS. "Conchensis" is by the old hand; and that at the end is a passage, "Id "quod scribimus, etc.," which could not have been written by one who died in the year 801. Gussanville concludes that the Life by Paul is lost, and that this is an earlier production. The MSS. vary considerably.

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A.D. 604. 561. Vita S. Gregorii Magni, auctore Joanne Diacono, quatuor Libris scripta.

*MS. Reg. 6 A. vii. vell. large 4to. xi. cent.
†MS. Harl. 12. ff. 1–140 b. vell. large 4to. xi. cent.
MS. Harl. 4699. ff. 4–32 b. vell. small folio. xiii. cent.
MS. Arundel. Brit. Mus. 36. ff. 18–48 b. vell. folio. xii. cent.
MS. Eccles. Dunelm. 14. vell. 4to.
MS. Bodl. 381 (2202).
MS. Coll. Jesu, Oxon. 37. ff. 1–155, vell. small folio. x. cent.
MS. Coll. Eton, 70 (1868). folio.
MS. Bibl. du Roi. 1865. vell. xv. cent.
MS. Bibl. du Roi. 5279. 10. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5296. c. 12. olim Colbert. vell. xii. cent.
MS. Bibl. du Roi. 5297. 28. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5349. 25. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5352. 25. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5355. olim Putean. vell. xiv. cent.
MS. Bibl. du Roi. 5356. 1. olim Bigot. vell. xiv. cent.
MS. Bibl. du Roi. 5357. 1. olim Putean. vell. xiii. cent.
MS. Bibl. du Roi. 5670. olim Colbert. vell. xi. cent.

Carmen auctoris ad Johannem Papam VIII.

Incip. Carmen.—" Suscipe Romuleos, Pastor venerande, " triumphos."

Incip. Præfat.—" Beatissimo ac felicissimo Domino Johanni, " Sanctæ Catholicæ et Romanæ Ecclesiæ Præsuli."

Expl. Præfat.—"misericorditer liberari, per Jesum Christum " Dominum nostrum. Amen."

Then, after a Table of Chapters :—

Incip. Vita.—" Gregorius, genere Romanus, arte Philoso- " phus."

Expl. Vita.—"meritum rependere nequeo, saltem verba, " quæ valeo minime denegasse cognoscar."

Printed in Surius "Vitæ Sanctorum," (12 March), p. 100, and in Mabillon's "Acta Sanct. Ord. Benedict." i. 389–484, also in the "Acta Sanctorum," ii. 137 (12 March), and by Canisius,‡ ii. 3.

* This MS. has not the " Carmen " prefixed.

† The Life in this MS. has not the "Carmen," and is followed by " Versus Sancti Gregorii Papæ quos fecit Sabbato ante Ramis Palmarum."

Incip.—" Virgo parens hac luce Deumque virumque creavit."

Expl.— " Et mortem jussit mortuus ipse mori.

‡ The Life of Gregory in Canisius, however, is an abridgment of the Life by John the Deacon. Basnage (p. 253) contends that not only this writer, but the author of the anonymous Life (attributed to Paul by Mabillon), abridged the Life by John the Deacon : this, however, is manifestly erroneous, because the Life attributed to Paul has Beda's traditionary

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This Life of Gregory the Great was compiled by John the Deacon, chiefly from Gregory's own writings; but embodying uncertain traditions, as Baronius has confessed. He also probably used the Life written by Paul the Deacon. The work is dedicated to Pope John the Eighth, who filled the papal chair from A.D. 872 to 882. A.D. 604.

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562. Anglo-Saxon Homily, in commendation of Pope Gregory.

MS. Bodl. 340 (2404) ff. 52–58 b.
MS. Bodl. Junius. 22. f. 140–149 b.
MS. Bodl. Junius. 53.
MS. C.C.C. Cant. 198 (ol: S. 8). ff. 73–81.
MS. Bib. Pub. Cant.
*MS. Bib. Pub. Cant. Ii. 33. f. 274.

Incip.—"Gregorius se halga papa, Engliscre þeode apostol."

Expl.—"ecan setle heofenan rices, on þam he leofaþ mid "Gode ælmihtigum, â on ecnysse."

Printed in the "Homilies of the Anglo-Saxon Church," ii. 116 (Ælfric Society), 8vo. Lond. 1845.†

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563. S. Gregorii Magni Vita.

MS. Bibl. Norfolch, in Coll. Gresham, London, 36 (2935).‡

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564. De S. Gregorio.

MS. Bodl. Laud. Misc. 44. ff. 19 b–27 b. (545.) vell. 4to. xv. cent.

Incip.—"Materfamilias quædam nobilis erat in hac civitate "Romana."

Expl.—With his Epitaph in Elegiac verse—

"Hisque Dei consul factus lætare triumphis."

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account of Gregory and the Angli nearly verbatim; but in John the style is different, though the story is derived from Beda. John must, therefore, have used the Biography, which, rightly or not, is ascribed to Paul, or else materials common to both, taking therefrom the story of the Angles, and altering it after his own fashion. Beda speaks of the story as traditional only, "traditione majorum—juxta opinionem quam ab antiquis, etc."

* There was formerly a copy of this tract in MS. Cott. Vitell. D. xvii., but it is now destroyed.

† Elstob. in 1700, published an Anglo-Saxon Homily on the birthday of St. Gregory, anciently used in the Anglo-Saxon Church, and giving an account of the conversion of the English to Christianity; with an English translation and notes.

‡ This is probably one of the two MSS. in the Arundel collection in the British Museum now numbered 36 and 351.

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A.D. 604.

565. Vita S. Gregorii Papæ.

MS. Bibl. du Roi. 5464. 30. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5476. 14. olim Colbert. vell. x. cent.
MS. Bibl. du Roi. 5244. 61. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5215. 2. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5277. 14. olim D. de Bethune. vell. xiii. cent.
MS. Bibl. du Roi. 5279. 30. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5279. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5280. 25. olim Bigot. vell. xiii. cent.
MS. Bibl. du Roi. 5292. 55. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. append. 2297. 28. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5298. 8. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5301. 5. olim S. Martial Lemovicens. vell. xiii. cent.
MS. Bibl. du Roi. 5302. 77. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5304. 66. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5306. 47. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5311. 23. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5318. 97. olim Bigot. vell. xiii. cent.
MS. Bibl. du Roi. 5324. 5. olim Puteam. vell. xi. cent.
MS. Bibl. du Roi. 5327. 2. olim Le Tellier. vell. xii. cent.
MS. Bibl. du Roi. 5349. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5352. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5358. 1. olim D. de Bethune. vell. xiv cent.
MS. Bibl. du Roi. 5371. 30. olim Baluz. vell. xiii. cent.

It does not appear by the Catalogues to what author the above Lives are ascribed. There are several other MSS., both in England and the Continent, containing the Life of Gregory the Great; but it has not been deemed necessary to specify the whole of them, as this Life only incidentally bears reference to the History of England: no one, however, could write a trustworthy History of the introduction of Christianity into this country, without referring to the Epistles of this illustrious Pontiff.

A.D. 607.

A.D. 607.

566. Vita beati Petri, primi Abbatis Cœnobii gloriosorum Apostolorum Petri et Pauli, quod Cantuariæ situm est, auctore Eadmero.

*MS. C.C.C. Cant. 371. f. 416. vell. 4to. xii. cent.

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* This MS. contains nearly all the works known to have been written by Eadmer.

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This Life has not been printed; but an historical commentary on it occurs in the "Acta Sanctorum," i. 334. (6 Jan.) and in Mabillon, "Acta Sanct. Ord. Benedict." ii. 1. A.D. 607.

The narrative is apparently taken from Beda's account of Abbot Peter, who was a disciple of Gregory the Great, and the first Abbot of St. Augustine's, Canterbury, at that time known as "St. Peter's." He was drowned at Amfleet, now Ambleteuse, between Calais and Boulogne, in the year 607.

A biographical account of Eadmer will be given hereafter, under his "Historia Novorum."

A.D. 608. A.D. 608.

567. Vita S. Kentigerni, Episcopi et Confessoris, qui et Inglaschu nominatur; auctore Joscelino, Monacho Furnesensi.

MS. Cott. Vitell. C. viii. ff. 148–195. vell. folio. dble. cols. xiii. cent.

Rubr.—"Incipit Prologus Epistolaris in Vita Sancti Kentegerni, Episcopi et Confessoris."

Incip. Prol.—"Domino suo reverendissimo et patri carissimo Joscelino."

Incip. Vita.—"Clarissimi et carissimi Deo et hominibus Kentegerni."

Expl. Vita.—" miraculis choruscare non desinit, ad laudem et gloriam Domini nostri Jesu Christi, cui est gloria, laus, decus, et imperium per infinita sæcula sæculorum. Amen."

Colophon—"Explicit Vita Sanctissimi Kentegerni, Episcopi et Confessoris, qui et Inglaschu nominatur."

This Life is printed by Pinkerton, "Vitæ Sanctorum Scotiæ," p. 191, from the above unique MS.

Kentigern, at his birth (circa 423), was placed under St. Servan; after whose death he was consecrated a bishop; he practised excessive abstinence and great charity to the poor: on being persecuted by the king, he retired into North Wales, where Cathvallum bestowed lands on him; he founded a church, since called St. Asaph's; he went to Rome seven times; he returned to Scotland at the invitation of King Ryderch, leaving Asaph as his representative in Wales; he converted the Scots; Ryderch resigned the kingdom to him;

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[illegible] he saved his queen from the effects of Ryderch's jealousy by means of a ring; he procured mulberries at Christmas for the Irish monks; he received a visit from Columba; he erected a stone cross still remaining* in the cemetery at Glasghu; he died about 603, at the age of 185, and his death was followed by that of Ryderch, which had been foretold by Lailreon, a [illegible].

Josceline, a monk of Furness, addresses his work to Joscelin, bishop of Glasgow† 1175 to 1199 ‡ and states that his authorities were a Life of Kentigern, then used in that church, and another "Codicillum stilo Scotico dictatum" (*i. e.* written in Irish). The Life extends to 45 Chapters, and consists chiefly of miracles§ described in the Irish manner, with occasional [illegible] against the vices of the author's own times.

Josceline is a close imitator of Malmesbury's style, whose phrases he often adopts. He wrote his work about the year 1180. For a notice of Josceline, see No. 182, p. 64.

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568. De S. Kentegerno.

MS. Cott. Tiber. E. 1. f. 17 b.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Rex quidam in Septentrionali Britanniæ plaga."
Expl.—"aut incurabili morbo puniti sunt."

The same text as that printed in Capgrave's "Nova Legenda Angliæ," f. 207 b. and thence in the "Acta Sanctorum," i. 815 (Jan. 13). For a description of these MSS., see Nos. 35 and 38.

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* *i. e.*, at the time when this Life was written.

† Kentigern was the Patron Saint of Glasgow.

‡ See Keith's Catalogue of the Scottish Bishops, p. 235.

§ The Lives of Saints frequently afford curious facts illustrative of the history of science. The following, proving the use of anæsthetics at a very early period, is well deserving of the attention of the medical world. It will be found in Pinkerton's edition of this Life, p. 200:—"Constat "nihilominus nobis multos, sumpto potu oblivionis quem physici 'letar-"'gion' vocant, obdormire; et in membris incisionem, et aliquotiens "adustionem, et in vitalibus abrasionem perpessos, minime sensisse: et "post somni excussionem, quæ erga sese actitata fuerunt ignorasse."

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Henschenius (Acta Sanctorum, iv. 184, May) speaks of this Life, as printed in the "Acta Sanctorum," i. 816 (from Capgrave), with some severity, and wishes it had not been inserted there, or had been more decidedly censured. A.D. 608.

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569. Libellus de Vita et Miraculis S. Confessoris et Pontificis Kentegerni, a quodam monacho, rogatu sive intimatione Herberti * Glasguensis, compositus.

MS. Cott. Titus, A. xix. ff. 76–80 b. paper, 4to. xvi. cent.

Incip.—"Multas quidem perlustravi regiones."

Incip. Vita.—"Sanctissimi Confessoris atque Pontificis "Kentegerni."

Expl.—"ditavit Britanniam."

It is not improbable that this and the earlier Life mentioned in No. 567, were written to give an impetus to the liberality of the West of Scotland, prior to, and during the erection of the present Cathedral, which was in progress during the Episcopates of Herbert and Joscelin.

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570. Vita S. Kentigerni.

MS. Trin. Coll. Dublin. 53 f. 159. (193 of the "Catal. MSS. Angl. et Hibern.")

A.D. 610 ? A.D. 610 ?

571. Vita S. Finiani, abbatis Surdensis in Hibernia.

Incip.—"Fuit vir vitæ venerabilis, nomine Finianus, in "Hibernia quidem natus ac nutritus."

Expl.—"per Sanctum Finianum peractis miraculis quievit "in pace; apud cujus reliquias crebra fieri miracula non desi-"nunt, præstante et operante Domino, qui vivit et regnat in "sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," ii. 444 (16 Mar.), "ex "nostro MS. Hiberniensi."

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* Doubtless Herbert, Bishop of Glasgow, who filled that See from A.D. 1147 to 1164.

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A.D. 610 ? The Bollandists obtained this Life from a paper MS. of no great antiquity, but which appeared to have been copied from one much older. The editors obtained it from Henry Fitz Simon. The Life itself was written in the eleventh century by an Englishman. It is free from those wild stories by which the Irish Lives are usually disfigured.

This Finian must be distinguished from the St. Finian of Cluainiraird. See No. 285.

A.D. 611.

A.D. 611.

572. Vita S. Colmani, de Elo.

MS. Bodl. Rawl. B. 505. pp. 104—111. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 205. vell. 4to. xiv. cent.

Incip.—"Fuit vir vitæ venerabilis, nomine Colmanus."

Expl.—"Cum honore laudantes Dominum in Sanctis ejus, "cui est honor et gloria in sæcula sæculorum. Amen."

St. Colman, surnamed Elo from the place of his abode, and sometimes called Colmanel, was born in Meath, and educated under St. Coeman, in the Monastery of Eadcriun or Enachtrium, on Mount Bladin, in Leinster. He built the Monastery of Land-Elo (now Linalli in King's county). He died Sept. 26, A.D. 610.

There were many Irish Saints of the name of Colman; indeed, Usher asserts "Brit. Eccl. Antiq.," p. 501, that there were no fewer than 250. A Life of Colman, the Abbot, is mentioned in the Catalogus MSS. Angl. et Hibern. No. 792, as being in Trinity College, Dublin, No. 652.

A.D. 615.

A.D. 615.

573. Vita S. Columbani, Abbatis Bobiensis, ad annum 615, auctore Jona, monacho Bobiensi; una cum Appendice Miraculorum.

*MS. Harl. 2802. ff. 140–147 b. large folio. xii. cent.
*MS. Cott. Tiber. D. iv. ff. 125–132. vell. folio.
MS. Bodl. Laud. Misc. 163 (1561). ff. 328 b–360. vell. folio. xv. cent.
†MS. Bodl. Fell. 4. pp. 175–193. vell. folio. xiii. cent.
*MS. Admont.

* These MSS. do not contain the Prologue.

† This MS. begins abruptly, "per annum circulum tantus ignis febrium."

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MS. Bibl. du Roi. 5278. 140. olim Colbert. vell. xiii. or xiv. cent. A.D. 615.
MS. Bibl. du Roi. 5293. 35. olim Mazarin. vell. xiii. cent.
MS. Bibl. du Roi. 5308. 88. olim Colbert. vell. xii. or xiii. cent.
MS. Bibl. du Roi. 5330. 7. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5336. 21. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5360. 35. olim Mazarin. vell. xiv. cent.
MS. Bibl. du Roi. 5365. 49. olim S. Martial Lemovicensis. vell. xii. or xiii. cent.

Incip. Prol.—" Dominis eximiis et sacri culminis regimine " decoratis, religionisque copia fultis, Boboleno et Waldeberto, " patribus, Jonas."

Incip. Præf.—" Rutilans, atque eximio fulgore micans."

Incip. Vita.—" Columbanus igitur, qui et Columba dicitur."

Expl.—" Reliquiæque ejus eo habentur in loco conditæ, ubi " et virtutum decore pollent, præsule Christo, cui est gloria per " omnia sæcula sæculorum. Amen."

Printed in Mabillon's "Acta Sanctorum Ord. Benedict." ii. 3–26, from several MSS.; it is also inserted in the "Chro- " nologia Sanctorum et aliorum Virorum illustrium ac Ab- " batum Sacræ Insulæ Lerinensis," by Vincent Barrali (4to Lugd. 1613); in Surius, "Vitæ Sanctorum," 21 Nov., 467–480; in Patrick Fleming's "Hiberniæ Collectanea Sacra," and in Messingham's "Florilegium Insulæ Sanctorum," p. 219; it is also abridged and printed in Capgrave's "Nova Legenda " Angliæ," and it has been printed as the production of Beda, in the Cologne edition of that writer's works (iii. 199). Du Chesne, "Script. Rerum Franc." i. 551, and Chifflet (Hist. de Tourn. pp. 155–167), have each printed portions of the Life of St. Columbanus.

Columbanus, one of the most illustrious founders of monachism in France, was born in the Province of Leinster, in Ireland, about the middle of the sixth century. He was placed under the care of Silenus about the year 580. He went into France about the year 585, accompanied by twelve monks from Bangor, of which monastery he was a member, and settled among the ruins of the ancient city of Anagrates (now the site of the village of Anegray); but his love of solitude led him into further seclusion, and he afterwards became a recluse in a cave about seven miles from his little fraternity. This establishment greatly increasing, he removed it to the ruins of the Roman city of Luxovium [Luxeuil], where he built

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[illegible] that Columbanus [illegible] called Fontane [Fontaines]. He was driven from his monastery by King Thierry [illegible]. He was eventually placed on [illegible] for Ireland, but contrary winds drove him [illegible] where he was well received by the king. At a later period he visited Paris and Milan. Having heard that there was a deserted church in the wilds of the Apennines, dedicated to St. Peter, amid the ruins of the Roman town of Bobbio, he obtained the same from King Agilulf, and built the monastery of Bobbio, where he spent the remainder of his life, and was buried there. He died 21st Nov. [illegible]

An interesting account of St. Columbanus and his writings will be found in the "Histoire Littéraire de la France," iii. [illegible]

Jonas, the author of this Life, was born at Susa, at the foot of the Alps, and received his education at the Italian grammar schools. He became a monk of Bobbio, under Abbot St. Attalus, who succeeded Columbanus, the founder of the abbey. He did not know Columbanus personally, but obtained his information through his disciples who were eye-witnesses of what he relates. He is a good and, apparently, a truthful writer, though sometimes mistaken in matters of general history; his chronology, too, is frequently faulty, as well as his geography. He takes no notice of the Irish disputes about Easter, and omits many things the knowledge of which would have been important: his style, too, is inelegant and inflated, and he is credulous as to miracles. His book is dedicated to Bobolenus, Abbot of Bobbio, and Waldebert, Abbot of Luxeuil. The reader is referred to the "Histoire Littéraire de la "France," iii. 603–608, for an account of the Life and writings of Jonas.*

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* A lucid account of the Life and writings of Columbanus, and of his biographer Jonas, will also be found in Wattenbach's "Deutschlands "Geschichtsquellen im Mittelalter," p. 75, just published.

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574. Vita S. Columbani Abbatis, auctore Frodoardo, Canonico Remensi. A.D. 615.

R. R. PP. Carmelitarum Excalceat. Conventus, Paris.

Incip.—"Diversæ Hesperia patriæ radiante virescunt,
Diversis simul hostibus illustratur et ipsa."

Expl.—"Quam celsæ meritum vitæ, data signa loquuntur;
Strenuitatem animi præstans doctrina profatur."

Printed in Mabillon's "Acta Sanct. Bened.," ii. 26, Ed. Venet.

This is nothing more than a versification of parts of the Life by Jonas.

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575. Miracula S. Columbani, scripta a Monacho Bobiensi anonymo.

Ex MSS. Cisterc. et Autissiod.

Incip. Prol.—"Quæ Dominus noster per merita patroni "nostri Sanctissimi Columbani."

Incip. Vita.—"Columbanus igitur Hibernia ortus."

Expl.—"Quod et factum est, et usque nunc peragitur, ad "laudem Domini nostri Jesu Christi, qui vivit et regnat per "sæcula sæculorum. Amen."

Printed in Mabillon's "Act. Sanct. Bened.," ii. 37–51, and by Messingham (Florilegium Insulæ Sanctorum, p. 239), "ex "MS. Domini Thuani."

The author of the Miracles, whoever he may have been, evidently wrote in the tenth century.

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576. Vita S. Columbani.

MS. Bibl. du Roi. 3088. 8. vell. and paper. xiv. cent. olim Colbert.
MS. Bibl. du Roi. 3788. 4. vell. xii. cent. olim Colbert.
MS. SS. Udalric et Affræ, Augustæ. folio. xvi. cent.
MS. Bamberg. x. cent.
MS. St. Gall.
MS. St. Gall. xi. cent.
MS. Augsburg.
MS. Bern. x. cent.

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[illegible] [illegible] Nos. [illegible] and [illegible]
[illegible] vel [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] Columbano Abbate.

[illegible]
[illegible] vel [illegible] [illegible]

[illegible]—"[illegible] in Hibernia insula."
[illegible]—"[illegible] admittunt."
Printed in [illegible] "Nova Legenda Angliæ," [illegible]
[illegible] see Nos. [illegible] and [illegible].

[illegible] Vita S. Columbani.

[illegible] vel [illegible] [illegible]

[illegible]—"[illegible] prudens auctor vel audiens."
[illegible]—"a Theodorico Theodbertum."
It is mutilated at the commencement and end.
Apparently a portion of the Life by Jonas. See No. 573.

[illegible] A.D. [illegible]

[illegible] Vita S. Ethelberti, Regis Cantiæ.

Incip.—"Ethelbertus, Rex Cantuariorum, erat filius Irminrici."
Expl.—"Et Bertha Regina condita est."
This Life is printed in the "Acta Sanctorum" iii. 470 (24 Feb.); it is taken from Beda's narrative, and Capgrave's version.
Ethelbert, King of Kent, began to reign A.D. 560; he was converted and baptized about 597, and died 24 Feb. 616, having reigned 56 years.

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Compare "Acta Sanctorum," vi. 439 (26 May), where, appended to the history of the Translation of St. Augustine, occurs "Translatio et Laus S. Ethelberti, primi Anglorum "Regis Christiani." A.D. 616.

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580. De S. Ethelberto Rege.

MS. Cott. Tiber. E. 1. ff. 43–43 b.
MS. Bodl. Tanner, 15. vell, folio. xv. cent.

Incip.—"Ethelbertus autem Rex, Deo amabilis, tertius erat "Regum Cantiæ."

Expl.—"et incredulæ cæcitatis culpam."

The same text as that printed in Capgrave's "Nova Legenda "Angliæ" and the "Acta Sanctorum," iii. 477 (24 Feb.)

For a description of these MSS., see Nos. 35 and 38.

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581. Historia Donationum S. Ethelberti.

Ex MSS. apud Spelmanum.

Incip.—"Sanctus Ethelbertus Rex Angliæ, qui suscepit "Christianitatem."

Expl.—"contra omnem injuriam confirmavit.

Printed in the "Acta Sanctorum," iii. 478 (24 Feb.).

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582. De Rege Æthelberto, ejusque Progenie; Notationes de Sanctis qui in Anglica patria requiescunt.

MS. Cott. Vitell. A. ii. ff. 3–5. vell. small folio. xii. cent.

Rubr.—Nearly destroyed, and almost illegible.

Incip.—"In nomine Domini nostri. Jesu Christi, Beatus "Augustinus Æðelbertum, Regem Cantiæ, cum gente sua con-"vertit et baptizavit."

Expl.—"in loco qui dicitur Rumesyge prope amnem Tær-"stan."

This account is followed, to f. 19 b., by Ethelbert's charters and others granted by the Popes. The piece is very fairly written, but is greatly damaged by fire.

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[illegible] An [illegible] translation of the Saxon List "de Sanctis in [illegible]" printed in Hickes, "Dissertatio Epistolaris," [illegible].

[illegible] Vita S. Ethelberti Regis Cantiæ.

MS. Lambeth. [illegible] f. [illegible] b.–219 b. paper folio. xv. cent.

[illegible]—"[illegible] ac Deo amabilis Christi Confessor, [illegible]."

Expl.—"Ad laudem et gloriam Domini nostri Jesu Christi, [illegible] Deo Patre, et Spiritu Sancto, vivit et regnat Deus [illegible] seculorum. Amen."

The principal subjects of this piece are,—The pedigree of Ethelbert; the advent of St. Augustine in England; his address to king Ethelbert; Ethelbert's answer; the baptism of Ethelbert, who gives his royal hall to St. Augustine and his successors; the erection of the monastery of St. Peter and St. Paul without the walls of Canterbury; Pope Gregory's epistle to Ethelbert; St. Augustine ordains Mellitus and Justus; Ethelbert founds the church of St. Paul, London, and the monasteries of Ely and St. Andrew, at Rochester. Death of Ethelbert, on the 24th of February, twenty-one years after his baptism.

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584. Miraculum S. Ethelberti Regis, et Confessoris, factum in Monasterio S. Augustini.

MS. Lambeth. [illegible] f. [illegible]. paper. folio. xv. cent.

Incip.—"Cum quodam tempore."

Expl.—"et moredulæ cæcitatis culpam."

A.D. 409–616.

A.D. 409–616.

585. Compendiosa Descriptio Anglo-Saxonum et Regum Anglorum à Vortigerno, vel anno 409, usque ad annum 616.

MS. Bern. 410. vell. xiii. cent.

Mentioned in Appendix A. to the Report on Rymer's "Fœdera."

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A.D. 618.

A.D. 618.

586. Vita Coemgeni, vulgo Keivini, primi Abbatis Glendelacensis, auctore anonymo.

Ex MS. Hugonis Ward, Ordinis Minorum.
* MS. Marsh. Dublin.

Incip.—"Vir erat in Provincia Lagenensium, quæ est quinta "pars Hiberniæ, in plebe, videlicet Dalmascoirb, quæ est in "orientali plaga Lagenensium, super ripas maris, cujus nomen "dicebatur Coinlogha."

Expl.—"tertio nonas Junii ad Jerusalem cœlestem, ad "regnum sine fine, Dominum Deum nostrum Jesum Christum, "cui est, cum Deo Patre et Spiritu Sancto, gloria, honor, et "potestas, per omnia sæcula sæculorum."

Printed in the "Acta Sanctorum," i. 310 (3 June), from a MS. belonging to Hugh Ward. The editor had three MSS.; the first, "per modum minoris Elogii;" the second, communicated by Henry Fitz-Simon; the third, "Cod. Salman-"ticensis" (now in the library of the Dukes of Burgundy at Brussels).

Coemgen†, or Keivin, was the son of noble Irish parents, and was educated by St. Petrocus, of Britain. He founded a monastery at Glean-da-loch, in the east of the County of Leinster. He died 3rd June, A.D. 618, in the 120th year of his age. He is said to have written a treatise "De Britannorum Origine."

Another shorter Life, commencing "Natus est in Hibernia "insula," is mentioned by Sir James Ware (De Script. Hiberniæ, p. 88).

A.D. 619.

A.D. 619.

587. Relatio Venerabilis Bedæ de Sanctissimo Christi Confessore, Laurentio, Anglorum Archiepiscopo.

MS. Cott. Vespas. B. xx. ff. 198–204. vell. 4to. xii. cent.
MS. Harl. 105. ff. 228–233b. vell. small folio. xii. cent.

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* Commonly known as the "Book of Kilkenny." See No. 472.

† "Nomen ejus Latine sonare 'pulchrum genitum,' e Vitæ ejus scrip-"tore intelligimus." (Waræus de Script. Hiberniæ, 19.)

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A.D. 605 *Rubr.*—"Lectio [illegible] venerabilis Bedæ, Presbyteri, de "sanctissimo Christi Confessore Laurentio, Anglorum Archi-"episcopo, cujus solemnitas celebratur iii. Nonas Februarii."

Incip.—"Assumpto ad cœlestia Deo dilecto patre Augustino "successit in Episcopatum famulus Christi Laurentius."

Expl.—"tanti miraculi fidem et divinorum operum laudem "adhibeat propensius."

The title of this piece is erroneous, it being the work of Goscelin: the facts, however, are taken from Beda (ii. cc. 4, 5, 6,* amplified and mixed with various miraculous and other additions; his journey to Scotland, for example, and the story of the church at Fordun, into which Queen Margaret was unable to enter. These additions are of no importance.

The Editors of the "Acta Sanctorum," i. 289 (2 Feb.), lament that they could not find Goscelin's work, and therefore give extracts from Beda's narrative; with the miracles wrought after the death of Laurentius, from Capgrave's "Nova "Legenda," and the Epitaph on his tomb, from Harpsfield. Mabillon was not more fortunate. See "Acta Sanct. Ord. "Bened." ii. 65, ed. Venet.

Laurentius, the successor of Augustine, held the See of Canterbury from 26th May 605, to 2nd February 619.

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588. De Sancto Laurentio, Archiepiscopo.

MS. Cott. Tiber. E. 1. ff. 35 b.–36 b
MS. Bodl. Tanner, 15. vell. folio. dble. cols. xv. cent.

Incip.—"Assumpto ad cœlestia Deo dilecto."
Expl.—"et a sinistris Sanctus Mellitus Episcopus."
Printed in Capgrave's "Nova Legenda Angliæ," f. 207 b.
The matter seems to be derived from Goscelin.
For a description of these MSS. see Nos. 35 and 38.

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* The commencement, as far as "regiaque dote ditavit" (folio 200), is chiefly taken from Beda's Ecclesiastical History, ii. cc. 4, 5, 6. The miracles are not from Beda, and are very vague and declamatory.

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589. Vita Laurentii Archiepiscopi, carmine Elegiaco. A.D. 619.

MS. Lamb. 159. 224 b. paper. folio. xv. cent.

Incip.—"Ad gregis accessit regimen Laurentius iste."
Expl.—"Qui nos hic miseros servet ab hoste malo. Amen."
This piece occurs among the Lives of the first ten Archbishops of Canterbury.

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590. De S. Laurentio.

MS. Lansd. 436. ff. 9 b–11 b. vell. folio. dble. cols. xiv. cent.

Incip.—"Gloriosus Christi Confessor Laurentius."
Expl.—"quod sit benedictum in sæcula. Amen."

A.D. 624. A.D. 624.

591. De adventu Beati Melliti, Anglorum Archiepiscopi, in Britanniam, et de ejus Virtutibus.*

MS. Cott. Vespas. B. xx. ff. 204 b–213 b. vell. 4to. xii. cent.
MS. Harl. 105. ff. 234–243. vell. small folio. xii. cent.

Incip.—"Præcellentissimus Anglorum Apostolus Augustinus, "dilectato Rege Athelberto."
Expl.—"liquidis pietatis tuæ vestigiis testatur te affuisse."
The piece is written by Goscelin, and has but little in it worthy of notice. In addition to the account of Mellitus, by Beda, it contains the story of St. Peter consecrating Westminster Abbey, from Sulcardus, and of the Lambeth fishermen, from the same author. Various cures of infirmities then follow, chiefly of gout,† with an account of the Translation of his

* The Cottonian Catalogue divides this article into two parts, making the first piece end at f. 211, with the words "Hæc prosint exposita, ne "quis calumnietur Dei opera quasi fortuita," because a space has been left in the MS.; but the Harleian MS. continues the subject without any break.

† A woman who had gout in her hands sent waxen models of them to Mellitus, and obtained a cure. Mellitus himself is said, by Beda, to have been much afflicted with the gout. "Erat autem Mellitus corporis quidem "infirmitate, id est, podagra, gravatus." (Hist. Ecclesiast. ii. c. vii. p. 115. Ed. Stevenson.)

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A.C. 424. relics taken from the Translation of St. Augustine. Neither Mabillon nor the Bollandists print this piece: they complain of not being able to find Goscelin's Life, and content themselves with giving excerpts from Beda and Capgrave.

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592. De S. Mellito, Archiepiscopo et Confessore.

MS. Cot. Tiber. E. 1. ff. [illegible] b–[illegible] b.
MS. Bod. Tanner. 15. vell. folio. xv. cent.

Incip.—"Cum autem Sanctus Augustinus."
Expl.—"Mellitus a sinistris."
Printed in Capgrave's "Nova Legenda Angliæ," f. 228.
It is an abbreviation of Goscelin's work just mentioned (No. 591).
For a description of these MSS. see Nos. 35 and 38.

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593. De S. Mellito.

MS. Lansd. 436. ff. 11 b–14. vell. folio. xiv. cent.

Incip.—"Postquam adjuvante Deo ad prædicationem."
Expl.—"perducas ad cœli gaudia. Amen."

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594. Vita Sancti Melliti, Archiepiscopi Cantuariensis, carmine Elegiaco.

MS. Lambeth. 159. f. 225b. paper. folio. xv. cent.

Incip.—"Mellifluus Mellitus enim sedi stabilitur."
Expl.—"Ut nos hic semper protegat ipse Deus. Amen."
This piece occurs among the Lives of the first ten Archbishops of Canterbury. It is only twelve lines in length.

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595. Hymnus in laudem Melliti, Archiepiscopi; cum notis musicis antiquis.

MS. C.C.C. Cant. 267, f. 1. (olim E. 7.) vell. small folio. xi. cent.

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A.D. 626. A.D. 626.

596. Vita S. Deicoli, Abbatis Lutrensis, auctore Monacho anonymo, ad an. 620.

MS. Cod. Cisterc.

Incip. Prol.—"Qui se mundumque floccipendere veri deliberatione comprobatur."

Incip. Vita.—"Cum Monarches atque auriga Domini, Columbanus."

Expl.—"Tunc aperte omnibus innotuit quantum valeant merita Magistri, si tantum Discipuli."

Printed by Mabillon (Acta Sanct. Benedict. ii. 95), from a MS. belonging to Citeaux, collated with the text printed by the Bollandists; but he omits a second preface which they had printed, because he had not found it in his MS.

The author of this piece was a Monk of Lure, who wrote it at the desire of Werdolfe, Abbot of that Monastery, to whom it is addressed. It was written about A.D. 980. Bollandus assigns it to the year 965; but that date must be erroneous, as the author alludes to the death of Otho the Great, an event which occurred in 973.

Deicolus* quitted his native country, Ireland, with Columbanus, and resided with him, first in the kingdom of East-Anglia and afterwards at Luxeuil in France. He was the first Abbot of Lure, and died about the year 626.

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597. Vita S. Deicoli, sive Deicolæ, Abbatis Lutrensis in Burgundia, auctore anonymo.

MS. Lutrens.

Incip. Prol.—"Qui sanæ mentis advortitur."

Incip. Vita.—"Cum omnium Sanctorum merita."

Expl. Vita.—"ut lampas emicat."

Printed in the "Acta Sanctorum," ii. 200 (18 Jan.).

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* He is also called Deicola, but he is mostly named Dicy or Diel, and sometimes Deel.

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A.D. 626.

598. Vita S. Deicoli.

MS. Bibl. de l'Ecole de Médecine, Montpellier, 1.

A.D. 449–A.D. 627.

A.D. 449–A.D. 627.

599. A Fragment of a Chronicle from the coming of the Saxons to the year 627, in English.

MS. Harl. 247, ff. 16–20. paper.

This is a modern transcript, and is mutilated at the beginning: it ends A.D. 627.

A.D. 627.

A.D. 627.

600. De S. Justo, Archiepiscopo.

MS. Cott. Vesp. B. xx. ff. 215-218. vell. 4to. xii. cent.
MS. Harl. 105. ff. 244–246 b. vell. small folio. xii. cent.
* MS. Harl. 652. ff. 213–214. vell. folio. dble. cols. xii. cent.

Incip.—" Ordinatus vir Domini Augustinus Apostolatum " Angliæ."

Expl.—" cum eo mereamur æternæ vitæ præmia, ipso " auxiliante, qui cum Deo Patre et Spiritu Sancto vivit et " regnat per omnia sæcula sæculorum. Amen."

This piece is written by Goscelin, the substance being borrowed from Beda, and mixed up with much general declamation, without any new facts.

St. Justus was a Roman by birth, and was sent into England by Pope Gregory in 601, to assist St. Augustine in his pious labours. He was consecrated the first Bishop of Rochester in 604; and, at the death of Mellitus, Archbishop of Canterbury, in 624, was translated to the archiepiscopal See of Canterbury, where he died 10th Nov. 627, according to some accounts, while others make it so late as 634 or 635.

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* This MS. wants the last 6 lines.

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601. De S. Justo. A.D. 627.

MS. Cott. Tiber. E. 1. ff. 278-279.
MS. Bodl. Tanner, 15. vell. folio. dble. cols. xv. cent.
MS. Bodl. 240. f. 612.

Incip.—"Ordinatus vir Domini Augustinus."
Expl.—"æternæ vitæ præmia."

The same text as that printed in Capgrave's "Nova Legenda "Angliæ;" f. 202; it is Goscelin's text slightly abbreviated. For a description of the first two MSS. See Nos. 35 and 38.

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602. Vita S. Justi, Archiepiscopi Quarti; carmine Elegiaco.

MS. Lambeth. 159. f. 226. paper. folio. xv. cent.

Incip.—"Nomine re Justus Mellito protinus illi."
Expl.—"Atque tuis famulis pande salutis opem. Amen."

This piece occurs among the Lives of the first ten Archbishops of Canterbury. It consists only of twenty-two lines.

A.D. 630. A.D. 630.

603. Vita S. Begæ Virginis, in Provincia Northanhumbrorum.

MS. Cott. Faust. B. iv. ff. 122-131. vell. small folio. dble cols. xii. cent.

Incip. Prol.—"Si essem scriba devotus in regno cœlorum."
Incip. Vita.—"Regnabat quidam Rex præpotens in Hibernia."
Expl. Vita.—"stilo elucidare pertemptabo."

Printed at Carlisle in 1842, with a Translation, and an Introduction by G. C. Tomlinson. In the "Acta Sanctorum," ii. 694 (6 Sept.), the "Lections" of the Breviary of Aberdeen are given, with a very able Introduction.

Bega, or Pega, was the daughter of a king in Ireland, who, having vowed a life of celibacy, fled to England, to avoid marrying a Norwegian Prince, and there became a nun in a monastery she had founded, and of which Hilda was Abbess. There she died, and was buried. All notice of her, however,

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A.D. 630. was lost from the time of her death, owing to the Danish wars, until the Translation of her remains to Whitby in the 12th century. The writer of this piece has now determined to collect whatever had occurred relative to her or her miracles, at Kirkeby in Coupland, where she at first led the life of an anchorite. This he has accordingly performed in two Books. In the first, he gives an account of her life; in the second, a relation of her miracles at that place. As he had not personal or authentic knowledge of the particulars of her Translation, he omits it; but he gives her miracles, being better informed upon that point. The biography is very short, and seemingly, to a great extent, an invention, founded on the slight mention of her in Beda. The miracles have little that is remarkable. The Life was probably composed towards the end of the 12th century.

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604. Miracula S. Begæ Virginis.

Ibid. ff. 131–138 b.

Rubr.—"De miraculis quæ apud Kirkebi in Coplande "operata est Sancta Bega."

Incip. Mirac.—"Beata Bega rebus humanis corporaliter."

Expl. Mirac.—"Sit ergo Sancto Sanctorum, suorumque "omnium Sanctificatori, Glorificatori, virtus, decus, et im- "perium, per infinita sæcula sæculorum. Amen."

Printed also by Tomlinson, p. 61. See No. 603.

A.D. 630.

A.D. 630.

605. Vita S. Colmanni, Drummorensis Episcopi.

MS. Bodl. Rawl. B. 505. f. 245. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. ff. 170–170 b. vell. 4to. xiv. cent.

Incip.—"Beatus vir Colmanus, Drummorensis."

Expl.—"reddidit cum honore et gloria in sæcula sæculorum. "Amen."

Colman was the first Abbot of Muckmore, in the County of Antrim, and afterwards Bishop of Dromore. He died on the 7th June, about A.D. 630. Usher, however, p. 501, gives 634 as the date of his death.

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606. Vita S. Berachi, Confessoris et Abbatis. A.D. 630.

MS. Bodl. Rawl. B. 505. pp. 208–214. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 130. vell. 4to. xiv. cent.

Incip.—"Inter cætera quæ Dei plena."
Expl.—"cum angelis adunari."
He flourished about A.D. 630, and was Abbot of Bennchoir.

A.D. 633. A.D. 633.

607. Vita S. Eadwini, Regis et Martyris, ad an. 633.

MS. Cott. Tiber. E. 1. ff. 254–257 b.
MS. Bodl. Tanner, 15. f. 206. vell. folio, dble. cols. xv. cent.

Incip.—"Anno Domini quingentesimo sexagesimo Elle, "pater Attæ, matris Sancti Oswaldi."
Expl.—"positumque in porticu Sancti Gregorii."
For an account of these MSS. see Nos. 35 and 38.
Printed in Capgrave's "Nova Legenda Angliæ." The text is taken from Beda's "Historia Ecclesiastica."
An historical commentary upon the chief incidents of this Life is printed in the "Acta Sanctorum," vi. 108 (12 Oct.).
Eadwin was the son of Ella, king of Deira, and, being only three years old at the death of his father, he was exposed to the tyranny of Ethelfrid, king of Bernicia. During Eadwin's residence in the court of Ceorl, king of Mercia, he married his daughter Quoenburga; but that monarch proving faithless, he fled for protection to Redwald, king of the East Angles. After Eadwin obtained his kingdom, he married Edilburga, daughter of Ethelbert, the first Christian king of Kent, and by her means was converted to Christianity and baptized at York on Easter Day, A.D. 627. He was killed in a battle against the Mercians and Welch at Hatfield, in Yorkshire; his body was buried at Whitby, but his head in the porch of the church he had built at York. His death happened in the forty-eighth year of his age, 14th Oct. A.D. 633.

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[illegible] RELATING

[illegible]

[illegible] Yaghmun-

[illegible]

[illegible] xvi. cent.

[illegible]

[illegible] Minnin, de claro [illegible] Neil, cujus [illegible] Bo-[illegible]."

[illegible] "Book of Kilkenny," [illegible]

[illegible] century, of the [illegible] Columba's monas- [illegible] death of that Saint; [illegible] a monastery [illegible] of Lemster. He [illegible] the Annals of [illegible]

[illegible]

[illegible]

[illegible] gentis ad an- [illegible]

[illegible] paper [illegible] xvi. cent.

[illegible] terram."

[illegible] apud Tynmouth."

[illegible] is worthless.

[illegible]

[illegible] de Hibernia.

[illegible] Burgundiae apud Bruxell.)

Incip. — "[illegible] Carthacus in tantum [illegible]"

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* There is a Life of St. Findan of the xi. cent. in the Vadiane Library at St. Gall. A. c. 23, but the catalogue does not state to which St. Findan it refers.

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Expl.—"pridie Idus Maii migravit ad Christum, cui honor "et potestas in sæcula sæculorum. Amen." A.D. 637.

"Antiphona de eo ad Magnificat—Detersa omni sorde et "abluto crimine, gloriose Præsul Christi, venerande Carthaci, "apud Deum tuo sancto nos juva precamine. In cœlesti "sempiternum collætemur culmine."

Printed in the "Acta Sanctorum," iii. 375 (14 May), from the Salamanca MS., and one communicated to the Editors by Henry Fitz-Simon.

Carthagh was a native of Munster in Ireland, and founded the monastery of Raithen * in Westmeath. He is said to have had under his direction no less than 847 monks, collected from all parts of Ireland and Britain, and whose only food consisted of the vegetables which they themselves had cultivated. He was driven from Raithen, which he had governed for 40 years, by King Blaithmac, and retired to Desies, where he founded a large monastery, which took the name of "Dunsginne" and afterwards of "Lismore." There he also founded the bishopric of Lismore, and to this spot religious men flocked from all parts of Ireland, as well as from Britain.† He died 14th May, 637,‡ and was buried in the Cathedral which he had erected at Lismore.

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611. Vita S. Carthaci.

Ex Antiquo MS. Hibernico.

Incip.—"Gloriosus Episcopus Carthagus, qui vulgo vocatur "Mochuda."

Expl.—"Secundo Idus Maii ad Christum Dominum migravit; "cui est honor, gloria, et potestas cum Deo Patre, in unitate "Spiritus Sancti, in sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," iii. 378 (14 May).

Sir James Ware (De Script. Hiberniæ, p. 90) mentions a Life of St. Carthagus, first Bishop of Lismore, commencing "Gloriosus Christi miles, Carthagus."

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* "Postquam Carthacus Ecclesiam Raithen ædificaverat, multi ad se ex "diversis provinciis Hiberniæ et Britanniæ venerunt."

† "Viri religiosi, non solum ex omni Hiberniæ parte, sed et ex Anglia "et Britannia confluxerunt ad Leasmore."

‡ According to the Bollandists, he died in 636; but the authority of Usher, who quotes the "Annals of Ulster" for the date, is preferable.

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A.D. [illegible]

[illegible] Vita S. Carthaci.

MS. Marsh. Dublin.

(MS. Trin. Coll. Dublin. [illegible] of the Catal. MSS. Angl. et Hibern.)

The first of these two MSS. is the so-called "Book of "Kilkenny" previously mentioned (No. 472).

? A.D. [illegible]

? A.D. 639.

[illegible] Vita S. Flannani, Episcopi Laonensis.

MS. Bodl. Rawl. B. [illegible].

Sir James Ware (De Script. Hiberniæ, p. 91) mentions a Life of this Saint, as commencing "Fuit vir vitæ venerabilis "Flannanus nomine, cujus vita, tanquam lucerna ardens, per "charitatem lucens per fidei virtutem, in domo militantis "ecclesiæ, emicuit."

Flannanus was consecrated by the Pope at Rome in 639.

A.D. 640.

A.D. 640.

614. Vita Sanctæ Eanswithæ, Virginis et Abbatissæ.

MS. Cott. Tiber. E. 1. ff. 233–234.
MS. Bodl. Tanner. 15. ff. 167–169.

Incip.—"Ethelbertus, Rex Cantiæ, per Sanctum Augus-"tinum."

Expl.—"et carnem prorsus ex dolore purgavit."

For an account of these MSS. see Nos. 35 and 38.

Printed in Capgrave's "Nova Legenda Angliæ," f. 97. The Life of this Saint, as it here occurs, cannot be traced to any earlier authority than John of Tinmouth. The editors of the "Acta Sanctorum," vi. 684 (31 Aug.), follow Capgrave's text. In MS. Cott. Calig. A. xiv. and MS. Lambeth, 427, more will be found relating to Eanswitha, in the Saxon Life of St. Mildreth.

Eanswitha, daughter of Eadbald, king of Kent, having refused to marry, retires to Folkestone, a short distance from

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the sea, where her father had built a church dedicated to St. Peter. Among various miracles here described, is that of a stream led up hill from Swelton, a mile from Folkestone. A.D. 640.

A.D. 640.

615. De S. Lasreano, sive Molassio, Abbate Lethglinensi in Hibernia, postea Episcopo et Legato Apostolico.

Incip.—"Inter supernæ cives Hierusalem, quos in solio gloriæ "suæ rerum Opifex collocavit."

Expl.—"Suscepturus præmia meritorum, xiv (Kalendas) "Maii, ad æternæ lucis vocatus est mansionem; ubi divinæ "claritatis gloria circumfultus, omnibus eum pie venerantibus "fiducialiter implorat clementiam Salvatoris, Jesu Christi "Domini nostri, cui cum Patre et Spiritu Sancto est honor "et gloria in sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," ii. 543 (18 April), from a MS. communicated by Henry Fitz-Simon and the Salamanca MS., which is imperfect at the beginning.

Lasrean was educated under Abbot Munuo, and was ordained a priest at Rome by Gregory the Great. On his return to Ireland he visited Leighlin, where Goban resigned his abbacy to him. At a Synod held there, Lasrean maintained the Roman time of celebrating Easter against Fintan or Munnu; but not being able to satisfy all his opponents, he took another journey to Rome, where the Pope (Honorius) ordained him Bishop, without appointing him to any particular See, and likewise made him his Legate in Ireland. He died 18 April, A.D. 640, and was buried in the church which he had founded.

There is another Saint of this name, who died A.D. 571. See No. 446.

A.D. 644. A.D. 644.

616. Vita S. Paulini, Archiepiscopi Eboracensis, ab anno 627 ad an. 644, una cum Historia Translationis et Miraculorum ejus.

Incip.—"Gens Nordan-Humbrorum, hoc est, ea natio "Anglorum."

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[illegible]

[illegible]

[illegible] Aratinorum."
[illegible] accepimus [illegible]."

[illegible]

[illegible] [illegible] per [illegible] volitando."
[illegible] [illegible] [illegible] pellens."
[illegible] [illegible] Salvatore seculorum laudetur,
" [illegible] cum Patre et Spiritu Sancto in secula
" [illegible] Amen."

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Printed by Pertz in the "Monumenta Germaniæ His- A.D. 646.
"torica," and from his text in the "Acta Sanctorum," vii. 884 (16 Oct.).

The Editor of the "Histoire Littéraire de la France," iv. 479, states that Mabillon in his Analecta (iv. 640) says he had found in Germany an unprinted Life of St. Gall, in two Books, which he attributed to Wetin, with a Preface in verse commencing as above.

This Piece is evidently the same as that mentioned by Mabillon, but without the Preface.

The Editor of the "Monumenta Germaniæ Historica," disputes Wetin's authorship, and prints it as an anonymous work.

The First Book contains the Life, the Second Book the Miracles, "quæ post ejus obitum per merita ipsius Dominus "declaravit."

Wetin, or Guetin, however, was probably the writer; whose narrative Walafridus Strabo followed (see No. 620), but whom he does not name.

He was descended from a noble family and was at first a canon, but afterwards became a monk at Richenau, near Constance; in which house Walafridus Strabo was his pupil, and who, among his other works, versified a remarkable vision of Purgatory which Wetin had seen.

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620. Vita S. Galli, auctore Walafrido Strabone, Abbate Augiensi.

MS. Harl. 2802. ff. 50–61 b. vell. large folio. xii. cent.
MS. Bodl. Laud. Misc. 163. ff. 295–304. vell. folio. xv. cent.
MS. S. Galli. 572. vell. ix. cent.
MS. S. Galli. 560. vell. xi. cent.
MS. S. Galli. 562. vell. ix. cent.
MS. S. Galli. 564. vell. xii. cent.
* MS. Admont (2 MSS.)
* MS. Basil. ix. cent.
MS. Frankfort-on-Maine.
* MS. Mölk.
MS. Regensbourg. x. cent.
* MS. Salmansweiler (Convent in Würtemburg).

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* In Appendix A. to the "Fœdera," the MSS. against which an asterisk is placed are attributed to Walafridus Strabo. The others are not attributed to any author.

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A.D. [illegible]

* MS. Vienna (2 MSS.).
* MS. Wolfenbüttel.
* MS. Wurtzburg.

Incip. Praeput.—"Nisi me Sanctarum auctoritas Scrip-"turarum."

Incip. Vitae.—"Cum praeclara Sanctissimi viri Columbani."

Expl. Vitae.—"Ita nostris mentibus Divinae miserationis "medelam implorare digneris. Amen."

This piece was first printed by Surius, "Vitae Sanctorum," Oct. 16, pp. 807–838, afterwards, in 1606, by Goldast (Rer. Alamann. i. part ii. 223–275), and then by Mabillon, in his "Acta Benedict." ii. 215; from Surius and Goldast, with observations and short notes. Messingham (Florilegium Insulae Sanctorum, p. 255) has also printed it, and the Abbé Migne (Patrologiae Cursus Completus) has again reprinted Mabillon's text.

This Life (excepting the first nine chapters) is printed in the "Monumenta Germaniae Historica," ii. 21, as the second Book of the Miracles of St. Gall, by Gozbert, with additions by Walafridus. The earlier chapters were excluded from the "Monumenta Germaniae," because they are not the work of Gozbert, and were the same as in the Life noticed in No. 619.

St. Gall was born in Ireland about A.D. 564, and died, from 635 to 646, in Germany.

The author, or rather emendator, of the piece, Walafridus Strabo, or Strabus (so called because he had a cast in his eye), was born in 807; he was a pupil at Fulda, under the celebrated Rabanus Maurus, and afterwards at Richenau near Constance. He also studied under Abbot Wetin, being himself advanced to the abbacy of that house in 842, at the age of 35. He was sent as ambassador from Louis, King of Germany, to his brother, Charles le Chauve, and died during his embassy, on the 17th of July, 849.

Walafridus wrote several works, an account of which will be found in the "Histoire Littéraire de la France," v. 61–76. He was a commendable writer, but not above the weaknesses of his age.

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* In Appendix A. to the "Foedera," the MSS. against which an asterisk is placed are attributed to Walfridus Strabo. The others are not attributed to any author.

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A Life of St. Gall, in verse, is also attributed to him, on the faith of a promise made by him to Gotzbert the abbot,* and the monks of St. Gall, that he would write such a work; but it seems probable that he died before he had completed it. Ermenric, his disciple, was requested to continue the work,† but he not having time for such an undertaking, it was placed in the hands of Grimald to finish. A.D. 646.

Another Life of St. Gall, in verse, was undertaken by Notker;‡ but at the commencement of the last century nothing more was known of it than the portion printed by Canisius, in his "Antiquæ Lectiones."§ Notker divided the Life into three Books in the form of Dialogue.

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* "Obsecro itaque te, Gotzperte charissime, Abba Monasterii S. Galli, "cunctosque fratres, qui sub te militiæ deserviunt spirituali, ut me orationibus "vestris adjuvetis, quatenus et hoc opus, et alia deinceps digna Deo merear "explicare. Nam si gratanter recte a nobis posita susceperitis, clementer "vero titubantia correxeritis, et si Dominus permiserit, hujus operis "agreste pulmentum postmodum aliquibus metrorum condimentis infundam. "Dignum quippe est, ut nostris laudibus per orbem celebretur, quem de "extremis orbis finibus ad nostram salutem Dominus destinavit. Bene "valentem et nostri memorem Paternitatem vestram in æternum sancta "Trinitas conservare dignetur. Amen."

"Promissi memor ecce mei, Gozberte, quod olim
Devovi, ad præsens solvere, care, volo,
Pulmentum, quod agreste lebes pro tempore prosæ
Apposuit, metricis condiet en salibus.
Non ignoro, aliquos memet culpare morarum,
Qui, quamvis sero, debita solvo tamen.
Cum promissa sciunt patribus meruisse nepotes,
Post multosque dies semina jacta meti.
Jam, ni fallor ego, messes rediere bis octo,
Ex quo actus Galli scripsimus egregii."

† See the "Monumenta Germaniæ Historica," ii. 31.

‡ Notker, surnamed Le Bègue, was born at Heligow; he became a monk of the abbey of St. Gall, and died on the 16th of April, A.D. 912. He wrote several works on philosophy, poetry, and music, an account of which will be found in the "Histoire Littéraire de la France," vi. 32.

§ See also "Monumenta Germaniæ Historica," ii. 33, and Appendix A. to the Report on Rymer's "Fœdera," p. 80. Haenel (p. 699) thus describes the MS. in which this piece occurs:—"Codex papyraceus collec-"taneus, descriptus de codice deperdito et hujus exemplum unicum, hinc "rarum opus."

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A.D. [illegible]

621. Walafridi Strabi Vita S. Galli, metrice.

* MS. St. Gall. 5[illegible]. paper. xiv. cent.

Incip.—"Cum Sol eas rubeo nobis Oriente renasci,
"Alter ab occidua radius tamen ortus Hierne,
"Transiit ad flavum Alamannica in arva Suevos;
"Galium, [illegible] patris genitum, doctore Columba
"Aurea Columbanum signat quæ syllaba nomen."

This Life, though attributed to Walafridus Strabo, was probably only begun by him. See the preceding article.

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622. Vita S. Galli, Confessoris.

MS. Bibl. du Roi, 5279. 117. vell. olim Colbert. xiii. or xiv. cent.
MS. Bibl. du Roi, 5300. 50. vell. olim Colbert. xii. or xiii. cent.
MS. Bibl. Laurentianæ-Medicæ, Florentiæ, xix. 17.
MS. Hamburg.

A.D. 647.

A.D. 647.

623. Vita S. Felicis, Episcopi et Confessoris.

MS. Cott. Jul. B. vii. ff. 58–59. paper folio. dble. cols. xv. cent.

Incip.—"Felix Episcopus, natione Burgundus, a parentibus."

Expl.—"indeficiens interventor extitit, præstante Domino nostro Jesu Christo, qui cum Patre et Spiritu Sancto vivit et regnat Deus per omnia sæcula sæculorum. Amen."

This short Life of Felix in six Lections, occurs among the "Festa Synodalia Norwicensis ecclesiæ."

Felix, a Burgundian priest, converted and baptized Sigebert, king of East Anglia, during his exile in France. On the recall of Sigebert to the crown of his ancestors, Felix was invited by him to undertake the conversion of his idolatrous subjects.

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* Eleven other lives of St. Gall, some in prose, and some in verse, are mentioned by Haenel in his Catalogue of the MSS. as being in this Library.

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On his arrival in England, he was ordained Bishop by Archbishop Honorius, and deputed by him to preach in East Anglia. Felix established his See at Dummoc (Dunwich) in Suffolk, and died about 646 or 647. A.D. 647.

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624. De S. Felice, Episcopo et Confessore.

MS. Cott. Tiber. E. 1. f. 60–61.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"Historiographus gentis Anglorum Beda."
Expl.—"Christo donante requiescit."

Printed in Capgrave's "Nova Legenda Angliæ," and thence in the "Acta Sanctorum," i. 779 (8 March). The Life is derived from Beda's narrative, with some resemblance to the style of Malmesbury.

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625. Vita Sancti Birini, Episcopi et Confessoris.

MS. Cott. Tiber. D. iv. f. 256 b. vell. folio. xii. cent.
* MS. Cott. Calig. A. viii. ff. 117–120 b. vell. 4to.
MS. Bodl. Digby. 39, ff. 56–74 b. vell. small 8vo. xii. cent.
MS. Bodl. Digby, 112. ff. 5–17. vell. 4to. xii. cent.
MS. Bodl. Fell. 4. f. 263. vell. folio. xiii. cent.
MS. Bodl. 509. (2672) f. 138 b.

The above MSS. contain the same text in substance, but with slight verbal variations.

Incip.—"Beatissimus Birinus, magnificus pater, pastor egregius."

Expl.—"multæque fiunt virtutes per Filium suum, Dominum nostrum, qui cum eo vivit et regnat in Spiritu Sancto, in sæcula sæculorum. Amen."

The Life begins with an account of the birth, education, and good conduct of Birinus; he is made priest; is sent by the Pope to preach the Gospel in Britain; leaves the city; arrives at the sea-coast and embarks; he then recollects that

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* This MS. ends imperfectly f. 120 b., with the words "precibus immurmurat voce . . . . ."

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[illegible] of the seamen to put [illegible] he lands in Wessex, [illegible] King Kynegils, and [illegible] at Dorchester, where [illegible] Winchester by [illegible] and translated by Ethelwold (A.D. [illegible]).

[illegible] though the above notices contain [illegible] The rubric to each Section or Chapter [illegible] being mere empty declamation. [illegible] of Goscelin, who, if it [illegible] of Birinus than the short [illegible] The Life appears to [illegible] Malmesbury, and is abridged by Capgrave, who carries the miracles down to the removal of the remains of Birinus to Winchester. The account of Dorchester is continued by another writer to the year 1224, when the canons found the body of Birinus there. Among the miracles is one of a person who learned to speak French in three days.

There is an anonymous Life of Birinus in Surius. (See No. [illegible]. Baronius thinks it is by William of Ramsey; but as the greater part of it is occupied with an account of what passed under Honorius III. who wrote to Stephen, Archbishop of Canterbury, on the subject of Birinus's body and burying-place in 1214, and again in 1216), it could not be written by this William of Ramsey, if he, according to Bale, Pits, and Tanner, died about the year 1180.

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626. De Sancto Birino, Episcopo.

MS. Cott. Tiber. E. 1. ff. 297–298 b.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Sanctus enim Birinus a Papa Honorio Episcopus "ordinatus."

Expl.—"liquet esse translatum. Obiit autem tertio Nonas "Decembris."

The same text as that printed in Capgrave's "Nova Legenda "Angliæ," f. 38. For a description of these MSS. see Nos. 35 and 38.

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627. De S. Birino, Episcopo. A.D. 647

MS. Lansd. 436. ff. 30–31 b. vell. folio. dble. cols. xiv. cent.

Incip.—" Romæ ex liberiore genere beatus Birinus."

Expl.—" altare honorificentius collocavit."

Seemingly an abridgment of the Life mentioned under No. 625.

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628. Vita S. Birini, Episcopi Dorcestrensis, auctore quodem incerto, sed fide digno.

Incip.—" Sanctus Birinus a Papa Honorio ad prædicandum " verba salutis genti Anglorum directus."

Expl.—" sicut intuentibus liquet esse translatum. Obiit " autem tertio Nonas Decembris."

Printed in Surius' " Vitæ Sanctorum," iv. 121 (3 Dec.).

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629. Vita S. Birini, Episcopi et Confessoris.

MS. Bibl. Publ. Cant. Dd. xi. 78. ff. 113 b–125 b. vell. 8vo. xiii. cent.

Incip.—" Et pudet et fateor quia turgeo magna professus."

Expl.—" Sancto, majestas et gloria, nunc et in ævum. " Amen."

This Life in verse is dedicated to Peter [de Roches], Bishop of Winchester, and is therefore later than 1205. It is attributed to William, surnamed of Ramsey, a monk of Croyland, but this must be erroneous, as he is said to have died about the year 1180. See No. 625.

It contains between 600 and 700 lines.

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630. Vita S. Birini.

MS. Alençon 4. (olim S. Evroul. 125.) f. 36. xii. cent.

A short account of St. Birinus, followed by a Hymn in honour of him, beginning :—

" Agmina sacra poli resonent modulamine dulci,
" Et Christi jubilent agmina sacra poli."

See a specimen of this mode of versification in Beda's Hist. Eccl., iv. xx. The first line is an hexameter, the second a pentameter, the last half of which is a repetition of the commencing portion of the preceding.

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A.D. [illegible]

631. Vita S. Birini.

MS. Bod. Digby [illegible] f. [illegible] vell. small 8vo. xii. cent.

Rubr.—"Incipit excerptio de Historia Anglorum de Sancto Birino Episcopo, Occidentalium Saxonum Apostolo."

Incip.—"In illo tempore, hoc est anno Dominicae Incarnationis [illegible] quarto."

Expl.—"Ex synodica sanctione solus sedulo moderamine gessit."

A collection merely of excerpts from Beda's "Historia Ecclesiastica," [illegible].

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632. Homelia de Sancto Birino.

MS. Bod. Digby [illegible] f. [illegible] vell. small 8vo. xii. cent.

Rubr.—"Sequitur Omelia in ejus sancta festivitate sollempniter recitanda."

Incip.—"Gaudete in Domino, dilectissimi fratres."

Expl.—"Qui cum Patre et Spiritu Sancto vivit et regnat Deus per omnia secula seculorum. Amen."

"Noli quaeso, Pater, munuscula spernere nostra;
"Parvula si videas, magna haec dilectio mittit."

A mass of mere declamation, with an allusion to Beda on the mission of Augustine and of Birinus.

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633. Missa in Translationem S. Birini.

MS. Bod. Digby [illegible] f. 54–56. vell. small 8vo. xii. cent.

Rubr.—"[illegible] Septembris—Translatio Sancti Birini, Episcopi."

Incip.—"Familiam tuam, Domine, beati Birini Episcopi."

Expl.—"quae est die [illegible] Nonarum Decembrium."

The MS. is mutilated at the end. It contains Collects, &c. for the Translation (2 Non. Sept.) and Deposition (3 Non. Dec.) of St. Birinus.

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634. Vita S. Birini Episcopi.

MS. Bibl. du Roi, 5362. vell. xii. cent.

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635. Vers en l'honneur de S. Birin.

MS. Bibl. de la Ville de Rouen. Hist. 82.

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636. Life of St. Birin, in English verse. A.D. 647.

MS. Bodl. 779. ff. 270–271 b. paper. folio. xv. cent.
MS. Bodl. Laud. Misc. 463. (1596) ff. 126–126 b. vell. folio. xiv. cent.
MS. Coll. Trin. Oxon. 57. f. 146 b. vell. folio. xv. cent.

Incip.—" Seint Birrin the Confessour that good man was i " now."

Expl.—" Nou God for the love of hym bring us thedir " schon. Amen."

The above MSS. differ somewhat verbally, but are the same in substance.

The piece is attributed to Robert of Gloucester, a notice of whom will be found under his " English Chronicle."

A.D. 650. A.D. 650.

637. Vita vel Visio Sancti Fursei.

MS. Nero E. 1. ff. 91 b–95 b. vell. folio. xi. cent.
MS. Bodl. Fell. 3. ff. 60–66 b. vell. folio. xi. cent.
MS. Harl. 5041. ff. 79–98. vell. 8vo. xi. cent.
MS. Lambeth. 173. ff. 180–188. vell. folio. xi. cent.
* MS. Harl. 2800. ff. 46–50. vell. large folio. xii. cent.
MS. Reg. 5 A. vii. ff. 74–84 b. vell. 4to. xii. cent.
† MS. Bodl. Rawl. B. 505. ff. 171–186. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. ff. 101–109. vell. folio. xiv. cent.
MS. Lambeth. 94. ff. 113–119. vell. folio. xiv. cent.
‡ MS. Reg. 8. G. vi. f. 201. vell. folio. dble cols. xv. cent.
MS. Montis Cassinensis. 140. vell. folio. xi. cent.
* MS. Monast. S. Vedasti apud Atrebat.
* MS. Eccl. Atrebat. A. 13.
* MS. Insul. apud Claudium Doresmieulx.
MS. S. Mariæ Bonifantis.
MS. Belfort.

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* The MSS. here with an asterisk against them contain the Miracles, which commence, "Rem actam atque gestam," and end, "ubi præstantur " beneficia orationibus ejus, præstante Domino nostro Jesu Christo, qui " vivit et regnat per omnia sæcula sæculorum. Amen." Mabillon's text has rather a different ending.

† O'Connor (Stowe Catal. I. 191) says: "This Life ends thus, 'Explicit " 'Vita Sancti Fursei, cujus meritis deleatur culpa Mathæi y Duibhyr. " 'Amen.'"

‡ This MS. ends abruptly with the words, "sed ex consuetudine humana " continuit."

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[illegible] — "[illegible] Fursei [illegible]
"[illegible] est [illegible]."

[illegible] — "[illegible]
"[illegible] Dominus [illegible]
"[illegible] Patre et Spiritu Sancto vivit et
"regnat in [illegible] saeculorum. Amen."

There have been several Lives of St. Fursey written. The earliest is anonymous, and composed not long after his death. It is cited by Beda, Historia Eccl., iii. c. 19, p. 196, Edit. [illegible]. The second is also anonymous, and the time of its composition uncertain, though it is of great antiquity. The third is attributed to Arnulfus, Abbot of Lagni [illegible],
who lived in the [illegible] century.

Surius printed the first Life* (Vitae Sanctorum, 16 Jan. p. [illegible]), as also [illegible] the [illegible] of Bollandus, who reprints it in the "Acta Sanctorum" (ii. [illegible] 16 Jan.), having collated it "cum MSS. [illegible] Ecclesiae S. Au-
"[illegible] S. Mariae de [illegible] S. Maximini,
"[illegible] aliisque;" and he
further adds a Book of Miracles,† which had been omitted by Surius.

Mabillon (Acta Benedict. ii. [illegible]) reprints the same Life from Surius and Bollandus, and Colgan (Acta Sanctorum Hiberniae, [illegible]) also prints it from MS. Cygniacensis, and [illegible] a Monk or Canon of Peronne.

St. Fursey was of noble blood, being descended from Fund-[illegible], King of Munster. He left Ireland and came to England in the time of Sigebert of East Anglia; and being accustomed to monastic discipline, he built himself a monastery on some ground which had been given to him by that King. He quitted England in consequence of the wars between Penda, King of Mercia, and Sigebert, about the year 644, and died on the 16th January [illegible], and was buried at Peronne.

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* "[illegible] S. Fursei [illegible] praeclare et prolixe meminit Beda Venerabilis,
"[illegible] cap. xix. "Historiae Ecclesiasticae Anglorum;" ubi etiam
"[illegible] ad verbum ex hac recitat vita. Extat egregiis MSS. codicibus."

† Du Chesne had sent Bollandus another Life, which was found to consist of an extract from the Life of St. Foillan, 31 Oct., and the Miracles, above mentioned, in a condensed form.

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638. Vita Sancti Fursei, Abbatis Hiberni. A.D. 650.

MS. Bibl. Vatican. Regin. Christin. 573. xii. cent.
MS. Bibl. Sessorianæ No. 39. vell. ix. cent.
MS. Cygniacens. in Gallia.
MS. S. Mariæ Bonifantis.
MS. Belfort.

Rubr.—"Incipit Epistola Abbatis Arnulfi Latiniacensis ad "Peronensium Clerum."

Incip. Epist.—*"Venerabili et in Christo dilecto, Peronen- "sium Clero, Arnulfus, Latiniacensis Cœnobii Abbas, cum "omni Congregatione sibi a Deo credita, fidelium orationum "munera et debitæ venerationis obsequia."

Incip. Prol.—"Considerans, reverende frater, serio in- "terioribus oculis frondosam, quam me debilem ingredi conaris, "silvam."

Expl. Prol.—"tantum opus aggrediar."†

Incip. Vita.—"Igitur tempore quo apud Hiberniam Insulam, "quæ Scotiæ est contigua, rex Fundloga Mumiensium regna "regebat."

Expl. Vita.—"clarescunt divinis virtutibus, adjuvante Do- "mino nostro Jesu Christo, qui cum Patre et Spiritu Sancto "vivit et regnat in sæcula sæculorum. Amen."

Then follow the "Miracula."

Incip. Prol.—"Gloriosi Confessoris Fursei, venerabilis Fra- "ter calamo veritate trium schedularum intincto."

Incip. Mirac.—"Egregius itaque Christi Confessor, Furseus, "ordinatis utillime ecclesiis, quas in Hibernia et in contiguis "insulanorum regionibus construxerat, desiderio visendi Apo- "stolicam sedem, patriam parentesque relinquens."

Expl. Mirac.—"Domino Deo et Sancto Furseo irrevo- "cabiliter contulit, ac reliquum vitæ suæ digne et laudabiliter

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* This Dedicatory Epistle does not appear in any other than the Vatican MS.

† After the words "tantum opus aggrediar," the Vatican MS. adds, "Meminisse autem te volo, quod tu tamen melius me nosti, quoniam, sicuti "in Latinis nominibus et verbis, ut genus et gemma, agit et agebat, pergit et "pergebat, juxta Priscianum, euphoniæ causa, in syllabarum pronuntiatione "gamma littera supprimitur, ita et in Scotticis subprimi utilissimum a "sapientibus judicatur."

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A.D. 656. " vivens ubi consummavit, annuente Trino in Unitate Deo, qui " vivit et regnat in sæcula sæculorum. Amen."

Incip. Epilog.—" Elimatis, carissime Frater, Vita et Mira- " culis egregii Confessoris Fursei."

Expl. Epilog.—" ubicunque fideliter proferantur."

Printed, without the Dedicatory Epistle, in the "Acta Sanc- " torum" Jan. ii. 44, as the work of an anonymous author: but Mabillon, who does not print it, attributes it, on the faith of the Vatican MS. to Arnulfus, Abbot of Lagny [near Paris, on the river Marne]. The following extract, however, from the Dedicatory Epistle to the monks of Peronne, would seem to imply that Serlo, a monk of Peronne, and Robert of Argenteuil, were the authors of it, and not Arnulfus.

" Antecessorum nostrorum, reverendi fratres [ ] " negligentia, et, nostro tempore, hactenus nostra, Vitam et " Miracula beatissimi patroni nostri Fursei continuare deseru- " erat, donec fratri nostro Serloni, multoties inde conquerenti, " schedulam, quæ apud vos erat, ostendistis, et nobis per eum " accommodastis; nobis, inquam, adstrictis vobis vinculo " sanctæ fraternitatis. At ut eam genealogiam Beati Patris " nostri plenam perlegimus, reliquas, quæ in armario nostro " servabantur, paulo plus solito revisere curavimus, et fratri " nostro Argentoilensi Rotberto, licet stomatica passione nimis " et supra debilitato, in ea corrigenda et continuanda, rei " veritate servata, vigilare diligenter cum prædicto fratre " præcepimus. Quæ prout novimus peracta, oculis vestræ " caritatis decernenda dirigimus, quatenus, si quæ sunt super- " flua, vel minus justo prolata, prudentiæ vestræ manu corri- " gatis, et correcta nobis remittatis. Quodsi compendiosa vobis " omnia videantur, ad honorem et gloriam Omnipotentis Dei, " et ipsius Patroni nostri, amodo in Sancta Matre Ecclesia, " congruis tantæ solemnitati diebus, ad ædificationem fidelium, " vestra auctoritate corroborata generaliter recitentur. Valete, " et præfatis scriptoribus vestris sanctis orationibus subveni- " tote."

This Life is divided into two Books.

The manner in which the author of it speaks of St. Nicholas, Bishop of Mire, proves that he must have composed his work after the year 1087; and the description which he gives of the monastery of Lagny shews that he probably belonged to that house.

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Another Life of Fursey, commencing "Laudabilis Dei "nostri virtus et sapientia," with the Miracles, beginning "Sacer[dotis] Christi ac venerabilis Fursei memoriam digne "omnis mundus eximia laude recolit," is mentioned by Mabillon (Observ. Præviæ, § 2) as being "in apographo "RR. PP. Fuliensium Parisiensis Monasterii S. Bernardi." This piece does not seem to have been printed: indeed Bollandus states that it is not worthy of being printed. Some of the foreign Libraries may possibly contain another copy of the MS; but it is not to be found in the English Libraries, so far as can be ascertained. A.D. 650

James Desmay, a Canon of Peronne, published at Paris a Life of St. Fursey in the year 1607, and reprinted it in 1623. It is almost the same as the Life mentioned in the present article. See Le Long, 12,030 (i. 749.)

Nothing is known of the early life of Arnulfus, beyond the fact that, on the death of Raoul, Abbot of Lagny, in 1066, he was chosen to succeed him; he also became Abbot of St. Colombe, and died A.D. 1106 (Gall. Christ. vii. 494).

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639. Vita Beati Fursei, Presbyteri atque Abbatis, edita a Sancto Beda, Presbytero.

MS. Coll. Univers. Oxon. lxi. 8. folio. vell. xiii. or xiv. cent.

The same text as that printed in the "Acta Sanctorum," ii. 41 (16 Jan.).

The MS. formerly belonged to Thomas Browne, and was presented to the College by Thomas Walker, Master. (A.D. 1632–48.)

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640. Vita S. Fursei, Abbatis.

MS. Stuttgart.

Incip.—"Vir quidam nomine Furseus, de Hibernia ortus, "verbo et actibus clarus, insignisque."

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[illegible] Life of St. Fursey.

[illegible]

[illegible] Life of Fursey in MS. which [illegible] from this. See [illegible]

[illegible] Fursei.

[illegible]

[illegible]

[illegible] Fursei nomine, nobilis [illegible]

[illegible] Domini [illegible]

[illegible] "Narratio," ending, "cunctis inno- [illegible]

[illegible] Capgrave's "Nova Le- [illegible] Mesaghan's "Florilegium Insule [illegible] in the latter edition by [illegible] ii. [illegible]. For a description of the [illegible] MSS. see Nos. 35 and 38.

[illegible] Hymni [illegible] de Sancto Furseo.

Incip. Hymn. I.—"Laudes [illegible] Confessoris, Fursei, vox, "refera."

Expl. Hymn. I.—"Assequatur laurenti post mortem in "patria. Amen."

Incip. Hymn. II.—"Laeta, plaude, Hibernia."

Expl. Hymn. II.—"Pius salvet in transitu. Amen."

Printed in the "Acta Sanctorum," ii. 36 (16 Jan.), and in Colgan's "Acta Sanctorum Hiberniae," i. 98. The authors of

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the "Histoire Littéraire de la France," ix. 292, attribute these two Hymns to Arnulfus,* Abbot of Lagny (see No. 638). A.D. 650.

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644. Translatio S. Fursei.

Incip.—" Anno Dominicæ Incarnationis millesimo ducente-" simo quinquagesimo sexto."

Expl.—" sigillum nostrum apponi fecimus et appendi."

Printed in the "Acta Sanctorum," ii. 55 (16 Jan.), from a MS. communicated by Hugh Ward.

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645. Vita S. Fursei.

MS. Bodl. 336. ff. 235 b.–236 b. vell. folio. dble. cols. xiv. cent.
MS. Bodl. Laud. Misc. 183. ff. 320–321 b. vell. small 4to. xiv. cent.

Incip.—" Furseus, cujus historiam Bedam scripsisse cre-" ditur."

Expl.—" operibus laudabiliter vitam finivit."

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646. Vita S. Fursei, Confessoris.

MS. Phillipps 4632.
MS. Bibl. du Roi. 1715. olim Mazarin. vell. xiii. cent.
MS. Bibl. du Roi. 2768 a. 3. olim S. Martial. Lemovic. vell. x. or xi. cent.
MS. Bibl. du Roi. 2993 a. olim Colbert. vell. xiii. cent
MS. Bibl. du Roi. 3788. 28. olim Colbert. vell. xii. cent.
MS. Bibl. du Roi. 5269. 12. olim Faurian. vell. xiv. cent.
MS. Bibl. du Roi. 5280. 11. olim Bigot. vell. xiii. cent.
MS. Bibl. du Roi. 5291. 18. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5300. 4. olim Faurian. vell.
MS. Bibl. du Roi. 5314. 8. olim S. Martial. Lemovic. vell. xi. cent.
MS. Bibl. du Roi. 5318. 24. olim Bigot. vell. xiii. cent.

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* " Il y a bien de l'apparence, que les deux Hymnes en l'honneur de ce " Saint, que Bollandus nous donne d'après Arnoul Wion, sont de la façon " de l'Abbé Arnoul. Il est au moins visible par la première strophe de " la seconde piece, qu'elle a été faite pour être chantée à l'abbaie de " Lagni."

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A.D. 650. MS. Bibl. du Roi. 5319. 33. olim Colbert. vell. xii. cent.
MS. Bibl. du Roi. 5341. 29. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5568. 15. olim Le Tellier. vell. xi. cent.
MS. Bibl. du Roi. 5604. 1. olim Colbert. vell. x. cent.
MS. Bibl. de l'Ecole de Médecine, Montpellier 22.
MS. Augsburg.
MS. Hamburg.
MS. Regin. Christinæ Vatican. 5.
MS. Regin. Christinæ Vatican. 568.
MS. Regin. Christinæ Vatican. 594.
MS. Regin. Christinæ Vatican. 108.
MS. Regin. Christinæ Vatican. 1279.
MS. Bibl. Laurentianæ-Medicæ. Florentiæ. xvii. 34.
MS. Heiligenkreutz in Austria.
MS. Mölk.
MS. Regensbourg. xi. cent.
*MS. Elnonens. 199.
MS. S. Udalrici et Affræ, Augustæ. folio. xv. cent.
MS. Eccl. S. Audomari.

It does not appear from the Catalogues and other books of reference, to which of the various Lives of St. Fursey the above Manuscripts relate.

A.D. 651.

A.D. 651.

647. Vita S. Aidani Lindisfarnensis.

† MS. Bodl. Digby. 175. ff. 44–46 b. vell. small folio. xi. cent.
MS. Bodl. Land. Misc. 491 (1093). ff. 164–173. vell. 4to. xii. cent.
MS. Bodl. Fairfax. 6 (3886). ff. 160–162 b. vell. folio. xiv. cent.
MS. Harl. 4843. ff. 180–184. paper, folio. xv. cent.

Rubr.—"Incipit Vita Sancti Aidani, Lindisfarnensis Ecclesiæ antistitis, sicut in tertio Ecclesiasticæ Historiæ Gentis Anglorum Libro continetur."

Incip.—"Est insula quæ vocatur Hii, cujus monasterium magno monachorum pollens."

Expl.—"cum sancta ecclesia credebat."

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* See "Bibliotheca Belgica Manuscripta," p. 48.

† This MS. is imperfect at the end, "sunt digna in ejus actibus laudans atque ad . . . ."

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No Life of Bishop Aidan is printed in the "Acta Sanc- A.D. 651.
"torum," but the Editors give a long historical commentary upon it. (vi. 688. 31 Aug.) We are indebted to Beda for all that we know respecting this individual; and from him the present Life is avowedly derived.

Aidan, or Ædan, was a native of Ireland, and a monk of Hii. He was appointed, by Oswald of Northumbria, Bishop of the Isle of Lindisfarne, where he founded a monastery in 635. He governed also the See of York and all the Northumbrian churches for seventeen years, and died on the 31st of August A.D. 651.

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648. De S. Aidano.

MS. Cott. Tiber. E. 1. ff. 231 b–233.
MS. Bodl. Tanner, 15. vell. folio. dble cols. xv. cent.

Incip.—"Est insula quæ vocatur Hii, cujus monasterium."

Expl.—"et Sancti Cuthberti Episcopi devote requirens "videre potest."

The same text as that printed by Capgrave in his "Nova "Legenda," f. 4. It is taken from Beda's narrative.

For a description of these MSS. see Nos. 35 and 38.

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649. De S. Aidano, Episcopo et Confessore.

MS. Lansd. 436. ff. 19 b.–21 b. vell. folio. xiv. cent.

Incip.—"Gloriosus Rex Oswaldus, mox ut regnum Norham- "humbrorum."

Expl.—"rediisse ad patriam."

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650. Vita S. Aidani, Episcopi Lindisfarnensis.

MS. Cœnob. Camberonensis in Hannonia.
MS. Bibl. de la Ville de Laon. vell. folio. xii. cent.
MS. Regin. Christinæ Vatic. 1088.

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[illegible]

[illegible]

[illegible]

[illegible] Regis et Martyris [illegible]

[illegible] Rex [illegible]

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* This MS. is imperfect at the end. "[illegible] . . . . ."

Expl.—"offendit voluntatem, largiente eodem Domino A.D. 651.
"nostro Jesu Christo, cui est cum Patre et Spiritu Sancto
"sempiterna gloria. Amen."

A portion of this piece is printed in Gibson's "History of "Tynemouth." (Appendix, p. v.)

The remains of Oswin lay neglected at Tynemouth until he appeared in a vision to Edmund the Sacrist, and ordered him to command Bishop Egelwin to translate them, which was done on the Fifth of the Ides of March (11 March), A.D. 1065, during Earl Tosti's time, whose calamities are said to have arisen from his neglecting to be present at this solemnity.

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653. Miracula ejusdem.

MS. Cott. Jul. A. x. ff. 15–43. vell. 8vo, xii. cent.
MS. C.C.C. Oxon. 134. ff. 30–64. vell. small folio. xii. cent.

Rubr.—"Incipit Præfatio de virtutibus et Miraculis gloriosi
"et sanctissimi Regis, Martyris Deyrorum Oswini, quæ post
"ejus corporis revelationem longe lateque divulgata sunt, et
"quæ in maxima veneratione habentur."

Incip. Præfat.—"Ordinatus miracula quæ Deus per Sanc-
"tum Deyrorum Regem."

Incip. Mirac.—"Cumque per universam Nordhanymbrorum
"provinciam."

Expl. Mirac.—"et in ejus obsequio devotior inveni."

In the Preface to the Miracles the author states his intention to relate the miracles which Oswin had performed since his Translation, or which he himself had witnessed, or had heard from others. They chiefly refer to persons preserved from accidents, and to others punished for contempt of the Saint's privileges, or for crimes; also to cures of various diseases, &c. They are not so extravagant as usual, nor do they contain many remarkable notices; and are, apparently, the successive compilations of several persons. The earliest writer, a monk of St. Alban's,* and formerly Prior of Wymundham, who retired to Tynemouth that he might compose at leisure, was at that monastery A.D. 1112; and the latest makes mention of Becket's shrine and Prior Acharius. Not improbably the

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* Mr. Coxe, in his Catalogue of the Oxford MSS. attributes the Life (No. 651), to an anonymous Monk of St. Alban's.

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A.D. 651. first compiler of the Miracles ended soon after the Translation into the new Church,* A.D. 1110; as the brother of Gervase, Abbot of Westminster, is there said to have been cured of a disorder in his eyes by applying the volume of the Saint's Life to them.

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654. Sermo de Passione gloriosi et sanctissimi Principis et Martyris Oswini.

MS. C.C.C. Oxon. 143. ff. 19–30. vell. small 4to. xii. cent.

Incip.—"Exultemus in Domino, dilectissimi et beati Regis "et Martyris Oswini natalitia."

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655. De Passione et Inventione S. Oswini, cum Hymnis, Lectionibus, etc.

† MS. C.C.C. Oxon. 134. ff. 87–104. vell. small 4to. xii. cent.

Expl. Prol.—"non curans si pravorum livescat invidia "dum pie legentium proficitur disciplina.

Incip. Passio.—"Passio Sancti Oswini, Deyrorum Regis "et Martyris præcellentissimi. Post mortem siquidem "Ædwini."

There are also in this MS. "Officium in festo S. Oswini," (f. 64); and "Tabula ostendens S. Oswini Passionem, Inven-"tionem, et Translationem" (f. 1).

655*a*. De S. Oswino Rege et Martyre.

MS. Cott. Tiber. E. 1. ff.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"Beatus enim Oswinus ex antiquorum clarissima."

Expl.—"potestati demonum tradita fuit."

The same text as that printed in Capgrave's "Nova "Legenda," f. 256 b.

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* The New Church of Tynemouth was consecrated A.D. 1110. The dormitory was covered "stipulâ siccâ," and had "fenestras ligneas." The story of Baldwin, the goldsmith employed to decorate Oswin's shrine, mentions the year 1184.

† This MS. is imperfect at the beginning.

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656. Seint Oswin, the King, the Holy Martir. A.D. 651.

MS. Bodl. 779. ff. 208–212 b. paper. folio. xv. cent.

Incip.—"In somtyme weren in Ingelonde Kinges swythe "ryve."

Expl.—"and wende to the joye ther that he hoth wone. "Amen."

This piece is attributed to Robert of Gloucester, a biographical notice of whom will be given in a future page.

A.D. 653. A.D. 653.

657. De S. Honorio, Archiepiscopo.

MS. Cott. Vespas. B. xx. ff. 218–221. vell. 4to. xii. cent.
MS. Harl. 105. ff. 246 b–249. vell. small folio. xii. cent.
*MS. Harl. 652. ff. 214–215. vell. folio. dble. cols. xii. cent.

Rubr.—"De Sancto Honorio Archiepiscopo, Lectio I."

Incip. Lect. I.—"Beato Archiepiscopo Justo, ad cœlestia "translato, Sanctissimus Honorius."

Expl. Lect. X.—"nunc cum Domino regnans Dominum "nobis perpetuum in hoc et in futuro sæculo semper exoret."

This tract by Goscelin is an amplification of Beda's text, and is divided into ten Lections; it is of no historical importance.

St. Honorius was a Roman by birth and a monk by profession; he was sent by Gregory to preach in England. On the death of St. Justus, he was chosen archbishop of Canterbury, and consecrated at Lincoln by Paulinus, archbishop of York. He died on the 30th September, A.D. 653.

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658. Vita S. Honorii, Archiepiscopi Cantuariensis, carmine Elegiaco.

MS. Lambeth. 159. ff. 226–226 b. paper. folio. xv. cent.

Incip.—"Custos justitiæ succedit Honorius illi."

Expl.—"Donec eam renovet gratia larga des. Amen."

This Life occurs among the Lives of the first ten Archbishops of Canterbury; it is very brief.

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* This MS. wants the last Chapter, and ends: "in monasterio Beatorum "Apostolorum Petri et Pauli."

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[illegible] [illegible]

[illegible]

[illegible]

[illegible]

Incip.—"[illegible]"

Expl.—"[illegible]"

[illegible] "[illegible]," f. 151, [illegible] "Acta [illegible]" [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Rubr.—"[illegible] Miraculorum Sancti Ithamari "Episcopi."

This Sylabus gives [illegible] Chapters.

Rubr.—"[illegible]—Incipit Prologus in Miracula "Sancti Ithamari Episcopi."

Incip. Prol.—"[illegible] de Miraculis beati Ithamari."

Expl. Prol.—"[illegible] mendacii admiscens."

Rubr.—"Explicit Prologus.—Incipit Liber Miraculorum "Sancti Ithamari Roffensis Episcopi."

Incip. Mirac.—"Tempore igitur venerabilis et Deo dilecti "patris nostri Gundulfi Episcopi."

Expl. Mirac.—"[illegible] Domino nostro Jhesu Christo, "qui cum Patre et Spiritu Sancto vivit et regnat Deus per "omnia secula seculorum. Amen."

This tract was apparently written about the middle of the twelfth century. Matilda, Queen of Stephen, is mentioned in cap. xii., Bishop John (1125–1137) in cap. vi., Bishop Gundulf (1076–1107) in cap. ii.

Of the personal history of Ithamar, Bishop of Rochester, nothing is known, beyond the few notices of him in Beda. His remains were removed in the time of Gundulf, when the church was rebuilt, to a lofty vault on the north side; and were again translated by Bishop John.

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661. De S. Ithamaro. A.D. 655.

MS. Cott. Tiber. E. i. f. 317.
MS. Bodl. Tanner. 15. vell. folio. dble. cols. xv. cent.

Incip.—"Pauca de miraculis Beati Ithamari."

Expl.—"et sanitati redditus Deo gratias referebat."

Abridged from No. 660, and printed in Capgrave's "Nova "Legenda Angliæ," and thence in the "Acta Sanctorum," ii. 294 (Jun. 10).

For a description of these MSS. see Nos. 35 and 38.

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662. Vita S. Mochoemoci, seu Pulcherii, Abbatis Liatmorensis in Hibernia.

MS. Marsh. Dublin.

Incip.—"Beatissimus Abbas Mochoemoc de provincia "Connactorum."

Expl.—"ubi per eum a Christo multa miracula patrantur; "cui est honor et gloria, cum Deo Patre et Spiritu Sancto, in "sæcula sæculorum."

Printed in the "Acta Sanctorum," ii. 280 (13 Mar.), "Ex "MS. Kilkenniensi" (probably the same as the above; see No. 472), collated with Colgan's edition in his "Acta Sanc-"torum Hiberniæ," i. 589. This Life is thought to be coeval.

St. Mochoemoc was educated under St. Comgal, in the monastery of Benchor; he laid the foundation of the monastery of Laith-Mochoemoc, around which a large town was raised, which still bears his name. He died on the 13th of March, A.D. 655.

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663. Vita S. Mocoemog.

MS. Trin. Coll. Dublin. 652 (792 of the Catal. MSS. Angliæ et Hiberniæ).

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A.D. 655.

664. De S. Foillano, Episcopo et Martyre.

MS. Cott. Tiber. E. 1. ff. 264–265.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Beatus Foillanus in Hibernia ex regali prosapia "ortus."

Expl.—"desideria fideliter poscentium."

The same text as that printed in Capgrave's "Nova Legenda "Angliæ." See Nos. 35 and 38.

St. Foillan was brother of St. Fursey, and son of Fyltan, King of Munster; he became abbot of the monastery of Knobersburg, built by Fursey; after whose death he went abroad with his other brother, Ultan. Here he was assassinated, in the forest of Somec (now Charbonière) in Hainault, October 31st, 655, and his body was discovered on the 16th of June 656.

Menard has published a Life of Foillan from an ancient MS., in his additions to the "Benedictine Martyrology," but it is of very little authority. A Life of this Saint in verse, addressed to Sigebert, is said to have been written, but no traces of it can now be found.

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665. Passio S. Foillani.

MS. Bibl. du Roi. 5371. 9. olim Baluz. vell. xiii. cent.

A.D. 656.

A.D. 656.

666. Vita S. Livini, Episcopi et Martyris, ad annum 656, auctore Bonifacio coævo.

MS. Bodl. Fell. 4. f. 100 b. vell. folio. xii. cent.
MS. Compendiens.
MS. Monast. S. Martini Tornacensis.

Incip. Prol.—"Bonifacius homo peccator, servus servorum."

Incip. Vita.—"Tempore igitur quo Colomagnus inclytus Rex "Scottorum."

Expl.—"prope sepulchrum beatissimi et Deo dilectissimi "Martyris Livini*, ubi fiunt miracula ad laudem et gloriam

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* At this point end the editions of Surius and Mabillon.

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"Domini nostri Jesu Christi, qui cum Deo Patre et Spiritu A.D. 656.
"Sancto vivit et regnat Deus per omnia sæcula sæculorum.
"Amen. Explicit Passio Sancti Livini Martyris."

Printed in Mabillon's "Acta Sanctorum Ord. Benedict.," ii. 431 (12 Nov.) "Ex MS. Compendiensi," as the composition of Boniface.* It had previously been printed by Serarius in the Appendix to his edition of the Letters of Boniface. It also occurs in the collected works of that eminent man, edited by Giles ii. 117 ed. 8vo. Lond. 1844.

St. Livinus, commonly called the "Apostle of Brabant," was born in Ireland at the latter end of the sixth century; he was baptized by St. Augustine, and educated by St. Benignus; from his earliest youth he is said to have devoted himself to study, particularly to poetry.† Having been ordained as a Titular Bishop‡ by St. Augustine, he went into Flanders about the year 652, to preach the Gospel, and resided in the monastery of Ghent, with Abbot Floribert; he afterwards went to Hauthem and Alost to exercise his episcopal functions, where he found the people so ferocious and so uncivilized that he himself foresaw his martyrdom by them. He was murdered on the 12th of November, A.D. 656.

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* Many of the earlier critics attributed to Boniface of Mayence a Life of Livinus, the Apostle of Brabant. The Bollandists (5 June, p. 494, § 30) are right in refusing to ascribe it to him, but are in error in thinking it of the twelfth or thirteenth century, as it is undoubtedly anterior to the productions of Goscelin of Canterbury; for in his Life of St. Augustine (Mabil. 1. 525, and "Angl. Sacr.," ii. 69. § 35), he speaks of this Life so as to identify it with that which he there alludes to. The style of this tract is bad and affected, the facts few and unimportant; the individuals mentioned are elsewhere unknown. The English part seems pure fable, and is certainly not the work of a contemporary. It was probably written in 1007 (on the Translation of the Saint's remains to St. Bavo at Ghent) by a monk of that establishment, or else by a monk of Hauthem, as it was composed by the inmate of a church in which the festival of the Martyr was held. To give it weight, he prefixes to it the name of Boniface, meaning probably Boniface of Mayence; and he affects the style of writers of the seventh century. But he condemns himself by saying that he derived his information from the scholars of Livinus, all of whom were dead before Boniface was in a position to write.

† Speaking of himself, he says, "Sic ego qui quondam, studio florente, "videbar esse Poeta." ("Hist. Lit. de la France," ii. 584.)

‡ Colgan says he was Bishop of Dublin.

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A.D. [illegible] 667. Vita brevis S. Livini, Archiepiscopi et Martyris.

Ex Breviario Eccl. Gandavensis.

Incip.—"Livinus in Scotia nobili genere natus."

Expl.—"[illegible] gestorum diversitas materiam duplicet
" [illegible], ad gloriam Omnipotentis Dei in saecula saecu-
" lorum. Amen."

Printed in Surius, "Vitae Sanctorum," 12 Nov.

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668. Passio S. Livini, Episcopi.

MS. S. Vedasti ap. Atrebat. vell.

Incip.—"Beatus Livinus Martyr, sicut ex narratione Boni-
" facii comprehendi potest, qui Vitam ejus descripsit."

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669. Vita et Passio S. Livini, Episcopi et Martyris.

MS. S. Petri Aldenburgensis.
MS. olim Heber. 1499.

A.D. 660.

A.D. 660

670. Vita S. Rumwoldi, Confessoris.

MS. Bibl. Reg. 13. A. x. ff. 55b–61b. vell. 4to. xii. cent.
MS. C.C.C. Cant. 9. pp. 53–58. vell. folio. xi. cent.
*MS. Arundel. Brit. Mus. 91. ff. 194b–197. vell. folio. xii. cent.

Incip. Prol.—"Legitur Christi magnalia enarrare."

Incip. Vita.—"Fuit namque in insula Majori Britannia."

Expl. Vita.—"gravatis sospitatis munus, annuente Domino
" nostro Jesu Christo, qui in Unitate Trinitatis vivit et regnat
" Deus per omnia saecula saeculorum. Amen."

This is nearly the same text as that in Capgrave, but has a Prologue, which he omits.

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* This MS. wants the Prologue.

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Penda, a pagan, and King of Mercia, had a daughter, who embraced the Christian faith; she married another pagan, king of Northumbria, whom she converted. The issue of this marriage was Rumwold, who was born at Sulthun, where he was also buried. His remains were translated to Brackley in Northamptonshire, and afterwards to Buckingham. A.D. 660.

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671. De S. Rumwoldo, Confessore.

MS. Cott. Tiber. E. 1. ff. 272–273 b.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"In Britannia Majori fuit rex quidam nomine "Penda."

Expl.—"sospitatis munus, annuente Domino nostro Jesu "Christo."

Printed in Capgrave's "Nova Legenda Angliæ." It is in substance nearly the same as No. 670. For a description of these MSS. see Nos. 35 and 38.

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672. Vita S. Rumwoldi, Confessoris.

MS. Lansdowne. 436. ff. 104–105 b. vell. folio. xiv. cent.

Incip.—" Mirabilis Deus in Sanctis suis."

Expl.—" sospitatis munus."

This piece is an abbreviation of Capgrave's text, with short introduction.

In the Prologue the author states that though the History of Rumwold may seem incredible to some persons, yet the belief of former times forbids him to exclude it from the Catalogue of English Saints.

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673. Legenda de Sancto Etfrido, Presbytero de Leoministria.

MS. Harl. 2253. ff. 132–133. vell. folio xiv. cent.

Rubr.—"Incipit Legenda de Sancto Etfrido, Presbytero de "Leoministria."

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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* This is merely a fragment, consisting of four leaves.

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675. Vita S. Cumiani Alti, Hibernice. A.D. 661.

MS. Stowe. xxvi. f. 149. paper. folio.

"This is a copy of an ancient Life of St. Cumean, which "never was published. It is in Irish prose, blended with "quotations in verse. It is quoted from a MS. in the Irish "Library at Louvain, by Colgan." (O'Connor's Catalogue of the Stowe MSS. i. 127.)

A.D. 661.

676. Vita S. Finani, Episcopi Lindisfarnensis.

There is an Historical Commentary on the Life of this Saint in the "Acta Sanctorum," iii. 21 (17 Feb.), founded on Beda's Narrative (H. E. iii. 17, 21, 22, 24, 25, 26), and the "Breviary of Aberdeen." There is also a short notice of this Saint in Colgan's "Acta Sanctorum Hiberniæ," i. 357.

Finan was a monk of Iona, in Scotland, and succeeded Aidan in the See of Lindisfarne. He was called the "Apostle "of the Mercians," as it was through his preaching that that kingdom was converted to the Christian faith. He was Bishop of Lindisfarne from 651 to 661; baptized Peada, King of the Mid-Angles in 653, and died on the 31st of August A.D. 661.

A.D. 664. A.D. 664.

677. De Ethelberto, Eadbaldo, et Eorcomberto, Regibus Cantiæ, fragmenta antiqua.

MS. Cott. Faust. B. ii. f. 190. vell. 4to. xii. cent.

Incip.—"Beato igitur Apelbrihto, regi Anglorum."
Expl.—"curam pontificalem Ecclesiæ Roffensis suscepit."
Two short fragments, being mere excerpts from Beda.

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[illegible]

A.D. [illegible]

[illegible] De S. Cedd, Episcopo, Fratre S. Ceddae Episcopi.

MS. [illegible]
MS. Bodl. [illegible] vell. folio. [illegible] cent.

Incip.—"[illegible] Sanctissimi Cedd."
Expl.—"[illegible] utilis fuit."*

For a description of these MSS. see Nos. [illegible] and [illegible].

Printed in Capgrave's "Nova Legenda Angliae," abridged from Beda's narrative (Hist. Eccl. ii. [illegible] et seqq.). The Editors of the "Acta Sanctorum," [illegible] Jan., derive their information directly from Beda (Hist. Eccl. ii. [illegible]).

Cedd, a monk of Lindisfarne, was sent, with four others, to preach to the Mid-Angles, at the request of King Peada, who had been converted and baptized; he afterwards preached to the East Saxons, as their Bishop, and fixed his see at London. He died of the plague at Lestingham, a monastery which he had founded, and over which he also presided. He was the brother of Ceadd, or Chad, Bishop of Lichfield, who died A.D. [illegible].

[illegible] De S. Ced, Orientalium Saxonum Episcopo.

MS. Lansdowne, [illegible] ff. [illegible] vell. folio. xiv. cent.

Incip.—"De eximiae sanctitatis viro Sancto Ced."
Expl.—"ac salutis docendo exhiberet."

A.D. 664.

680. Vita S. Fechini, Abbatis Fourii in Hibernia.

MS. Bodl. Rawl. B. 505. ff. 181–185. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 181. vell. 4to. xiv. cent.

Incip.—"Sanctus ac venerabilis Abbas Fechinus."
Expl.—"Frigore membra domans, in aquis vigilare solebat."

Printed in the "Acta Sanctorum," ii. 329 (20 Jan.), from two MSS.: one communicated by Hugh Ward, a Franciscan,

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* The "Narratio," which follows the Life, has also reference to St. Cedd

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the other by Henry Fitz-Simon. Bollandus also prints, in the "Acta Sanctorum," a Hymn, which had been sent by Hugh Ward, beginning,

"Festum diem celebremus,
Et Fechino laudes demus."

It is also printed by Colgan (Acta Sanctorum Hiberniæ, i. 130), "ex MS. Inisensi," and is there ascribed to Augustin Magradin.

The name of the author of this Life is unknown, but it was written, or interpolated, in the 12th century; after the English had conquered Ireland. Colgan states that Aibranus, a friend of St. Fechinus wrote his Life.

St. Fechinus, Abbot of Fore, in the county of Westmeath, was born at Bile Fechin (now Billy), in the county of Sligo, of royal descent, and was educated by St. Nathy of Achonry. Having converted the pagans in the island of Immagh (Omeg), he built a monastery there, and another in Ardoilen. He died of the pestilence,* A.D. 664.†

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681. Vita S. Fechini.

Ex MSS. Hibernicis.

Incip.—"Sanctus Fechinus Abbas et anchoreta præclarus "in ea regione Cormaciæ quæ Lugne appellatur."

Expl.—"et tota Hibernia usque ad octiduum esse profli-"gatos."

Printed by Colgan (Acta Sanctorum Hiberniæ, i. 133), "ex MSS. Hibernicis;" beyond which, they are not identified.

A.D. 664.

682. De S. Deusdedit, Archiepiscopo Cantuariensi.

MS. Cott. Vespas. B. xx. ff. 221-223. vell. 4to. xii. cent.
MS. Harl. 105. ff. 249-250 b. vell. small folio. xii. cent.

Rubr.—"De Sancto Deusdedit, Archiepiscopo."

Incip.—"Egregius Dei Pontifex, Honorius."

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* St. Fechinus is mentioned by Giraldus Cambrensis in his "Topographia "Hiberniæ," Dist. ii. cap. 52 (p. 733, ed. 1603.)

† Sir James Ware, "De Scriptoribus Hiberniæ," p. 93, places the death of Fechinus on 20th January 665. See also Usher, Brit. Eccles. Antiq. 501, 502.

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A.D. 664. *Expl.*—erumpentes tumba enarrant ad laudem Domini nos-
" tri Jesu Christi, qui vivit et regnat per omnia sæcula
" sæculorum. Amen."

Goscelin is the author of this piece, and what he has not taken immediately from Beda (Hist. Eccl. iii. 20) is almost wholly declamation or inference.

St. Deusdedit was the first native of England who became Archbishop of Canterbury, his English name being Frithona. He died A.D. 664.*

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683. De S. Deusdedit, Episcopo et Confessore.

MS. Cott. Tiber. E. i. ff. 208 b.–209.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.
MS. Bodl. 240. f. 613.

Incip.—" Egregius Dei Pontifex."
Expl.—" nec ultra projecit."

Printed in the " Acta Sanctorum," iv. 48 (15 July).

The text is the same as that printed in Capgrave's " Nova " Legenda Angliæ," and is an abridgment of Goscelin's Life, mentioned above.

As to the first two MSS. above cited, see Nos. 35 and 38.

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684. Vita S. Deusdedit, Archiepiscopi, Carmine Elegiaco.

MS. Lambeth, 159. ff. 226–227. paper. folio. xv. cent.

Incip.—" Præclarus meritis tunc ipse Deusdedit isti."
Expl.—" Græca Latina Pater præminet hiis aliis."

This piece occurs among the Lives of the first ten Archbishops of Canterbury. It is very brief.

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* See Beda, H. E. iv. 1.

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A.D. 665. A.D. 665.

685. Passio Beatorum Martyrum Etheldredi et Ethelbricti, cum Genealogia eorum.

MS. Bodl. 285. ff. 116–120 b. vell. folio. dble cols. xii. or xiii. cent.

Rubr.—"Incipit Prologus in Passione beatorum Martyrum "Etheldredi et Ethelbricti."

Incip. Prol.—"Postquam mundo venialis indulgentiæ."

Incip. Passio.—"Tempore illo quo per divinæ gratiæ illus- "trationem."

Expl. Passio.—"eis contulit honoris gratia, regnante Rege "æterno Christo, cujus regni imperium permanet in sæcula "sæculorum. Amen.

Then follows their Translation, f. 120 b.

Incip. Transl.—"Igitur prædicti Sancti Martyris Domini."

Expl. Transl.—"binas stolas cœlestis gloriæ, largiente "Christo, retributore omnium, qui vivit et regnat per omnia "sæcula sæculorum. Amen."

In the Prologue is the genealogy from Ethelbert, king of Kent, of Domneva, Mildburga, Mildrytha, Milgyth, Milburh, &c. Ethelred and Ethelbert flourished in the infancy of the church in Britain. They were sons of Eormenred, and grandsons of Eadbald, king of Kent, and were committed to the care of Egbert, king of Kent. Thunur, enraged at their virtues and jealous lest they should supplant him in the king's favour, persuaded the king to suffer them to be put to death; who accordingly murdered them, and buried them under the royal throne at Easterige [Eastry]. The murder was discovered by a ray of light from heaven descending through the roof of the building and falling upon the grave. Egbert, alarmed, called a council, and proposed to send for their sister Domneva, in order to pay to her the price of their blood; upon which she demanded as much land as her stag could encompass at one course. Thunur was afterwards swallowed up by the earth. Domneva built a church [Minster] in Thanet, and sent her daughter Mildretha to France for instruction, &c.

A Translation of these Martyrs took place in the time of Ethelred to the Abbey of Ramsey. They were removed with the consent of Earl Ethelwin, in whose territory they lay, and with the assistance of Archbishop Oswald.

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A.D. 665. There seems to be little doubt that this Passion was written by Goscelin. If other proof failed, the extracts from the Life of Mildretha seem decisive; indeed this Life is little more than an abridgment of her Life (Vespas. B. xx. 6), with, perhaps, a few additions.

The author seems to have used the same materials that Simeon of Durham (see Twysd. 85) had before him.

Compare MS. Lambeth. 188. 25 (Wanley), with MS. Cott. Calig. A. xiv., as far as that reaches, and Vita Mild. MS. Cott. Vespas. A. xx. and MS. Cott. Calig. A. xix.

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686. De SS. Etheldredo et Ethelbricto, Martyribus.

MS. Cott. Tiber. E. 1. ff. 257 b–238 b.
MS. Bodl. Tanner, 15. vell. folio. dble. cols. xv. cent.

Incip.—"Edbaldus Rex Cantiæ, filius Ethelberti, per "Sanctum Augustinum ad fidem conversi."

Expl.—"ad cœnobium Rameseie, sexto decimo Kalendarum "Novembris."

Printed in Capgrave's "Nova Legenda Angliæ." For a description of these MSS. see Nos. 35 and 38.

The Editors of the "Acta Sanctorum," viii. 96 (Oct. 17), print a Life from Twysden's edition of Simeon of Durham, and translate the "Narratio de Sanctis," &c.

A.D. 665.

687. Vitæ Sanctarum Etheldrithæ, Ethelburgæ, Sexburgæ, et Wihtburgæ.

MS. Lansd. 36. ff. 34 b–36 b. vell. folio. xiv. cent.

Nearly the same text as that in Beda's Narrative.

The writer excuses himself from relating their miracles.

Rubr.—"De Sancta Etheldrida, Virgine, et sororibus suis, "Sexburga, Witburga, et Ethelburga."

Incip.—"Vitam Sanctæ Etheldridæ, Reginæ et Virginis."

Expl.—"originem duxerat."

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De S. Ethelburga, Virgine. A.D. 665.

Incip.—" Habuit autem beata Virgo Christi, Etheldrida, " tres sorores."

Expl.—" transiit autem Nonas Julii."

De S. Sexburga.

Incip.—" Aliam autem sororem."

Expl.—" præsta beneficia."

De S. Wihtburga.

Incip.—" Ad illud etiam monasterium."

Expl.—" vitans prolixitatem, scribere dimitto."

Etheldritha, Ethelburga, Wihtburga, and Sexburga, were the daughters of Anna, King of the East Angles. The first, though twice married, triumphantly displayed to Heaven the palm of perpetual virginity. Ethelburga was first a nun, and afterwards Abbess, of the Monastery of Faremoustier in Brie. Wihtburga's body was found at Deorham fifty-five years after her death. Sexburga was married to Ercombert, King of Kent, and, after his death, took the veil in the same monastery where her sister Etheldritha was proclaimed a Saint.

Hymnus de S. Adalburga, Virgine.

Mabil. Annal. i. 692 in Appendice.

The Life of Sexburga will be found more at length in MS. Cott. Calig. A. viii. 7. 10.

A.D. 668. A.D. 668.

688. Vita S. Judoci, Presbyteri et Confessoris.

MS. Monast. Gemeticensis.

MS. Bodl. 354 (2432) ff. 201 b-205 b. vell. folio. dble. cols. xii. cent.
*MS. Bodl. Fell. 4. f. 156 b. vell. folio. xiii. cent.

Rubr.—" Incipit Præfatio in Vita Sancti Judoci."

Incip. Præf.—" Nobilissimis Ecclesiæ Dei filiis."

Incip. Vita.—" Reverentissimus enim Dei famulus, Judocus " nomine."

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* This MS. does not contain the Preface, and the illuminated initial letter has been cut out.

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A.D. 668. *Expl.*—" plenam dignatus est, qui vivit cum Patre in " unitate Spiritus Sancti Deus per immortalia sæcula sæcu- " lorum. Amen."

Colophon.—" Explicit Vita Sancti Judoci Confessoris."

Printed in Mabillon's "Acta Sanct. Ord. Bened.," ii. 541. " ex MS. Monast. Gemeticensis ante annos 700 manu de- " scripto."

Mabillon, however, considers this Life to be the production of an author who wrote in the eighth century; and enquires whether it may not be ascribed to Alcuin.

Judoc, or Josse, was the son of Juthail, or Judathail, King of Brittany. He first joins eleven pilgrims going to Rome, and visits, on his way thither, Avranches, Chartres, and Paris. At the entreaty of Haymon, Duke of Ponthieu, he takes up his abode at a place called Villa S. Petri, during seven years, where he builds a hermitage on the river Alteja [Authie]. Birds and fishes allow him to handle them. He divides a single loaf into four loaves, which are distributed by his attendant Urmarius to four beggars. Ships laden with provisions arrive from his fatherland. He remains at his retreat eight years. He goes to Runiaco, where he builds a church to St. Martin, and remains there thirteen years. Haymon builds another hermitage for Judoc, with two chapels of wood, in honour of St. Peter and St. Paul. Judoc makes a pilgrimage to Rome; on his return he settles in the church of St. Martin, which Haymon had built for him, where he dies about the year 668.

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689. Vita S. Judoci.

MS. Reg. 8. B. xiv. ff. 1–12 b. vell. 4to. xi. cent.

Mutilated at the beginning.

Incip.—on a small portion of a leaf.—" . . . . . ad " quod destinatam."

f. 2. *Incip.*—" infinita sæculorum tempora. Amen."

Cap. vi. " Ex illo die."

Expl. Invent.—" ab æterno et in sæculorum sæcula per- " manet æternaliter. Amen."

Rubr. (f. 4 b.)—" Explicit Inventio corporis venerandi Con- " fessoris Christi, Judoci —Incipit sequentium textus mira-

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" culorum admirabilis et Deo digni Judoci, cujus dies inventi A.D. 668.
" corporis octavo Kalendas Augusti celebratur."

Incip. Mirac.—" Quoniam opitulante superna Conditoris
" omnium gratia."

Expl. Mirac.—" vultu sereno intendat, præstante Domino
" summo, qui vivit et regnat in sæcula sæculorum. Amen."

We have here a copy, unfortunately imperfect, of the Translation of St. Judoc, written by Isembard, a monk of Fleury, upon the discovery of the remains of that Saint in the year 977.* The first five Chapters are wanting. Chapter 6 contains an account of the vision of Stephen, and of the church built by Judoc. C. 7, the vision of Judoc, pointing out the place of his interment, and foreshowing the rebuilding of the church. C. 8, the interpretation of the vision. 9, an exhortation, on his festival, to invoke the Saint. Then follow the Miracles ; C. 1 contains an exhortation to honour St. Judoc; the author pleading his inability to treat the subject fitly. C. 2 relates to the discovery of the body of St. Judoc; it was placed on the altar of St. Martin, until the offerings had enabled Abbot Sigebrand to rebuild the church ; it was then placed for a time in the adjoining church of St. Peter. A taper miraculously lighted was seen by several persons *then living*. C. 3 relates that as Sigamar (also named Pridain) was watching the relics, as was his frequent custom, in the church, where he now lies, the taper became extinguished and was miraculously re-lighted. C. 4 relates the punishment of Aumbert, one of the ministers of Count Hildwin, while Pridain was officiating in the church of St. Judoc. C. 5 describes the removal of the body to Ostrehild. C. 6 relates that while the author was employed on this work, dictating to Aldhelm, Richarius was present, who had been devoted to St. Richar before his birth : various miracles are mentioned, all apparently before his removal from Flanders, but there is nothing remarkable in any of them. Some were performed in the time of Abbot Wido. At the end the author addresses Abbot Aldhelm, by whose order he wrote. The Miracles are followed by a Homily,

* Concerning Isembard and this present work, see Mabillon's " Acta
" Sanct. Bened." vii. 536; "Annal. Bened." Lib. xlviii. § 49; "Hist. Lit. de
" la France," vi. 439.

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A.D. 668. for the feast-day of St. Judoc, commencing, "Audite, dilec-
" tissimi fratres in Domino," and ending "accipere mereamur,
" auxiliante nos Rege æterno, Domino nostro Jesu Christo,
" qui cum Patre et Spiritu Sancto vivit et regnat Deus per
" omnia sæcula sæculorum. Amen."

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690. Sermo Lupi, Abbatis Ferrariacensis, in festivitate S. Judoci.

Ibid. ff. 14 b.–16 b.

Incip.—" Est, fratres carissimi, vera devotio."

Expl.—" manet æqualis per omnia sæculorum sæcula.
" Amen."

Mention is made of the ravages committed by the Pagans. The piece is followed by the Mass, Hymns, &c., for St. Judoc's festival.

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691. Vita S. Judoci, versibus rhythmicis.

Ibid. ff. 20–27 b.

Rubr.—" Sophica theologia in Sancti Judoci Confessoris
" Vita."

Incip.—" Una dies inperpetuum, Deus almæ, dierum."

Rubr. (f. 21)—" Vita ejusdem Sancti Patris."

Incip. Vitæ.—" Vir fuit ingenuus regum de stirpe creatus,
Nomine Judocus, genitor cujus fuit unus
Judthail, idem Rex Britanniæ gentis honorus."

Expl. Vitæ.—" Collocet intra sui vel claustra pius Paradisi."

Imperfect at the conclusion.

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692. De S. Jodoco.

MS. Bodl. Laud. 183. ff. 130–133 b. vell. small 4to. xiv. cent.
MS. Bibl. Ducum Burgundiæ. 8275. xiv. cent.

Incip.—" Universis Sanctæ Matris Ecclesiæ fidelibus, et
" præcipue confratribus gloriosi Confessoris Jodoci."

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Expl.—"in die beatæ Luciæ Virginis gloriosæ." A.D. 668.

This seems to be an abridgment of the Life printed in Surius, "Vitæ Sanctorum" (13 Dec.), attributed to Abbot Florentius, mentioned below.

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693. Vita S. Judoci, filii Regis Britonum, et Confessoris, per Florentium Abbatem conscripta.

Ex MS. Cod. Guilhelmitarum Brugensium.

Incip.—"Universis sacrosanctæ Matris Ecclesiæ fide-
"libus."

Expl.—"et post hanc vitam sempiterna coronet gloria,
"quod vobis secundum suam promissionem præstare dignetur,
"qui vivit in sæcula. Amen."

Printed in Surius, "Vitæ Sanctorum" (13 Dec.), from the above-mentioned MS.

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694. Vita S. Jodoci, filii Judahelis Regis Britanniæ, quem sæc. iv. vixisse dicunt.

MS. Breslau.
MS. Hamburg.

These two notices occur in the Appendix to Rymer's "Fœdera," pp. 51 and 117.

A.D. 670. A.D. 670.

695. Passio SS. Wlfadi et Ruffini, filiorum Wlferi regis.

*MS. Cott. Otho A. xvi. 1.
MS. Fitz-William, olim Walteri de Witilseye.

Incip. Prol.—"Si Tullianæ facultatis fœcunda facundia."

Expl. Prol.—"pro illius Vita tuenda tenetur mortem
"sufferre."

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* This manuscript was destroyed by the calamitous fire of 1731; but the text which it contained was printed entire by Dugdale, in his "Monas-
"ticon," vi. 226, ed. Ellis. It appears to have agreed closely with the Fitzwilliam copy.

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A.D. 670. *Incip. Vita.*—"Beatos adolescentulos Wlfadum et Ruffi-
" num."

Expl. Vita.—" coruscantibus, multa beneficia salutem postu-
" lantibus, ad laudem Domini nostri Jesu Christi, meritis
" Sanctorum præstantur, cui est gloria et imperium in omnia
" sæcula sæculorum. Amen."

The portion which this text adds to that given in the "Acta Sanctorum," begins thus: "Tanto piaculo perpetrato, " rex cum," and ends: "in cœlo monere cunctis innotuit."

Printed in the "Acta Sanctorum," v. 571 (24 Jul.) "ex " MS. Petroburgens.;"* but the Editors give no account of that MS. beyond stating that it did not contain the Prologue, which they add from the copy in Dugdale's "Monasticon."

In the Prologue, the Author states that he undertakes his task from devotion to the Saints, and in order that he may prevent their memory from falling into contempt, in consequence of the rude style in which their Passion has been hitherto related.†

Wulfad and Ruffinus were the sons of Wulfere, King of Mercia (who had formerly been baptized by Bishop Finan, but had apostatized), and of Ermenilda. Their sister, Werburga, was sought in marriage by the king's idolatrous minister, Werbod; but, her brothers opposing him, he became their mortal enemy. Wulfad, who was a great hunter, eagerly followed a stag, which fled to the solitary cell of St. Cedd, where it took shelter in a pool called St. Cedd's Well. The Saint protected it, tied a cord around its neck, and let it go. The Saint then converted Wulfad, by showing him his power over the stag. Wulfad returned to his father's castle, called "Wulfarescestre," and having prevailed on his brother to accompany him, they set out for Cedd's habitation, to which they were led by the stag. Here Ruffinus was baptized; and Cedd, having foretold their future martyrdom, removed his residence nearer to the royal castle. Werbod, hearing of their conversion, exasperated their father against them to

* Could this be Swapham's MS., the ground upon which Camden ascribed the work to that individual?

† The author thus describes the earlier legend: "Passio præfatorum, " antiquitus descripta, ob stylum incultum et falsam grammaticam, quibus " tota scatet, potius contemptui quam lectioni patet." This Narrative was probably destroyed in the Danish invasion, to which the present author refers.

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such a degree, that, surprising them at their religious duties, at a place called Stanes, he cut off the head of Wulfad, and afterwards killed Ruffinus. Cedd (knowing his time was not yet come) escaped: whereupon Ermenilda erected a chapel on the spot, and, with her daughter, retired to a monastery. Werbod became distracted, and confessed his crime; Wulfere, repenting his conduct, visited Cedd, was baptized, and received penance. Upon seeing his garment hanging from a sunbeam, he tied his gloves and girdle upon it; but they fell to the earth. Wulfere then founded various churches, and among them Medeshamsted, since called Peterborough, and a college at Stanes.* A.D. 670.

After the Danes, during many years, had made havoc of the monasteries, books, and Lives of the Saints, on the return of tranquillity in the days of Edgar, Dunstan and Erchenwold† collected new materials, and sent them to Rome, in order that these Saints might be canonized by the Pope. Among the messengers dispatched for this purpose, was the Provost of the Church of the two Martyrs, who, carrying with him the head of Wulfad, obtained the insertion of their names in the Roman Martyrology. On his return, however, stopping at the church of St. Laurence, at Biturinum,‡ he was miraculously compelled to leave it there, where it performed numberless miracles.

The whole of this relation seems to be pure fable, and the style is very verbose and affected. Camden, followed by Selden, ascribes it to Swapham; but Sparke (Script. Var. ad lect.) determines (somewhat rashly), from its not being found in the MS. of Swapham, at Peterborough, that this is a mistake.§ It is probable that the story was invented after the time of Hugo Candidus; as, in his enumeration of Saints buried in various parts of England, as well as at Peterborough, these Saints are not mentioned.‖

* The text in the "Acta Sanctorum" ends at this point.

† A mistake, apparently, for Ethelwold, Bishop of Winchester.

‡ Probably Bourges, in France, where was a monastic establishment, dedicated to St. Laurence. See Gall. Christ. ii. 172. A Bishop of this diocese, who died about 664, was named Wulfeod. Id. p. 18.

§ See note * p. 270.

‖ The Bollandists do not hesitate to characterize it as a spurious production (Com. prev. § 10), and they are not far wrong when they thus sum up its merits: "Auctor est anonymus, qui diu post martyrium ex "populari traditione scripsit."

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[illegible] Wulfadi et Rufi.

[illegible] vel. folio. xiv. cent.

[illegible] Wulfadus et Rufus, duo filii [illegible]

[illegible] fiunt miracula, ad laudem [illegible] qui est super omnia Deus [illegible] Amen."

[illegible] Otho. A. xvi. (No. 695.)

[illegible] of St. Wolfade and [illegible] Rufin,* [illegible] by their father Wulfere, [illegible] embraced the Christian [illegible] English verse. Much damaged.

[illegible] paper. folio. xvi. cent.

[illegible]

[illegible] of these marters in heven to [illegible] Amen."

A.D. 670.

[illegible] Heremita et Confessore.

[illegible] Tiber E. 1. ff. 223 b–224.
[illegible] vell. folio. xv. cent.

Incip.—"[illegible] Confessor, vir vita venerabilis."

Expl.—"[illegible] circa annum Domini sexcentesimum [illegible]"

Printed in Capgrave's "Nova Legenda Angliæ," f. 147, and thence by Messingham Florilegium Insulæ Sanctorum, p. 390), together with some other miracles from Surius which are not in Capgrave, an extract "Ex Breviario Burdegalensi" and an hymn beginning "Lucernæ novæ specula."

For a description of these MSS. see Nos. 35 and 38.

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* The monastery of Stone, in Staffordshire, was founded in honour of these two martyrs.

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Fiacre was born of noble Irish parents, but retired into France, in quest of greater solitude than he could find at home. Faro, Bishop of Meaux,* gave him a solitary dwelling, called Brueil,† in the province of Brie, not far from Meaux. He died in 670, and was buried in his own oratory. A.D. 670.

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699. Vita S. Fiacrii, Confessoris et Eremitæ, ut habetur in egregio MS. Codice Ecclesiæ Trajectensis.

Incip.—"Beatus Fiacrius, ex Hibernia nobilibus ortus pa-
" rentibus."

Expl.—"quod de singulis non est nostræ possibilitatis
" scribere."

This Life is given in Surius (Vitæ Sanctorum, 30 Aug., p. 329), Mabillon also, "Acta Bened." ii. 572, has collected the chief notices respecting St. Fiacre.

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700. Vita S. Fiacrii, Confessoris.

MS. Bibl. du Roi. 5361. 5. olim Philiberti de la Mare. vell. xiv. cent.
MS. Bibl. de l'Ecole de Médecine, Montpellier, 1.

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701. Vita S. Fiacrii, auctore anonymo.

Incip. Prol.—"Egregius Christi Confessor, Fiacrius per-
" fectus evangelicæ institutionis discipulus enituit."

Incip. Vita.—"Beatus Fiacrius, Eremita magnificus, in
" Meldensi territorio."

Expl. Vita.—"ad lucem immarcessibilem, quam solus in-
" habitat Jesus Christus Dominus noster, qui cum Patre et
" Spiritu Sancto vivit et regnat Deus per infinita sæcula
" sæculorum. Amen."

Printed in the "Acta Sanctorum," vi. 604 (31 Aug.),
" ex Codice nostro MS."

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* He was bishop of Meaux from A.D. 626 to 672. See "Gallia Christi-
" ana," viii. 1600.

† Concerning the history of this foundation, see "Gallia Christiana," viii. p. 1699.

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A.D. 670. 702. Miracula S. Fiacrii facta Divione, in sacello Ducis Burgundiæ, auctore anonymo.

Ex MS. Divionensi.

Incip.—"Mirabilis Deus in Sanctis suis, qui virtutem eis "tribuit faciendi miracula."

Expl.—"cum gaudio ad propria remeavit."

This is printed in the "Acta Sanctorum," followed by an Appendix of recent miracles, translated into Latin from Plessius, "Hist. Eccl. Meldensis," i. 70.

A.D. 670.

703. Vita Sanctæ Milburgæ Virginis.

MS. Lansd. 436. ff. 72 b.–76. vell. folio. xiv. cent.

Incip.—"Beata Virgo Milburga regali ex progenie."

Expl.—"atque salutarem, præstante hoc Domino nostro "Jesu Christo, cui sit honor, decus, et imperium, per omnia "sæcula sæculorum."

Milburga * was grand-daughter of Eormenred (brother of Earconberht, king of Kent) and daughter of Merewald † and Domneva. She built a monastery at Winwicas, now Wenlock; and fled from a neighbouring village called Stoches, to avoid the king's son, who wished to make her his wife. She forbade geese to enter her grounds; and her veil was supported on a sunbeam. On her death she was buried in her own monastery. Her remains were translated A.D. 1101; as may be seen in the account of her miracles, written by Otho, Cardinal of Ostia.‡ Earl Roger § at that time gave the site of her monastery, which had been destroyed by the Danes, to the Cluniacs. A monk of the Holy Trinity found an ancient writing, which indicated

* An historical commentary by Henschenius, in which the chief incidents of her Life are ably brought together, may be seen in the "Acta Sanc-"torum," iii. 388 (Feb.) Mabillon, "Acta Sanct. Ord. Bened." iii. 420, also has an essay on the same subject.

† He was apparently Regulus of the West Hwiccas. (See Flor. Wigorn. 675. Simeon Dunelm. col. 89. R. de Diceto, 679.)

‡ Otho, Cardinal of Ostia, from A.D. 1088 to 1101.

§ Roger, Earl of Arundel and Shrewsbury. See Dugd. Baron. i. 26.

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the spot of her sepulture, and her remains were discovered in a wooden coffin bound with iron, as was usual among the English. Her miracles are to be seen in the book before referred to. Such are the statements made in the present Life. A.D. 670.

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704. Vita B. Milburgæ Virginis. Inedita est, sed in fine mutilatur.

MS. Lambeth. 94. 22. f. 169.

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705. Miracula Sanctæ Milburgæ.

MS. C. C. C. Cant. 433. 6. vell. 4to. xiv. cent.

This possibly may be the production of the Cardinal of Ostia, mentioned in No. 703, which was known to Harpsfield, as he gives some particulars derived from it. See "Acta " Sanctorum," iii. 388, (23 Feb.)

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706. De S. Milburga.

MS. Cott. Tiber. E. i. ff. 196 b–198.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"Rex enim inclitus Ethelbertus."

Expl.—"et in monasterio suo cum honore sepelitur."

Printed in Capgrave's "Nova Legenda Angliæ," f. 231. It is an abridgment of No. 703. For a description of these MSS., see Nos. 35 and 38.

A.D. 672. A.D. 672.

707. De S. Ceadda, Episcopo et Confessore.

MS. Cott. Tiber. E. i. ff. 51 b–52 b.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"Anno autem Dominicæ Incarnationis sexcentesimo " sexagesimo quarto."

Expl.—"ablata molestia, sospitatem conferre solet."

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A.D. 672. For a description of these MSS. see Nos. 35 and 38.

Printed in Capgrave's "Nova Legenda." The substance is derived from Beda's narrative: and the information printed in the "Acta Sanctorum," i. 143 (2 March), is from Beda (Hist. Eccles. iii. 28, and iv. 2, 3).

Chad, or Ceadda, was educated at Lindisfarne, under Aidan, and succeeded his brother Cedd, as Abbot of Lestingham, when the latter became Bishop of London. He himself was subsequently ordained to the Bishopric of the Northumbrians, or of York, in consequence of Wilfrid having deserted his charge. On Wilfrid's return Chad returned to Lestingham, where he remained until the death of Jaruman, Bishop of the Mercians, when he was chosen to succeed that prelate. He was the fifth Bishop of the Mercians, and the first who resided at Lichfield, which city he made the seat of the Bishops of Mercia. He died 2nd March 672. Nothing seems to have been added to Beda's account of him.

Beda lived about 50 years after Ceadda.

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708. De S. Ceadda, Episcopo Lichfeldensi.

MS. Lansd. 436. ff. 21 b–23 b. vell. folio. xiv. cent.

Incip.—"Temporibus Oswii, Northanhumbrorum Regis."
Expl.—"et memoriæ digna reperiet."

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709. De S. Cedde, Episcopo et Confessore, Lectiones sex.

MS. Bodl. 57. (2004.)

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710. In natale S. Ceddæ Episcopi.

MS. Bodl. Junius. 24. (5136). vell. 4to. xi. cent.

Incip.—"Men þa leofestan ic eop ongin."
Expl.—"þam Haligan Gasta in eallre porulda poruld. Amen."

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711. Vita S. Ceddæ. A.D. 672.

MS. Cott. Jul. A. x. ff. 60–61. vell. 8vo. x. cent.

Incip.—"On þone æfteran dæg monðes bið þæs biscopes "geleornes Sče Ceaddan."

Expl.—"at Licettfelda on dæm mynstre."

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712. Life of St. Chadde.

MS. Bodl. Tanner,* 17. f. 28. paper. small folio. xv. cent.
MS. Bodl. Laud. Misc. 463. (1596.) ff. 15–16. vell. folio. xiv. cent.
MS. C. C. C. Cant. 145. vell. small folio. xiv. cent.

Incip.—"Seint Chadde the goode man, was of Ingelond,
Bischop he was of Lichefelde, as I undirstond."

Expl.—"God for the love of him to that joye us all bringe. "Amen."

This piece is attributed to Robert of Gloucester, the anthor of the "English Chronicle." These MSS. contain the same text in substance, but with a few verbal differences.

A.D. 676. A.D. 676.

713. Vita S. Mildgithæ.

Bollandus in the "Acta Sanctorum," ii. 176 (17 Jan.), has collected the chief particulars connected with the life of this individual.

See also Alford's "Annales," A.D. 675. § 16.

Mildgitha was one of the daughters of Merewald, son of Penda, and brother of Peada, Wulfhere, and Ethelred, kings of Mercia.† Mildgitha became a nun at Eastry near Canterbury, where she died.‡

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* There is a full-length picture of St. Chad in this MS.

† Concerning their pedigree, see the notice under Mildretha, A.D. 700.

‡ See Dugd. "Monast." vi. 1620.

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A.D. 679.

A.D. 679.

714. Vita Sanctæ Virginis et Reginæ, Etheldredæ, auctore Thoma, Eliensi Monacho.

MS. Cot. Domit. A. xv. vel. sma. 4to. xii. cent.
MS. Trin. Coll. Cant. Gale.
MS. Bodl. Laud. 647. (1595.)
MS. Phillipps. 6174. 675. olim Heber.

Incip. Prol. de Hist. Eliens.—"Cum animadverterem excel-"lentiam Elyensis Insulæ."

Expl. Prol. de Hist. Eliens.—"et sic initium experiar, "cooperatorem omnium invocans Deum."

Incip. Prol. in Vit.—"Nonnullos apud veteres."

Incip. Vitæ.—"Angli, secundum veteres historias, tempore "Martiani principis."

Expl. Vitæ.—"ut loquendi vires interim per silentium "reparentur."

Printed in the "Acta Sanctorum," iv. 489 (23 June), "ex "MS. Duaceno, collato cum editionibus Parisiensi et Lon-"diniensi," together with the excerpt from Beda (Hist. Eccl. iv. xix. It is also printed in Mabillon's "Acta Sanct. Ord. "Benedict." ii. 707,* "ex MSS. Codd. RR. PP. Benedicti-"norum Angliæ;" and again by the "Anglia Christiana" Society, from Mr. Petrie's transcript of the Trinity College MS.

In the Prologue, the author observes that no regular series of events relating to Ely was to be met with, and that even the Monks of Ely possessed only the Lives and Miracles of their female Saints, collected from histories, chronicles, writings in Latin or English, testaments, and the relations of the faithful: he has determined, therefore, to make such a collection in three† parts: the First to contain the Life of Queen Etheldretha, and the fortunes of her monastery until the establishment of monks there; and the Second to come down to the establishment of the See of Ely.

The contents of the First are, a Description of the Isle of Ely, commencing, "Omnes præclari nobiles," and ending, "sed apud

* The Prologue and description of Ely are omitted by Mabillon, but are to be found in the Preface to the first part of the "Anglia Sacra," p. xli.

† In the register of Depyng Priory (MS. Harl. 3658. f. 75 b.) is a catalogue of its former Library. Among the books which the monks of Depyng possessed was "Liber Tertius Historiæ Eliensis Ecclesiæ." Another copy was in the possession of the Bollandists, from which they printed the Life and Translations of St. Wihtburga. See "Acta Sanctorum," ii. 606 (Mar.)

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"Ely ex tota insula defunctorum sepeliebantur corpora;" the Life of Etheldretha; the arrival of the Angles; the descent of Etheldretha; her amiable disposition; her marriage with Tonbert; the succession of the Kings of East Anglia to Anna; Etheldretha, on the death of Tonbert, is bestowed on Egfrid, King of Northumbria; but, persisting in preserving her virginity, as she had done during her former marriage, she is divorced, and retires to a monastery; the king importuning her to return to him, she goes to Ely and erects a monastery for males and for females, removing the remains of a church which had been built by St. Augustine, but afterwards destroyed by Penda; Wilfrid appoints her abbess, and resides three years at Ely; during his absence at Rome, she foretells her own death; she is buried "non in lapide cælato, aut "arcubus auro circumactis," but, according to her desire, in the cemetery; her sister Sexburga succeeds, and translates her remains;* a spring rises from the spot where she had been interred; the monastery flourishes until the time of Ethelred and his brother Alfred,† when it is destroyed by the Danes; eight of the clerks return after a time and repair a portion of the church, which continues to be occupied by canons till the time of Edred; the succession is traced from Alfred to Edgar; various miracles are performed at Ely; Edgar ascends the throne. A.D. 679.

Thomas, a monk of Ely, composed the history of this monastery, from its first foundation. The First portion of it, containing this Life of Etheldretha, ends with the reign of Edgar, A.D. 970. The Second is a continuation to the year 1107. Several MSS. of the History of Ely are extant. The author died after the year 1174, for he mentions Bishop Godfrey, who was elected to the See of Ely in that year.

As a writer, he is very prolix, and had probably little authentic information respecting Etheldretha beyond what

* The coffin was of marble: "verumtamen totius regio Angliæ illis tem-
"poribus aut penitus marmorei expers lapidis adhuc fuisse videbatur; sed
"nostris diebus et habere atque in ea posse abundanter inveniri, insignium
"ædificia operum undique demonstrant."

† "Alfredus, acer ingenii, per Baldum [*Grimbaldum*] et Johannem
"doctissimos monachos, tantum instructus est, ut in brevi librorum omnium
"notitiam haberet, totumque Novum et Vetus Testamentum in ololagium
"[*eulogiam*] Anglicæ gentis transmutavit."

The two words inserted between brackets are the readings in the Ely MS. of the "Liber Eliensis."

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A.D. 679. Beda* afforded him; but this is greatly amplified. He often refers to Beda† and the chronicles, and repeatedly apologizes for his want of written authorities to support some of his statements. The occasional notices of the regal succession are either from Beda or from the Saxon Chronicle.

On a comparison of MS. Trin. Coll. Gale and the "Liber "Eliensis" with this Life, it seems to be the first book of the "Liber Eliensis." It is abridged in the "Anglia Sacra," but all facts are there retained.

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715. Miracula S. Etheldredæ, auctore eodem Thoma Elyensi.

Incip. Prol.—"Cum os regium."

Incip. Mirac.—"Multiplex est peccandi necessitas."

Expl. Mirac.—"per scriptum vobis revelatum innotuit".

Printed in the "Acta Sanctorum," iv. 523, "ex MS. Duaceno," followed by "analecta ex continuatione Richardi Prioris," and "ex continuatione Elyensis anonymi."

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716. Gregorius, Eliensis Monachus, de Vita et Gestis Sanctæ Etheldredæ, Virginis, metrice.

MS. C.C.C.Cant. 393. vell. large 8vo. xii. cent.

Rubr.—"Incipit Prologus in Libellum de Vita et gestis Beatæ "Aethelredæ Virginis, quem versifice composuit Gregorius, "Eliensis Monachus."

Incip. Prol.—"Qui Jovis ardores, rapti Ganymedis amores."

Expl. Prol.—"Ut rosa pulchra rubens, ut lilia florida "candens."

Rubr.—"Explicit Prologus. Incipit Liber Primus de Vita et "obitu Beatæ Aetheldrithæ, Virginis, et Anglorum Reginæ."

Incip. Lib. i.—"Cœlum sideribus, decoratur lumine Phœbus."

Expl. Lib. i.—"Effectumque rei, sic Elye dicimus Ely."

Rubr.—"Explicit Vita Sanctæ Etheldrethæ Virginis. Incipit

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* This remark only applies to the Life of Etheldretha. There can be little doubt that the author was indebted to the work of Rchard, also a Monk of Ely, for many of the facts mentioned in the Second and Third Books of his "Historia Monasterii Elyensis."

† Beda was nearly contemporary with Etheldretha, and obtained his information from Wilfrid, her acquaintance. Thomas of Ely lived nearly 500 years later.

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"Descriptio situs Eliensis insulæ, et de quibusdam ejusdem A.D. 679.
"insulæ proprietatibus."

Incip.—"Jam locus atque loci tanto splendore decori."

Expl.—"Virginibus sacris Ely sublimis habetur."

Rubr.—"Incipit Epilogus Primi Libri."

Incip. Epilog. Lib. i.—"Hæc tibi parva satis præconia vir-
"ginitatis."

Expl. Epilog. Lib. i.—"Fructum centenum cumulans tibi
"fœnore plenum."

Rubr.—"Incipit Prologus in Librum ii^{m} de Miraculis
"ejusdem."

Incip. Prol. Lib. ii.—"Scribere virtutum, virgo sacra, gesta
"tuarum."

Expl. Prol. Lib. ii.—"Quæ præstare potes, sis, precor, aura
"comes."

Rubr.—"Incipiunt Capitula Libri Secundi."

Incip. Lib. ii.—"De statu Angliæ, et Elyensis provinciæ."

Expl. Lib. ii.—"Virginis ut meritum testantia nobile
"factum."

Gregory, a monk of Ely, the author of this piece, lived, as he himself has informed us, in the reign of Henry the First, and wrote this poem to celebrate the foundation of the bishopric of Ely, A. D. 1109. The earlier portion of his work, based upon the narrative of Beda, is valueless, but the latter part is curious, as descriptive, among other matters, of the condition of the church and neighbourhood :—

"Terra ferax colitur, nec ditior hac reperitur,
Quæ Cereris dono respondet culta colono :
Hic Ceres, hic Bacchus, vitisque repertor Iacchus ;
Luxuriatque seges, dum gaudet pondere palmes ;
Pendent maturæ gravidis in vitibus uvæ."

He afterwards praises the architecture of the fabric, and mentions the "Aspectu dignæ, graciles, pulchresque columnæ."

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717. De S. Etheldreda Virgine.

MS. Cott. Tiber. E. 1. ff. 192–193 b.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Beata virgo Etheldreda, Orientalium Regis
"Anglorum."

Expl.—"vel qualiter interierit sciri potuit."

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A.D. [illegible] For a description of these MSS. see Nos. 35 and 38.

Printed in Capgrave's "Nova Legenda Angliæ," f. 141. John of Tynemouth, from whom Capgrave derived his narrative, has merely abridged the "Liber Eliensis."

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718. Vita S. Ætheldrythæ Virginis.

MS. Cott. Tiber. D. iii. ff. 232 b–233 b. vell. folio. xiii. cent.

Incip.—"Fuit in Britannia insula Virgo quædam nobilissima, nomine Etheldritha."

Expl.—"cum eo gaudere mereamur in sæcula sæculorum. Amen."

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719. Vita et Miracula S. Etheldredæ, metrice.

MS. Coll. Trin. Oxon. vii. 2 f. 12. vell. small 4to. xv. cent.

Incip.—"Angeliæ (sic) virginea splendet decorata chorea,
Quæ canit absconso Christo nova cantica sponso."

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720. Vita S. Etheldredæ Virginis.

MS. Gray's Inn. 3. ff. 143 b–145. vell. folio. dble cols. xii. cent.

Rubr.—"Incipit Vita Sanctæ Eþeldriþæ Virginis."

Incip.—"Accepit autem Rex Ecgfridus."

This is merely an excerpt from Beda "Hist. Eccl," iv. xix.

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721. Vita Sanctæ Ætheldrythæ Virginis, Saxonice, ex Homeliis Elfrici.

MS. Cott. Julius. E. vii. ff. 93–94b. vell. small folio. x. cent.

Rubr.—"VIII. Kal. Julii. Natale Sanctæ Adeldrydæ Virginis."

Incip.—"Þe þyllað nu aþritan þeah ðe hit þundorlic sy be ðære halgan Sc̄e Æðeldryðe þam Engliscan."

This is a translation and abridgment of Beda's account of Etheldritha, to which is added a brief commendation of the virtue of continence. See No. 722.

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There was formerly another copy of this homily in MS. Cott. Otho B. X., the beginning of which was at f. 193 and the ending at f. 136, the leaves having been misplaced by the binder, but it was destroyed by the fire of 1731 ; and another in MS. Cott. Vitell. D. xvii. f. 230, also destroyed. A.D. 679.

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722. De S. Ætheldrytha Virgine.

MS. Bibl. Publ. Cant. Ii. 1. 33. p. 64. xi. or xii. cent.

Incip.—" Þe pyllað nu apriten
Þeah ðe hit wundorlic sy."

A metrical legend, written in the form of prose. It agrees in the main with a legend translated by Ælfric, MS. Cott. Jul. E. vii. See No. 721.

Archbishop Parker presented the MS., in which this piece occurs, to the Public Library of the University of Cambridge.

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723. Vita S. Ætheldrythæ, Saxonice.

MS. Cott. Jul. A. x. ff. 112–113 b. vell. 8vo. x. cent.

Incip.—" On ðone ðreo ⁊ tpentegþan."
Expl.—" seo spaðu on."

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724. Vita S. Ætheldrythæ, Virginis.

MS. C.C.C. Cant. 196. vell. 8vo. xi. cent.

Incip.—" Dære halgan cpene geþytennys Sce Æþeldryþe."

See Wanley's Catalogue of Saxon MSS. (Hickes' "Thesaurus," ii. 106).

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725. The Life of St. Etheldreda of Ely, in old English verse.

MS. Cott. Faust. B. iii. ff. 260–274 b. vell. small folio. xv. cent.

Incip.—" Sevene kyndames with inne this lond somme tyme there were,
And sevene kynges with inne hem there regnede also."

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A.D. 679. *Expl. imperf.*—"But whenne he says hys cuncel would not consente
To fasch that mayde aȝeyne fro hure abbay."

The poem contains about 1,200 lines; it appears to be imperfect at the end.

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726. S. Ethyldrede the holy Virgine.

MS. Bodl. 779. ff. 279b–280. paper. folio. xv. cent.

Incip.—"Etheldrede of Ely gode mayde was and hende."

Expl.—"Now God for the love of her bring us to hevin "blis. Amen."

A.D. 637—A.D. 679.

727. Fragment of a short Chronicle, from A.D. 637 to A.D. 679.

MS. Harl. 247. ff. 14–15b. paper. folio. xvii. cent.

Incip.—"Anno Domini 647, Anna the sone of Sigebert."

Expl (imperf.)—"Sexburga lately before mentioned who " . . . . . ."

This fragment is very short, and of no value.

A.D. 679.

728. De S. Heuua, qui A.D. 679 floruit; "ex Chronicis "Eliensibus" collectanea per Johannem de Tynemouth.

MS. Bodley, 240. p. 590.

St. Heyua, or Heiu, was born of the blood royal of the Kings of Northumberland. She founded a monastery on the banks of the Wear, and is said to have been the first woman in that kingdom who took the habit of a nun; having been veiled and consecrated by Aidan, Bishop of Lindisfarne. She afterwards

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resigned her Abbey to Hilda, her kinswoman, and established herself at Tadcaster, where she died. Her death is placed by some authorities in the year 657. Cf. Beda "Hist. Eccl." lib. iv. c. 23, and Wion Lignum Vitæ, in Append. ad lib. iii. A.D. 679.

A.D. 680. A.D. 680.

729. Vita S. Hildæ, Virginis et Abbatissæ, ad an. 680.

MS. Cott. Tiber. E. i. f. 286 b.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Religiosa Christi famula Hilda, Abbatissa monas-"terii quod dicitur Streneshalch."

Expl.—"elevatam conspexit. Obiit autem quinto decimo "Kalendas Decembris."

For a description of these MSS. see Nos. 35 and 38.

Printed in Capgrave's "Nova Legenda," f. 179, abridged from Beda (H. E. iv. 23), with a few trifling alterations.

Hilda was great grand-daughter of Ella, king of Deira, and at the age of fourteen, was baptized by Paulinus. She passed a short time at Chelles, in France, under the direction of her sister Hereswitha, Abbess of that monastery; on the death of whom she returned to Northumbria by the persuasion of Bishop Aidan, who settled her in a small nunnery founded by Heiu upon the banks of the Wear. She removed thence to Heortea (Hartlepool), of which monastery she became abbess. She afterwards founded the double monastery of Streaneshalch (Whitby) for men and women, where she died 17 Nov. A.D. 680.

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730. De S. Hilda, Abbatissa.

MS. Lansd. 436. ff. 105 b–107 b. vell. folio. xiv. cent.

Incip.—"Regali ex progenie beata Hilda, Abbatissa."

Expl.—"ipse Deus in Sancta sua gloriosus, qui sit bene-"dictus in sæcula."

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A.D. 660. A.D. 680.

731. Vita S. Balthildis, Reginæ Francorum, postea Sanctimonialis Kalensis; auctore anonymo, ejus æquali.

Incip. Prol.—" Mihi quidem, ut imperatum est."

Incip. Vita.—" Benedictus Dominus, qui vult."

Expl. Vita.—" mitis velut ovis effectus est, opitulante Domini nostri Jesu Christi gratia, regnante plenitudine divinitatis per sæculorum sæcula. Amen."

*Incip. Appendix.**—" Recolimus quidem in."

Expl. Appendix.—" quæ præparavit his, qui diligunt eum."

It is printed by Mabillon, " Acta Bened," ii. 745, " ex MSS. " Codd. RR. PP. Fuliensium, Paris, et Joanne Bollando." It had previously been edited by the Bollandists, ii. 739, " ex MS. S. Mariæ de Ripatorio."

Balthildis (the wife of Clovis II. and mother of Clothaire III.) was originally a Saxon slave. About A.D. 660, after the death of her husband, she retired into the nunnery of Chelles, which she had founded, and there she died, towards the end of January A.D. 680.

The writer appears to have been a monk of Chelles, where St. Balthildis died, and to have composed this Life shortly after her death; his style is sober, candid, and faithful, and he does not indulge to any great extent in marvellous recitals, so much the practice of his age.

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732. Vita S. Balthildis, auctore anonymo sed antiquo, ex MS. Corsendoncano.

Incip.—" Religiosa vita viduarum, quanto."

Expl.—" præparavit iis qui diligunt eum, Amen."

Printed in the " Acta Sanctorum," ii. 742 (Jan.), and by Surius "Vitæ Sanctorum," (Jan.) 441, "ex MS. Rubeæ " Vallis."

This Life is nearly the same as the preceding one; a few variations in style, and a slightly different arrangement of the incidents, being the chief alterations. It appears to have been

* This Appendix (containing the Translation) occurs also in the Bollandist Edition, p. 746.

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written by a monk of Corbie, which monastery was founded by Queen Balthildis. A.D. 680.

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733. Historia Translationis S. Balthildis, Reginæ, dein monachæ Kalensis; ab auctore anonymo fere æquali scripta, ex duobus codicibus MSS. Corbeiensibus et Bollando.

Incip. Prolog.—" Cum morem inolevisse cernimus."
Incip. Transl.—" Anno vigesimo, imperante cum magna."
Expl.—" cœlis, quem tota devotione dilexit in terris."

The edition of the Bollandists' "Acta Sanctorum," ii. 747 (Jan.) ("e MSS. eruta a Joanne Gamansio, Soc. Jesu"), is inferior to that of Mabillon, "Acta Ord. Bened." This Translation occurred 17th March A. D. 833.

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734. Vita S. Balthildis Reginæ.

MS. Bibl. du Roi. 5318. 51. olim Bigot. vell. xiii. cent.
MS. Bibl. du Roi. 5319. 66. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 5341. 62. olim Colbert. vell. xiii. cent.
MS. Regin. Christinæ. Vatican. 1295. (Montfaucon's Bibliotheca, i. 42.)
MS. Regin. Christinæ. Vatican. 507.
MS. Regin. Christinæ. Vatican. 551.
MS. Petav. in Vatican. 507. 551. (Montfaucon's Bibliotheca, i. 75.)
MS. San-Germanensis. 463. (Montfaucon's Bibliotheca, ii. 1130.)
MS. San-Germanensis. 632. (Montfaucon's Bibliotheca, 1135.)
MS. San-Germanensis. 796. (Montfaucon's Bibliotheca, ii. 1138.)
MS. Bibl. Gemeticensis. G. 7. (Montfaucon's Bibliotheca, ii. 1213.)
MS. Monast. S. Petri Corbeiensis. (Montfaucon's Bibliotheca, ii. 140
MS. Bibl. de l'Ecole de Médecine, Montpellier, 22.

A.D. 680.

735. Vita S. Cædmon.

Incip.—" In monasterio Sanctæ Hildæ Abbatissæ fuit " frater quidam."
Expl.—" ex his, quæ narravimus, videtur."
Printed in the "Acta Sanctorum," ii. 552 (11 Feb.).

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A.D. 680. This Life of Cædmon is apparently wholly taken from Beda. He was a native of Northumbria, and followed the occupation of a cowherd in the neighbourhood of Streaneshalch (Whitby). Beda relates, that, upon one occasion, when he was invited to sing and accompany himself upon the harp after supper (it being customary for each person to sing in turn), Cædmon retired from the company in order to conceal his ignorance. However, he suddenly found himself endowed with the power of composing verses with marvellous rapidity. He was, thereupon, carried to the Abbess Hilda, and, in her presence, exhibited his poetic ability. Beda, however, has converted what would seem to be a comparatively simple occurrence into a miracle, stating that it was in sleep that he acquired these wonderful powers, which never deserted him.

A long Saxon poem, supposed to be the work of this Cædmon, exists in an unique copy, formerly the property of Junius, and now deposited in the Bodleian Library. It has been printed on several occasions; first, by Junius himself (4to. Amst. 1655); in 1832, by Thorpe; in 1849, by Bouterwek; and in 1854, by Graun.

A.D. 680.

736. De S. Ultano, Abbate Perronensi.

Mabillon (Acta Sanct. Ord. Bened. ii. 732) has collected the leading incidents in the life of this individual, from various sources; as also have the editors of the "Acta "Sanctorum," i. 118 (1 May).

Ultan was the brother of Fursey, and, like him, a native of Ireland. Upon the death of Fursey he crossed over into France and became Abbot of Peronne, where he died about A.D. 680.

A.D. 683.

A.D. 683.

737. Vita S. Ebbæ Virginis, auctore Reginaldo Dunelmensi.

MS. Bodl. Fairfax, 6 (3886). ff. 164–173. vell. folio. dble. cols. xiv. cent.

Rubr.—"Incipit sermo de Vita et Miraculis Sanctæ Ebbæ "Virginis."

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Incip.—" Ad vos clamat." A.D. 683.

Expl.—" ille devotus implevit."

Colophon.—" Explicit sermo de Vita et Miraculis Sanctæ " Ebbæ, Virginis, ex compilatione Reginaldi Dunelmensis " Monachi."

Abridged in Capgrave's " Nova Legenda Angliæ," and printed, from his text, in the " Acta Sanctorum," v. 194 (25 Aug.). It is an amplification of Beda's narrative, with some particulars of a local character, which occurred after Ebba's death.

Ebba, the sister of Oswald and Oswin, Kings of Bernicia,* founded a nunnery upon the Derwent in the county of Durham, which, after her, was called Ebchester;† she also founded another house at Coldingham, over which she herself presided.

Little or nothing is known of the personal history of Reginald of Durham, sometimes called Reginald of Coldingham. He wrote a book on the Miracles of St. Cuthbert, and dedicated it to Ailred of Rievaulx, who died in 1166;‡ and also the Life of St. Godric of Finchale, which he addressed to Hugh Pudsey, Bishop of Durham, who held that See from 1153—1194. He likewise composed the Life and Miracles of St. Oswald, as well as that now under notice, and dedicated them to Henry, Subprior of Durham. The date of this author's death is not known.

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738. De S. Ebba, Virgine et Abbatissa.

MS. Cott. Tiber, E. 1. ff. 227 b-229 b.
MS. Bodl. Tanner 15. vell. folio. xv. cent.
MS. Bodl. 240. p. 619.

Incip.—" Sancta Virgo Ebba ex regali progenie orta."

Expl.—" et a Monachis Dunelmensis Ecclesiæ inhabitatur."

Written by John of Tinmouth, and printed in Capgrave's " Nova Legenda Angliæ." For a description of these MSS. see Nos. 35 and 38.

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* See Beda, Vita S. Cuthberti, cap. x.

† Tanner, Notit. Monast. Durham, No. vi.

‡ In this work events which happened in the year 1173, are mentioned; but these must have been added to the original work, as Ailred died some years before.

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A.D. 683.

739. De S. Ebba, Virgine et Abbatissa.

MS. Lansd. 436. ff. 109–111 b. vell. folio. xiv. cent.

Incip.—" Virgo gloriosa venerabilis Ebba."
Expl.—" districtius examinans tollat."

A.D. 684.

A.D. 684.

740. De S. Audoeno.

MS. Cott. Tiber. E, 1. ff. 225 b–227 b.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—" Vitam Sancti Audoeni Episcopi, cujus ossa apud " Cantuariam."

Expl.—" nec ulterius hujusmodi est furore fatigatus."

For a description of these MSS. see Nos. 35 and 38.

The text is the same as that printed in Capgrave's "Nova " Legenda Angliæ," being an abridgment of Fridegod's Life of St. Ouen and of Eadmer's tract on the Relics of St. Ouen. See No. 741.

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741. De Reliquiis Sancti Audoeni et quorundam aliorum Sanctorum, quæ Cantuariæ, in Ecclesia Domini Salvatoris, habentur.

MS. C. C. C. Cant. 371, p. 441. vell. small 4to. xii. cent.

Incip.—" Quoniam multas terrarum partes fama respersit."

Expl.—" ubi ad vota precum ejus dictum est a circum- " stantibus. Amen. Amen. Amen."

This is Eadmer's tract, quoted by Gervase in his description of the old cathedral at Canterbury. When speaking of discovering the relics of St. Ouen, the author says, " Cum itaque post " decessum Lanfranci quadam die in claustro ex more sederem, " occupatus libro, quem scribendo inter manus habebam, venit " ad me nominatissimus ille cantor, Osbernus nomine." Osbern informed him that in Lanfranc's time he had examined the relics belonging to the church, except those in one shrine, and

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this they therefore proceeded to open, and found that it contained relics of Pope Gregory and of St. Ouen. A.D. 684.

Abridged in Capgrave's "Nova Legenda," f. 21, and preceded by a brief account of St. Ouen, which is abridged from the Life of that Saint by Fridegode.

The Life of St. Ouen is found in several MSS. both in English and foreign libraries; but, as he was not connected with England in any other way than as regards the Translation of his relics, it is not within the purpose of the present work to notice it.

A notice of Eadmer will be given in the Sequel.

A.D. 685.

A.D. 685.

742. Vita S. Condedi, Monachi Fontanellensis et Anchoretæ, ad an. circiter 685.

Incip.—"Translato igitur ad cœlestia regna Sancto Patre "Wandregisilo."

Expl.—(with his Epitaph in verse);

"Fontanellensi tumulans in cespite pulchro
Nunc ubi poscentes muneribus cumulat."

Printed in Mabillon's "Acta Sanct. Ord. Bened.," ii. 826, "ex MS. Fontanellensi."

Condedus (or St. Conde) was born in Britain, which he left, and proceeded into France in search of a stricter discipline than that which prevailed in his own country. He died about A.D. 685. Mabillon considers this biography as of some value, and thinks that it may possibly have been written by Jonas, a monk of Fontanelle.

A.D. 685.

743. Vita S. Madelgisili, Confessoris et Heremitæ, ad an. 685; auctore Hariulfo, monacho Centulensi.

Incip. Præfat.—"Domino dilectissimo, Patrique spirituali, "amore complectendo, Gervino."

Incip. Vita.—"Francorum regnum tenente Lodoveo."

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A.D. 685. *Expl. Vita.*—" ægritudinem continuo deposuit, adjuvante " merito Sancti, per gratiam Domini nostri Jesu Christi, cui " est honor et gloria in sæcula. Amen."

" Epigramma Lecti ejus."

" Ossa Madelgisili tenet hæc lectica beati,
Quem Confessorem sibi Christus rite beavit,
Anscherusque novam sibi capsam jure paravit."

Printed in Mabillon's " Acta Sanct. Ord. Benedict.," vi. 548, and from his text in the " Acta Sanctorum," vii. 265 (30 May).

Madelgisil accompanied Fursey into Gaul from Ireland, and became Abbot of Monstrelet, where he died about the year 685. Appended to the Life, as given by Mabillon, is an account of the Translation of his remains, A. D. 1113. Hariulf dedicates his work to Gervin, Bishop of Amiens; consequently it must have been written between A. D. 1091 and 1104.*

A.D. 685.

A.D. 685.

744. Vita S. Eatæ, Hagustaldensis Episcopi, secundum Bedam descripta.

MS. Bodl. Fairfax 6. (3886.) ff. 162–163. vell. folio. dble. cols. xiv. cent. MS. Dec. et Cap. Eboracensis Eccl. 16. I. 5. 2.

Incip.—" Anno ab Incarnatione Domini nostri Jesu Christi " dcxxxiij., interfecto in pugna Eadwyno."

Expl.—" cum clericis suis Eboracum reversus est."

It is printed (from the York MS.) in the " Miscellanea " Biographica," p. 121, published by the Surtees Society in 1834. It neither occurs in the " Acta Sanctorum " nor in Mabillon.

Eanfrid, son of Ethelfrid, succeeded Edwin in the kingdom of Bernicia, but having renounced the Christian Faith, in which he had been instructed among the Scots, he was shortly afterwards put to death by Ceadwalla, King of the Britons, and Oswald succeeded to the whole of Northumbria. Being desirous of establishing Christianity, Oswald founded a bishopric for Aidan. Eata was brought up under him, and excelled in every religious quality. He was afterwards made Abbot of Hexham, and, on the expulsion of Wilfrid,

* " Gall. Christ." x. 1167.

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was removed to Lindisfarne, but he again returned to Hexham, where he died and was buried near the presbytery, and a chapel was built over his tomb. His remains were afterwards translated into the church and placed in a shrine by Alfred Westou, at the same time, it is supposed, that he translated the remains of Acca and Alcmund, in the year 1113. Thomas II. Archbishop of York, being desirous of ennobling his church by the relics of distinguished Saints, purposed removing those of Eata from Hexham, but, in consequence of a vision, he desisted. A.D. 685.

The incidents recorded in this Life are neither numerous nor important. It is repeated by Capgrave, with a few unimportant alterations and no additions. It is probably the production of Ailred of Rievaulx, assuming him to be the author of the treatise "De Sanctis Ecclesiæ Hagustaldensis."

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745. De S. Eata, Episcopo et Confessore.

MS. Cott. Tiber. E. 1. ff. 315–316 b.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"Anno ab incarnatione Domini sexcentesimo tri-
"cesimo tertio."

Expl.—"et infecto negotio ad suam ecclesiam rediit."

The same text as that printed in Capgrave's "Nova Legenda
"Angliæ," f. 98 b.

A.D. 685.

746. Vita S. Erkenwaldi, Londoniensis Episcopi.

MS. Cott. Claud. A. v. ff. 135–138. vell. small folio. xii. cent.
MS. C. C. C. Cant. 161. 5. vell. small folio. xii. cent.

Incip.—"Post Passionem et Resurrectionem Dominicam."

Expl.—"recto corde petentibus exhibetur; præstante
"Domino nostro Jesu Christo, qui cum Patre et Spiritu
"Sancto vivit et regnat Deus per omnia sæcula sæculorum.
"Amen."

Printed in Dugdale's "History of St. Paul's," p. 289. Edit. Ellis, London, 1818.

Erkenwald, a disciple of Mellitus, Bishop of London, founds a monastery at Chertsey, and another for his sister at Barking.

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A.D. 685. On being made Bishop of London, he is obliged to travel in a two-wheeled car, from debility in his feet; one wheel of which falling off, the car proceeds on the other. He dies at Barking. The contest between the Canons of St. Paul's, the Monks of Chertsey, and Nuns of Barking, for his body, is decided in favour of the Londoners, by the river Yla miraculously affording them a passage dry shod, and the body is conveyed to London. The early part of this narrative, as far as the mention of the miracle of the wheel, is almost wholly from Beda* (who lived about twenty years after the death of Erkenwald), but amplified; the remainder seems to be pure invention. It has been ascribed to Goscelin, who lived about 400 years afterwards; but it was more probably written by the nephew of Bishop Gilbert. Capgrave has made a few additions.

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747. Miracula S. Erkenwaldi, Episcopi Londoniensis.

MS. C. C. C. Cant. 161. vell. small folio. xii. cent.

Rubr.—"Incipit procemium Miraculorum Sancti Erkenwaldi "Episcopi."

Incip. Procemium.—"Eloquentiæ virtus."

Incip. Mirac.—"Fuit itaque in doctoris gentium familia."

Expl. Mirac.—"ad libertatem gloriæ cœlestis perducat Jesus "Christus, Dominus noster, qui vivit et regnat Deus per "infinita sæcula. Amen."

Colophon.—"Expliciunt Miracula Sancti Erkenwaldi."

The Miracles and account of the Translation of Erkenwald's relics (which do not occur in MS. Cott. Claud. A. v.) appear to have been composed by a Canon of St. Paul's, nephew of Gilbert, Bishop of London,† soon after 1140, and contain many interesting particulars relative to the destruction and

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* "Hist. Eccles." iv. 6. § 273. Edit. Stevenson.

† A collection of the Miracles of Bishop Erkenwald was in the possession of Wharton (Hist. Ep. Lond. pp. 18, 51); a transcript, possibly, of the Corpus Christi College MS. It was written by the nephew of Gilbert Universalis, Bishop of London, who was probably, like his uncle, a native of Auxerre. He was a Canon of St. Paul's, and was present at the Translation of the body of the Saint (16 Feb. 1140). This history of the Miracles appears to have been the source of Capgrave's narrative. The Life probably is the production of the same author, though Wharton ascribes the Life only to him, not the Miracles.

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rebuilding of that cathedral. This piece was probably written on the occasion of the Translation, the author having been present at the ceremony (circa A.D. 1140). It is abridged in Capgrave, who has added some miracles: in his work there occurs an expression which seems to show that the narrative was reduced into its present form in the time of Henry II. A.D. 685

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748. De S. Erkenwaldo, Episcopo.

MS. Cott. Tiber. E. 1.ff. 116 b–122.
MS. Bodl. Tanner, 15. vell. folio. dble. cols. xv. cent.

Incip.—"Temporibus antiquis, quando regum Angliæ."

Expl.—"Posteaque paulatim plene curatur, ad laudem "Domini nostri Jesu Christi, cui est honor et gloria in sæcula "sæculorum. Amen."

Printed in Capgrave's "Nova Legenda Angliæ," and from his text in the "Acta Sanctorum," iii. 780 (30 April). See No. 747 above.

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749. De S. Erkenwaldo, Episcopo.

MS. Lansdowne, 436. ff. 36 b–38 b. vell. folio. dble. cols. xiv. cent.

Incip.—"Beatus Augustinus, Anglorum Apostolus, qui pri- "mus vitæ tramitem docendo."

Expl.—"Petentibus exhibetur; præstante Domino nostro "Jesu Christo, qui cum Patre et Sancto Spiritu vivit et "regnat Deus per omnia sæcula sæculorum. Amen."

A.D. 686. A.D. 686.

750. Vita S. Bosæ, Episcopi Eboracensis.

The Bollandists have collected and illustrated the few particulars which have descended to us respecting Bosa, in their "Acta Sanctorum," ii. 10 (9 March). All their authentic information however may be referred back to Beda.*

* See also Stubbes' "Acta Pontiff. Ebor." ap. Decem Scriptores, col. 1692.

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A.D. 687. A.D. 687.

753. Vita S. Cuthberti, auctore monacho Lindisfarnensi.*

MS. Bibl. S. Vedasti ap. Atrebat. 812. x. cent.

Incip. Prol.—"Præceptis tuis utinam, Sancte Episcope "Eadfride."

Expl. Prol.—"ad ea quæ gesta sunt, accedamus."

Incip. Vita.—"Primum quidem ponimus, quod in prima "ætate."

Expl. Vita.—"per duas vices de infirmitate sanatus sit."

Printed in the "Acta Sanctorum," iii. 117 (20 Mar.), "ex variis MSS. codicibus,"† and in the "Opera Historica "Minora" of Beda, p. 259. Edit. Stevenson, 1841.

In the "Acta Sanctorum" many of the proper names are given in a very corrupt form. Many of these have been corrected by conjecture in Mr. Stevenson's edition.

Some notion will be obtained of the correctness of the text of the Bollandists, by the collation, which will be found in Appendix I.

This Life was written by the desire of Bishop Eadfrid and the monks of Lindisfarne, between A.D. 698, when Eadfrid became bishop, and 705, the year of Aldfrid's death, who is spoken of as the reigning sovereign.‡ It seems doubtful whether the author resided at Lindisfarne or at Mailros; but

* The materials for the history of St. Cuthbert, and the incidents connected therewith, are so voluminous, that some attempt at classification of them becomes necessary. They may be reduced under the following heads:—

I. The Anonymous Life, No. 753.
II. The Metrical Life, by Beda, No. 754.
III. The Prose Life by Beda, No. 755.
IV. The History of the Translation of his body, No. 756.
V. The "Libellus" of Reginald, No. 758.
VI. Miscellanies, No. 763.

† The Bollandists discovered two very ancient manuscript copies of this Life, one belonging to the Monastery of St. Bertin in the town of St. Omer, the other in the Monastery of St. Maximin, near Treves. This last-mentioned MS. does not contain §§ 1 and 2 of the Prologue, and commences: "Igitur Vitam Sancti Cuthberti scribere exordiar;" prefixed to which is the Title, "De præfatione Scribendi."

‡ "De Alfrido qui nunc regnat pacifice." § 28, p. 274. Edit. Stevenson.

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A.D. 687. he appears to have been connected with both; probably because the union of the two monasteries (which originated in the election of Eata,* Abbot of Mailros, to be Bishop of Lindisfarne) still continued.† It nowhere appears that he was personally acquainted with Cuthbert, all that he relates having been derived from the testimony of others.‡ Nor does he appear to have been present at the Translation of the Saint's remains;§ and some interval seems to have elapsed between that occurrence and the composition of the present narrative.‖

Nearly the whole of this narrative in substance (and sometimes in expression) is incorporated by Beda in his Life of Cuthbert; and it is perhaps this work to which he alludes, when he says that his materials have been derived from written information, obtained from the monks of Lindisfarne.¶

There is a remarkable similarity, both in thought and diction, between the Prologue of this work and the Life of Wilfrid, by Heddius. It is not probable that he was the author; but it is indisputable that he was acquainted with the present biography.

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* Beda "Hist. Eccl." iii. 26, § 237. Edit. Stevenson.

† Thus, he says "nostrum monasterium," when speaking of Mailros (§ 21); again, he refers to the period "quo fuit nobiscum in monasterio "quod dicitur Mailros" (§ 13). Lindisfarne is "nostra ecclesia" (§ 30), and "insula nostra" (§§ 23, 44), without it being, apparently, meant by these expressions that the author was resident there; unless, indeed, the terms employed at §§ 44 45, 46, be accepted as such.

‡ §§ 13, 17, 20, 34, 35, 36, 39.

§ He always speaks of this event as taking place under the supervision of others, § 43.

‖ The boots which were found in the tomb "in basilica nostra inter "reliquias, pro testimoniis usque hodie habentur." § 43. Several miracles are there recorded, and one is said to have occurred during the year in which this account was written.

¶ "Ea quæ de sanctissimo patre et antistite Cudberto, vel in hoc "volumine, vel in Libello Gestorum ejus, conscripsi, partim ex eis quæ de "illo prius a fratribus ecclesiæ Lindisfarnensis scripta reperi."

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754. Vita Sancti Cuthberti Metrica, Auctore Ven. Beda. A.D. 687.

*MS. Harl. 526. ff. 1–27. vell. small 4to ix. cent.
†MS. Harl. 1117. ff. 45–62 b. vell. 4to. x. cent.
MS. Harl. 4843. ff. 7–13 b. paper. folio. xvi. cent.
‡ MS. Bodl. 596 (2376). ff. 201–202 b. vell. small folio. xii. cent.
MS. Bodl. 109 (1962). ff. 1–27. vell. 8vo. xi. cent.
MS. Bodl. Digby. 175. ff. 25–39 b. vell. small folio. xi. cent.
MS. Bodl. Laud. 55.§
‖ MS. Cott. Vitell. A. xix. ff. 88 b–114. vell. small 4to. x. cent.
MS. Bodl. Fairfax. 6. (3886) ff. 8–12 b. vell. folio dble. cols. xiv. cent.
MS. Regin. Christin. Vatican. 1531.
MS. St. Gall. 263. vell. x. cent.
MS. Trin. Coll. Cant. Gale O. iii. 55. f. 3. vell. 8vo. xii. or xiii. cent.
¶ MS. Bibl. du Roi. 2825. 3. olim Colbert. vell.

Incip. Prol.—"Domino in Domino Dominorum dilectissimo, "Johanni Presbytero, Beda, famulus Christi, salutem. Dici "non potest."

Incip. Proœmium.—"Multa suis Dominus fulgescere lumina "sæclis."

Incip. Vita.—"Alma Deo cari primo cœlestis ab ævo."

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* Many of the words in this MS. are accompanied by a Gloss. This copy was used by Smith in his edition, having been lent to him by Garter Anstis, by whom it was afterwards given to Harley, Earl of Oxford.

† The following lines occur at the end of this MS. :—

"Jusserat ecclesiæ Uuigbeorhtus scribere nabla hoc
Abbas hujus ; cunctos rogitat qui hic psallere captant,
Utque sui memores cantus cumulamine constent,
Quo Deus Omnipotens sibi eximina cuncta relaxet."

‡ This is a fragment consisting only of two leaves, and commencing with the twelfth line of cap. iii.

"Noxia, qui dixit, linquamus gaudia, fratres,"

and ending with the first line of cap. ix.

"Pictorum interea puppi defertur ad oras."

The MS. formerly belonged to the library of St. Augustine's, Canterbury.

§ This MS. is mentioned by Stevenson, p. vi., in his edition of Beda's "Opera Historica," printed for the English Historical Society, 1841.

‖ Elegantly written in Anglo-Saxon characters, and with the same concluding lines as MS. Harl. 1117.

¶ This is probably the metrical Life by Beda, imperfect at the beginning and end; there are a few glosses between the lines. The MS. in which this piece occurs was written at various times during the tenth and thirteenth centuries.

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A.D. 687. he appears to have been connected with both; probably because the union of the two monasteries (which originated in the election of Eata,* Abbot of Mailros, to be Bishop of Lindisfarne) still continued.† It nowhere appears that he was personally acquainted with Cuthbert, all that he relates having been derived from the testimony of others.‡ Nor does he appear to have been present at the Translation of the Saint's remains ;§ and some interval seems to have elapsed between that occurrence and the composition of the present narrative.‖

Nearly the whole of this narrative in substance (and sometimes in expression) is incorporated by Beda in his Life of Cuthbert ; and it is perhaps this work to which he alludes, when he says that his materials have been derived from written information, obtained from the monks of Lindisfarne.¶

There is a remarkable similarity, both in thought and diction, between the Prologue of this work and the Life of Wilfrid, by Heddius. It is not probable that he was the author ; but it is indisputable that he was acquainted with the present biography.

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* Beda "Hist. Eccl." iii. 26, § 237. Edit. Stevenson.

† Thus, he says "nostrum monasterium," when speaking of Mailros (§ 21); again, he refers to the period "quo fuit nobiscum in monasterio "quod dicitur Mailros" (§ 13). Lindisfarne is "nostra ecclesia" (§ 30), and "insula nostra" (§§ 23, 44), without it being, apparently, meant by these expressions that the author was resident there; unless, indeed, the terms employed at §§ 44 45, 46, be accepted as such.

‡ §§ 13, 17, 20, 34, 35, 36, 39.

§ He always speaks of this event as taking place under the supervision of others, § 43.

‖ The boots which were found in the tomb "in basilica nostra inter "reliquias, pro testimoniis usque hodie habentur." § 43. Several miracles are there recorded, and one is said to have occurred during the year in which this account was written.

¶ "Ea quæ de sanctissimo patre et antistite Cudberto, vel in hoc "volumine, vel in Libello Gestorum ejus, conscripsi, partim ex eis quæ de "illo prius a fratribus ecclesiæ Lindisfarnensis scripta reperi."

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754. Vita Sancti Cuthberti Metrica, Auctore Ven. Beda. A.D. 687.

*MS. Harl. 526. ff. 1–27. vell. small 4to ix. cent.
†MS. Harl. 1117. ff. 45–62 b. vell. 4to. x. cent.
MS. Harl. 4843. ff. 7–13 b. paper. folio. xvi. cent.
‡ MS. Bodl. 596 (2376). ff. 201–202 b. vell. small folio. xii. cent.
MS. Bodl. 109 (1962). ff. 1–27. vell. 8vo. xi. cent.
MS. Bodl. Digby. 175. ff. 25–39 b. vell. small folio. xi. cent.
MS. Bodl. Laud. 55.§
‖ MS. Cott. Vitell. A. xix. ff. 88 b–114. vell. small 4to. x. cent.
MS. Bodl. Fairfax. 6. (3886) ff. 8–12 b. vell. folio dble. cols. xiv. cent.
MS. Regin. Christin. Vatican. 1531.
MS. St. Gall. 263. vell. x. cent.
MS. Trin. Coll. Cant. Gale O. iii. 55. f. 3. vell. 8vo. xii. or xiii. cent.
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Incip. Proœmium.—"Multa suis Dominus fulgescere lumina "sæclis."

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* Many of the words in this MS. are accompanied by a Gloss. This copy was used by Smith in his edition, having been lent to him by Garter Anstis, by whom it was afterwards given to Harley, Earl of Oxford.

† The following lines occur at the end of this MS. :—

"Jusserat ecclesiæ Uuigbeorhtus scribere nabla hoc
Abbas hujus ; cunctos rogitat qui hic psallere captant,
Utque sui memores cantus cumulamine constent,
Quo Deus Omnipotens sibi eximina cuncta relaxet."

‡ This is a fragment consisting only of two leaves, and commencing with the twelfth line of cap. iii.

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The MS. formerly belonged to the library of St. Augustine's, Canterbury.

§ This MS. is mentioned by Stevenson, p. vi., in his edition of Beda's "Opera Historica," printed for the English Historical Society, 1841.

‖ Elegantly written in Anglo-Saxon characters, and with the same concluding lines as MS. Harl. 1117.

¶ This is probably the metrical Life by Beda, imperfect at the beginning and end; there are a few glosses between the lines. The MS. in which this piece occurs was written at various times during the tenth and thirteenth centuries.

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A.D. 687. *Expl. Vita.*—"Vita manens castis, lumenque, salusque per "ævum." *

Printed in Smith's edition of Beda's Works in 1722; in Stevenson's edition of Beda for the English Historical Society, pp. 1–43; in Canisius "Antiq. Lect." ii. 1. Edit. Basnage, 1725; and in Mabillon's "Acta Sanct. Ord. Benedict.," ii. 878.

This metrical Life of St. Cuthbert is addressed to John the Presbyter, who was setting out on a pilgrimage to Rome, in the hope that he might derive profit and consolation from the example of the Saint. The author states that he has not inserted all Cuthbert's miracles, because he proposes to give them more at large, in prose, on some future occasion.

Nearly the whole of the incidents mentioned in this poem are to be found, considerably enlarged, in Beda's prose composition. The portions not there are given in that author's "Historia Ecclesiastica," lib. iii. c. 15. The arrangement of some of the chapters varies in the prose and metrical versions.

The piece must have been written before the year 705, when Aldfred King of Northumbria died, and the year 716, when Osred his son died; both of whom are mentioned as being alive when the poem was written.

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755. Bedæ Vita Beati Cuthberti, Episcopi Lindisfarnensis.

MS. C.C.C. Cant. 183. vell. 4to.
MS. Cott. Claud. A. i. ff. 123 b–153. vell. 4to. xi. cent.
† MS. Cott. Vitell. A. xix. ff. 1–84. vell. small 4to. x. cent.
‡ MS. Bodl. 596. (2376). ff. 175 b–206 b. vell. small folio. xii. cent.
MS. Bodl. Laud. 491 (1093). ff. 1–66. vell. 4to. xii. cent.
§ MS. Bodl. Digby. 175. ff. 1–23. vell. small folio. xi. cent.

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* The ending differs in most of the MSS., owing to the arrangement of the chapters, and they do not all contain the metrical prayer, commencing

"Hæc tibi, cunctorum largitor, Christe, bonorum,"

and ending

"Vita manens castis, lumenque, salusque per ævum."

† This MS. is elegantly and correctly written.

‡ This MS. ends abruptly in the middle of the last Chapter, p. 103, l. 19. Ed. Stevenson, "qui tabulis minus diligenter."

§ This MS. is imperfect, and begins towards the end of Cap. 8. " . . . . " [cir]cumferentes me undique fluctus oceani" (p. 66, l. 22. Ed. Stevenson).

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A.D. 687.

* MS. Bodl. Digby. 20. ff. 190–223 b. vell. 8vo. xii. cent.
MS. Bodl. Digby. 59. ff. 1–86 b. vell. 8vo. xii. cent.
MS. Bodl. Fell. 1. ff. 57–76 b. vell. folio. xii. cent.
MS. Bodl. Fairfax. 6. (3886). ff. 13 b–29 b. vell. folio dble. cols. xiv. cent
‡ MS. Coll. Univers. Oxon. 165. ff. 1–170. vell. small 4to. xii. cent.
§ MS. Harl. 1924. ff. 1–48. vell. small 4to. xii. cent.
MS. Harl. 1117. ff. 2–40 b. vell. 4to. x. cent.
‖ MS. Trin. Coll., Cant. Gale. O. 1. 64.
MS. Trin. Coll. Cant. Gale. O. 3. 55. f. 4. vell. large 8vo. xii. or xiii. cent.
¶ MS. Cott. Otho. D. viii. ff. 148–168 b. vell. small folio. xii. cent.
MS. Arundel., Brit. Mus. 222. ff. 1–34 b. vell. 4to. xii. cent.
** MS. Arundel., Brit. Mus. 332. ff. 74–101 b. vell. long 8vo. xiii. cent.
†† MS. Bodl. 109. (1962). ff. 27 b–77. vell. 8vo. xi. cent.
‡‡ MS. Bibl. Ducat. Guelf. vell. 8vo. xi. cent.
MS. Bibl. du Roi. 2475. 7. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5348. 5. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5362. 1. olim Bigot. vell. xii. cent.
MS. Vatican. de la Reine de Suède 1285.
MS. Bern. See App. Fœdera p. 45.
MS. S. Gall.

Incip. Prol.—"Domino Sancto ac beatissimo Patri Eadfrido "Episcopo, sed et omni Congregationi Fratrum."

Incip. Vita.—"Principium nobis scribendi de Vita Beati Cuthberti."

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* A leaf has been torn out at the beginning of the Life in this MS.; it commences abruptly " . . . . . ta etiam conversatione anchoretica;" it is also imperfect at the conclusion, "in vinculis expeditus beatissimi . . ."

† This MS. formerly belonged to the Monastery of St. Cuthbert, Durham.

‡ This MS. agrees with the printed edition as far as cap. 46, inclusive, cc. 47 and 48 being taken from the "Historia Ecclesiastica," cc. 31, 32. See Stevenson's edition, pp. 285–316.

§ This MS. ends with cap. 64, of the edition in the "Acta Sanctorum," 20 March, p. 115, col. ii. "supra pavimentum sanctuarii composuerunt."

‖ In this MS. are included the Miracles and Translation of St. Cuthbert, much like those in Mabillon's "Acta Sanct. Ord. Benedict."

¶ This MS. is much mutilated and scorched by fire.

** This MS. wants a few lines at the commencement of the Prologue, and begins "legentibus universis."

†† This MS. is imperfect at the conclusion, ending "fratre Hereberto ut "modo" (cap. xxviii. p. 105. Ed. Stevenson).

‡‡ Pertz, "Mon. Germ." vi. 253. (?).

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A.D. 687. *Expl. Vita.*—"Satiansque in bonis desiderium nostrum, sua "nos in perpetuum misericordia et miseratione coronet in "secula seculorum. Amen."

Printed in Smith's edition of Beda's works; in Stevenson's, for the English Historical Society; by Mabillon, in the "Acta "Sanct. Ord. Benedict.," ii. 841; by the Bollandists * in the "Acta Sanctorum," iii. 97 (20 Mar.); and by Surius, in the "Vitæ Sanctorum" (20 March), p. 214.

This prose Life is addressed to Bishop Eadfrid,† and to all the Congregation of the Brethren who serve Christ in the island of Lindisfarne.

The writer gives an account of Cuthbert's infancy. He enters the monastery of Mailros; is made Prior of Lindisfarne; becomes an Anchoret at Farne; is made Bishop of Lindisfarne; returns to his cell; and dies A.D. 687. His Translation A.D. 698 is then described, and the piece concludes with his Miracles.

The basis of Beda's prose, as well as of his metrical, Life of St. Cuthbert, seems to have been the anonymous Life above noticed (No. 753).

Being written after the metrical Life, it embodies in an extended form all the prominent incidents which are to be found therein,‡ with many additional facts: Beda formed his narrative upon the information of those who had the best means of knowing the truth, and then submitted it to the inspection of one who had attended St. Cuthbert during his last illness, and of others equally well informed respecting the incidents of his life; corrections and additions being made in accordance with their suggestions. A fair copy of the legend was then sent to Lindisfarne, and, during two days, it underwent a rigid scrutiny by the oldest and most judicious brethren of

* The editors collated their text, taken from an ancient MS. of their own, with another in Monasterio Bonifantis Ordinis Cisterciensis in Gallia, and also with one in Monasterio S. Salvatoris Ultrajectini.

† Bishop of Lindisfarne or Holy Island from the year 698 to 721.

‡ He omits the Prologue and various portions of its text, as well as many names of persons and places; but his chapters 3, 6, 8, 9, 19, 22, 23, 31, 35, 37, 39, 43, 46 have nothing in common with the anonymous Life; having been probably communicated to Beda by the monks of Lindisfarne, when they revised the Life as sent in its earlier form for their approbation. Chapters 37, 38, 39, and 40 contain Herefrid's account of Cuthbert's sickness, death, &c.

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that monastery. When it had obtained their formal sanction, and had been augmented by the addition of certain supplemental insertions, for which they were the vouchers, the work was declared to be worthy of circulation, and was accordingly handed over to the transcribers. A.D. 687.

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756. Liber de Translationibus et Miraculis S. Cuthberti, Episcopi Lindisfarnensis, auctore monacho Dunelmensi anonymo, qui vixit sub finem sæc. XI.

* MS. Bodl. 514 (2184) ff. 88–89. vell. 4to. dble. cols. xii. cent.
MS. Bodl. Laud. 491 (1093) ff. 66–117 vell. 4to. xii. cent.
MS. Bodl. Digby 59. ff. 69 b.–86 b. vell. 8vo. xii. cent.
MS. Bodl. Fairfax 6. (3886) vell. folio. dble. cols. xiv. cent.
MS. Harl. 1924. ff. 49–70. vell. small 4to. xii. cent.
MS. Trin. Coll. Cant. Gale. O. 3. 55.
MS. Cott. Titus A ii. f. 127. vell. 4to. xv. cent.
MS. Cott. Nero A ii. ff. 46–58. vell. 12mo. xii. cent.
MS. Arundel. Brit. Mus. 332. ff. 102 b.–118. vell. long. 8vo. xiii. cent.

Incip.—"Deus omnipotens, juste misericors."

Expl.—"et omnino simplicibus, frequenter audivimus."

Printed in Mabillon's† "Act. Bened." sæc. iv. pars 2, p. 291, and in the "Acta Sanctorum," iii. 127 (19 Mar.).

Stevenson has printed the latter text as an Appendix to Beda's Minor Works, p. 285.

After two Chapters of Miracles from Beda (omitted in the Acta Sanctorum), the writer observes that God punished the iniquities of the English by sending the Frisons and Danes under Ubba and Haldene, who laid waste the country on every side. At this time King Alfred was obliged to fly, and lay secreted in the marshes of Glastonbury for three years. Here St. Cuthbert appeared to him, in the guise of a pilgrim, and promised him that he should regain his throne; which took place accordingly. At this period also the ravages of the barbarians caused Bishop Eardulf to escape with the body of St. Cuthbert to Ireland; but the monks were overtaken by

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* This MS. ends "tot Sanctorum reliquias ibidem conspiciunt."

† The first two chapters in Mabillon are taken from Beda's Ecclesiastical History, lib. iv. cc. 30–32, and chap. 3, begins "Deus omnipotens."

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A.D. 687. a tempest and compelled to return; upon which they took up their abode, first at Cree, and then at Cunceacester. The punishment of Onlafbald follows, for contempt of the Saint; of the Scots, swallowed up like Dathan and Abiram; a story of the Gospels falling overboard and being recovered uninjured; various punishments of such as endeavoured to infringe the Saint's privileges; the body conveyed to Durham; Translation of relics of Saints from various places; punishment of a married priest; of Judith, wife of Earl Tosti; of Tosti's officer, Barwith, who endeavoured to violate the Saint's immunities; various infirmities, &c., cured by St. Cuthbert; flight of Abbot Egelwin, and his return to Durham; vision of the death of Gilmichael; punishment of William I. for doubting the incorruptibility of the Saint; of a Norman knight, who had robbed the church; Translation of St. Cuthbert into the new church, A.D. 1104; and miraculous circumstances immediately following upon the Translation. The outer case of the coffin was covered with hides and nailed, the inner case being covered with coarse cloth; in stripping off the cloth they removed the lid, and found on a ledge (tabula) a copy of the Gospels. Beneath this ledge covered with a linen cloth, lay the body of the Saint entire, and with the limbs flexible, as though only sleeping. On lifting out the body they found in the coffin, "pectinem eburneum, et forcipes suæ adhuc novitatis decorem "retinentes, et quæ sacerdotem decebant, altare videlicet "argenteum, et corporalia, et cum patena calicem quidem "parvum, sed materia et opere pretiosum, cujus inferior pars "figuram leonis ex auro purissimo gestat dorso lapidem "onichenum, arte pulcherrima cavatum, qui ex studio arti-"ficis ita inhæret leoni ut manu facile possit in gyrum verti, "nec tamen auferri." The coffin was covered with cere-cloth after the body had been replaced, and then restored to its former position behind the altar. The monks being placed under suspicion of imposture by a neighbouring abbot, it was determined, after much altercation, that a certain number of persons should be admitted to an examination of the body, before Radulf, Abbot of Seez, and afterwards Archbishop of Canterbury, who fully satisfied all present as to the incorruptness of the body by raising up the head, &c. Amongst the spectators was William, Archbishop of Canterbury; Bishop Ranulf also made a long sermon on the occasion, but as it was

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for the greater part irrelevant, his auditors grew weary, when fortunately a shower terminated it. The coffin was placed on a lofty stone, behind the altar, supported by nine pillars. A.D. 687.

Though the gross blunder of assigning to Alfred a residence for three years at Ethelingai does not warrant any high opinion of the writer's information or research, he nevertheless supplies us with various important as well as curious particulars. If Turgot really did write a History of the Church of Durham, it is highly probable that this is his work: Simeon of Durham seems to have transcribed or abridged the greater portion of it, and in several places refers for a fuller account to what is more largely described elsewhere; all which circumstances are here to be found.* The fact of Simeon having employed it, seems at least to prove its composition to have been prior to that of the History of the Church of Durham by the same author, *i. e.* before 1108; so that, unless that portion which describes the Translation be a later work, the mention of Radulf and William becoming Archbishops of Canterbury must have been a gloss added by a later hand. But perhaps, after all, both may have been the work of Simeon, as there seems very little foundation for Turgot's claim.†

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757. Complementum Vitæ Sancti Cuthberti, Lindisfarnensis Episcopi.

MS. Imp. Paris. 3088. 13. (olim Colbert. 3019.)

Nicholas Belfort, a Canon Regular of St. John of Soissons, forwarded this portion of the Life of St. Cuthbert, which he had derived "ex MS. Longp." in order to supply a hiatus in the Antwerp copy of the history of St. Cuthbert's Translation. The transcript begins "Continuo venti mutantur" (Act. Sanct., March, iii., 129 § 7), and ends "post tres autem" (Ibid. p. 132. col. 2. middle of section 20).

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* See, however, Bedford's "Simeon of Durham," p. 187.

† In the "Acta Sanctorum," however, it is considered a later work. Malmesbury seems to have seen it.

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A.D. 687. 758. Reginaldus de Coldingham de Virtutibus S. Cuthberti, ad Priorem et Conventum Dunelm.

MS. Dec. et Cap. Dunelm. xii. cent.

Incip. Epistola.—"Piissimo Domino et Patri Ætheldredo."

Incip. Proœm.—"Sæpius multo, Sanctorum miracula Patrum "audivimus."

Incipit Libellus.—"Venerandus confessor Cuthbertus."

Expl. Libellus.—"in medium Samariæ perduxit."

Printed by the Surtees Society, 8vo. Lond. 1835, from the above-mentioned MS., which is supposed to be the author's autograph.

The Author's motives for writing are stated in the Prologue. Ailred of Rievaulx had related to him several of Cuthbert's miracles, and he intends to give his authorities for every thing he relates.

The tract is divided into Chapters, each containing a separate miracle; the most remarkable of its contents being: —account of Lindisfarne; a delinquent seaman detected by casting lots and ducked thrice with a rope; a king of Norway, Christian (?), plunders the coast of England in the time of King Stephen; English seamen saved from shipwreck on the coast of Friesland; the Cross found on the body of Cuthbert; description of his coffin; the outer case is of wood covered with hides, and bound with iron; the inner coffin of black oak elaborately carved; description of the sculptures; a monk turned into a fox for stealing new cheese. At Norham on the Tweed, on the borders of Lothian, the church door has a lock of ancient work of brass and iron. Helisende, an attendant on the queen of David king of Scots, becomes a nun at Elvestowe (Elstow) near Bedford. The state of England under Stephen; his liberality and kindness, The ex-dean of Waltham retires to Durham; his sisters, nuns of Chestrehunt, possessed "cyphum Sanctæ reginæ Ædithæ." The disturbed state of the country after the death of Bishop William, (1153); preachers with relics sent about the country (by Bishop Hugh Pudsey) to raise money for the enlarging of Durham cathedral; in Stephen's time the castles were the seat of every kind of oppression; a drawbridge mentioned as existing at Nottingham castle; a man punished for catching a sparrow; Roger Prior of Durham wished to pave the church of Durham with marble, as was done in foreign

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churches, but could not find any; Harpin of Thorlane brought marble from Rome; a man imprisoned on suspicion of having found hidden treasure, &c. A.D. 687.

The narrative is rather verbose, with few facts, comparatively, relating to St. Cuthbert; the miracles have reference chiefly to the punishment of such as violated St. Cuthbert's immunities, and the rescue of persons from shipwreck; occurring, for the greater part, during the time of Bishop William, and in the reign of Stephen, who is always mentioned in terms of respect for his kindness and piety. Many curious illustrations of the arts, dress, customs, and social condition of our forefathers may be derived from this tract.

Nothing is known of the personal history of the Author, save that he was a monk of Durham. The York MS. calls him a monk of Coldingham; but the Priory of Coldingham was at that time a Cell to Durham.

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759. Vita S. Cuthberti.

MS. Bodl. Fairfax. 6 (3886). ff. 43 b.–135. vell. folio. dble. cols. xiv. cent.

Rubr.—"Incipit Epistola Reginaldi, Dunelmensis Monachi, " ad Dominum Ethelredum, Abbatem Ecclesiæ Rievallensis, " directa."

Incip. Epist.—"Piissimo Domino et Patri Ethelredo."

Expl. Epist.—"Pietate gratuita mitigetur."

Rubr.—"Explicit Epistola. Excusatio Scriptoris apologetica ad sui excusationem in sequens opus præmissa, ne " lector scriptorem vituperet, cum polita verba in eo invenire " non valeat."

Incip. Epist. Excusat.—"Verbi Dei prædicator officiosus."

Rubr. Incip.—"Proœmium in subsequentem libellum de " virtutibus et Miraculis gloriosi Cuthberti Pontificis, quæ " nostris temporibus gesta vidimus et facta fuisse cognovimus."

Incip. Proœmium.—"Sæpius multo Sanctorum miracula."

Expl. Proœmium.—"captamus."

Rubr.—"Explicit Proœmium. Incipit Sermo de Octo Tabernaculorum discretis generibus, et intellectuum diversitatibus."

Incip. Sermo. (f. 45),—"Quam dilecta et diversa."

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A.D. 687. *Incip. Vita.* (f. 47 b).—" Venerandus Confessor Cuthbertus " non mortis dolore."

Expl. Vita. (f. 135).—" in medium Sumariæ perduxit."

This MS. differs from the York MS. (No. 760.) in the numeration of its Chapters. It is evidently the production of the Durham Scriptorium.

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760. Libellus de Miraculis S. Cuthberti, secundum Reginaldum de Coldingham.

MS. Decan. et Capit. Ebor. xvi. I. 2. fol. 16. xiii. cent.

" Incipit Procemium in subsequentem Libellum de virtutibus " et Miraculis gloriosi Pontificis Cuthberti, secundum Æthel- " redum, venerabilem Abbatem Rievallensis Ecclesiæ, et " Reginaldum, monachum de Coldingham, directum Priori et " Conventui Dunelmiæ."

Incip. Prol.—" Sæpius multo Sanctorum."

Incip. Cap. i.—" Hoc mare magnum."

Expl.—" Veredica attestatione audivimus."

This MS. is of the earlier part of the thirteenth century, but the text which it affords, though in general correct, is imperfect at both the beginning and end. It omits the Epistle of the Author to Ailred, and commences with the Preface (Sæpius multo, &c). It concludes with chap. xcv. Possibly, it may represent the text in an earlier state than that which occurs in the other MSS.

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761. Reginaldi, Monachi Dunelmensis, de Virtutibus et Miraculis gloriosi Pontificis Cuthberti Liber. Ubi plura ex R. Hoveden, G. Malmesbir., &c.

MS. Cott. Claud. D. iv. ff. 88–113. vell. folio. xv. cent.

Incip.—" Sæpius multorum Sanctorum miracula."

Expl.—" fuerant superesse confirmavit."

This is a History of Durham to nearly the end of the twelfth century; compiled from William of Malmesbury, Roger Hoveden, Simeon of Durham, Reginald of Durham, and the Lives and Miracles of St. Cuthbert; all of which are regularly

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quoted. It is preceded by Reginald's preface to St. Cuthbert's Miracles. A.D. 687.

The volume seems to have been compiled about the year 1400.

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762. Reginaldi, Monachi Dunelmensis, Libellus de admirandis S. Cuthberti virtutibus.

MS. Harl. 4843. ff. 66–153 b. paper. folio. xvi. cent.

Copied probably from MS. Bodl. Fairfax. 6. (No. 759).

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763. Vita S. Cuthberti (Saxonice).

MS. C.C.C. Cant. 196 (formerly D. 5). vell. 8vo. xi. cent.
MS. Cott. Julius A. x. 2. vell. 8vo. xi. cent.

Incip.—"On þone ylcan dæȝ byð, Sĉe Cuþberhtes gepitennys " þæs halgan Bisceopes."

This Life is very brief, and seems to be taken from Beda's Life of St. Cuthbert, especially that portion of it where Cuthbert turns water into wine, chap. xxxv.

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764. Depositio S. Cuthberhti Episcopi.

MS. Bodl. 340 (2404). ff. 58 b–66 b.
MS. C.C.C. Cant. 198. (olim S. 8.) ff. 81–90. vell. small folio.
MS. Bib. Pub. Cant.* vell. folio. xi. cent.

Incip. — " Cuthberhtus, se halga bisceop, scinende on " manegum."

Expl.—" mid him lybbendem á on eacnysse ealra worulda."

Printed in the "Homilies of the Anglo-Saxon Church,"

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* This MS. was given to Archbishop Parker by John Jewel, Bishop of Salisbury, in the year 1568. At the end of the volume are two of Jewel's letters to Parker, having reference to this MS. In the first, dated 18th Jan. 1568, he writes,—" I have ransacked our poore Librarie of Sarisburie, " and have founde nothing worthy the findinge, saving onely one booke " written in the Saxon tongue, which I minde to sende to your grace by " the next conveniente messenger;" and in the second letter, dated 31st Jan. 1568, he writes,—" I thought it my dewtie to perfourne my promisse " and therefor have sente your grace that hidden treasure that we had in " our librarie."

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A.D. 687. ii., 132. It follows, professedly, and very closely, Beda's Narrative, adding no new information, and compressing and generalizing the details. It exhibits undoubted evidence of having been originally a metrical production, and might, for the most part, be restored to its original alliterative form.

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765. Libellus de ortu S. Cuthberti, de Historiis Hybernensium excerptus et translatus.

MS. Eccl. Eborac. 16. I. 5. 8.
MS. Bodl. Fairfax 6. (3886). ff. 1–12 b. vell. folio. dble cols. xiv. cent.
MS. Harl. 4843. ff. 1–7 b. paper. folio. xvi. cent.
MS. Cott. Titus. A. ii ff. 134–147 b. vell. 4to. xv. cent.
MS. Lincoln's Inn, 104. ff. 169–183. paper. xv. cent.

Incip. Præf.—"Cum per annos plurimos."

Incip. Libellus.—"Cuthbertus in Christo Jesu gemma "sacrorum sacerdotum."

Expl. Libellus,—"æterni testimonii, qui in æternitate vivit "in sæcula sæculorum."

Rubr.—"Explicit Libellus de Nativitate Sancti Cuthberti, "de Historiis Hibernensium excerptus et translatus. Incipit "de adventu ejus in Scotia."

Incip. de Adventu.—"Postquam beatus puer Cuthbertus."

Expl. de Adventu.—"semper vivis et gloriaris, Christi co-"hæres gratiæ, per sæculorum sæcula infinita. Amen."

Colophon.—"Explicit Libellus de Vita Sancti Cuthberti, de "Historiis Scottorum excerptus."

Printed by the Surtees Society, in the "Miscellanea Biogra-"phica," p. 63, Lond. 1838.

The author, in the Prologue, states that he had collected the Miracles of St. Cuthbert before he discovered the Irish account of his descent. This account was confirmed by the relation of Eugen, Bishop of Armagh (?),* with the addition of further particulars, among which he found that his father's name was Muriadach, King of all Ireland; his mother's Sabina; statements further confirmed by the disciples of SS. Malachi, Matthias, and Gilbert, and a certain ancient Irish priest.

The earlier portion is to the following effect:—

In a noble city called Lainestri there reigned a virtuous king; but the devil inciting the neighbouring sovereign

* "Eugenius episcopus Harundionensis."

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of Connacht, he suddenly fell on him by night and put him to death, with his whole family, except a little girl, who was reserved for servitude. As the girl grew up, the king fell in love with her, but she steadfastly resisted all his attempts on her chastity. Finding her alone in a remote place, whither she had gone, like other maidens, in conformity with the custom of going at stated periods of the summer to gather flowers, &c., to ornament the queen's chamber, he there violated her. He then attempted to console her by the assurance that should she have male issue it should succeed him in the throne, and he sent her to his mother to be taken proper care of. The mother placed her in a nunnery, where in due time she gave birth to a son, afterwards St. Cuthbert. His birth was attended with a miraculous light, which induced the bishop to request of the king permission to direct the education of the child. His baptismal name was Mullucc, which was given him in a city called Hartlbrechins. The bishop, according to the custom of that country, was once visiting his flocks and herds, when Cuthbert, who accompanied him, predicted the colour of a calf yet unborn. Cuthbert was wearing a bell round his neck, by the Irish called "kelim," when he broke it by accident, and carried it to a smith, who repaired it by the agency of a fire made with rushes.* In Meath is a city called Kenan, on the river Manay, in a very fruitful country; here, according to Irish histories which had been seen by Eugen, "episcopus Hardionensis," who was brought up there, Cuthbert was born. After a time, the bishop, who had undertaken to superintend Cuthbert's education, died, and his mother, apprehensive of danger, with her son's concurrence, fled with him to a port whence a vessel was about to sail for Britain. Cuthbert let his Psalter fall into the sea, where it was swallowed by a seal. They were joined on the voyage by a bishop and his pupils, whom the bishop was fearful of losing by violence. On the voyage, Cuthbert had a vision of an anchor fixed in the roof of a building. On his reaching the land, the seal vomited forth the Psalter uninjured. According to some accounts, his miracles exciting envy, Cuthbert was ordered to quit the country, and, in derision, being desired to

A.D. 687.

* "This was related by Archbishop Matthias":—Matthæus Henæus vel O'Heney, Archbp. of Cashel, wrote a Life of St. Cuthbert, bp. of Lindisfarne. He died A.D. 1206.

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A.D. 687. embark on board a vessel of stone fashioned like a *corrok*, he did embark in it, and sailed to a part of Galloway called Rintsnoc in Rennuii. Thence he went to another port called Litterpen in Argyle. Between Argyle and Incegal there is a lake called Loicafan, where they all landed. Here robbers attempted to plunder his mother of her golden bracelet, but were destroyed at the prayer of Cuthbert. Columba, Bishop of Dunkeld, took charge of Cuthbert and Brigid, but the envy of three English clerks attending on Columba being excited by his kindness to the children, they killed his favourite blackbird, and laid the mischief to the charge of the children. The bird, however, revived, and cleared them of the imputation. Cuthbert's mother had two brothers, bishops in Scotland, Meldun and Eatan, to whom she presented their nephew; upon which they placed him with a holy man to be educated. While he was playing with other children and standing on his head, his clothes supernaturally adhered to his legs.

After visiting various places, Cuthbert at length came to *Clut*,* where, determining to lead a solitary life, he selected for his residence a lofty hill, accessible on the south side only, a mile from the city, and called Doilwune (area amœna), which had hitherto remained in possession of demons only. Here he caused a fountain (still existing) to burst from the earth, erected a stone cross on steps, made a bath of stone, in which he passed whole nights in prayer, immersed in the water; and drove the devil down hill with a club. This place afterwards became a sanctuary, and in the time of King David, Madet Maccrie Mori (*i.e.* filius Mori) took refuge there, but was punished by divine vengeance for bringing his wife with him. A King's daughter having accused Cuthbert of debauching her, was swallowed up by the earth, at a place called Corruen, for her iniquity; and, on this account, no woman is permitted to enter his church. This "*in terra Pictorum*" is still observed in churches dedicated to Cuthbert. A hermit, who had been a monk at Luchefelda, dwelt in a wood called Moddri, four miles from Bedford: Cuthbert appeared to him, and told him that he himself had formerly resided there, and that the place was secure against both thieves and wild beasts. The devil once appeared to him in the shape of a beautiful

* *Dul*, in some MSS.

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woman, but Cuthbert sprinkled him with holy water, upon which he fled, with a horrible stench, carrying away part of the church with him; for this reason, Cuthbert ordered that no woman should in future enter his church. A.D. 687.

The author had transcribed these latter statements "ex "Scottorum paginis et scriptis," following the sense rather than the words, and interweaving therewith the information which he had derived from certain Irish bishops concerning St. Cuthbert's origin, so as to form one connected narrative. Malachi told many of these things to King David, and they were confirmed, among others, by "Eugenius episcopus Hard-"moriæ."

The chief incidents are here extracted, but they are mixed up with much declamation. As the Author, whoever he may have been, had already employed himself in collecting the Miracles of St. Cuthbert, it may, perhaps, be inferred that we have here another of the works of Reginald of Coldingham.

The monks of Durham so far believed in the truth of this most improbable narrative as to derive from it some of the subjects with which they ornamented the windows of their church.

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766. Vita S. Cuthberti, versibus hexametris rhythmicis.

MS. Cott. Titus. A. ii. f. 148. vell. 4to. xv. cent.
MS. Harl. 4843. f. 261.

Incip.—"Si cupis audire Cuthberti miraque scire
Virtutis miræ, potes hunc Sanctum reperire."

Expl.—"esse queunt certi quod morte mala morientur."

The same narrative as in the Irish Life, translated into Leonine verse, and appended to the prose text mentioned in No. 765. Five leaves are wanting in the Cottonian MS.*

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767. Vita S. Cuthberti, versibus rhythmicis.

MS. Lincoln's Inn, 104. ff. 134–151. vell. 4to. xv. cent.

Incip.—"Beda, satis notus Doctor, describere motus
Cuthberti vitam, per plurima mira politam
Metro præscripsit, in prosam postea fixit,
Lingua vexatus hanc scribens est meditatus
Infans Cuthbertus ludis solet esse repertus."

* "Hear wants fyve leaves, for whiche I wold gev fyve oulde Angells," fol. 151 b.

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A.D. 687.

768. Vita S. Cuthberti metrice scripta.

MS. Coll. Univers. Oxon. 165. vell. small 4to. xii. cent.

Incip.—" O pater Anglorum, patrum par Angelicorum,
" Tu, Cuthberte sacer, pronis pius, hostibus acer."

Expl.—" Omnibus hoc dicens, et laude Deum benedicens."

This piece appears to belong to the end of the 12th, or beginning of the 13th century. It is printed in the "Miscellanea " Biographica" of the Surtees Society, p. 91. The narrative follows Beda closely, and affords no additional information.

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769. De Sancto Cuthberto, Episcopo et Confessore.

MS. Cott. Tiber. E. 1. ff. 75–85.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—" Ex regali Hiberniensum prosapia Rex quidam, " nomine Muriardachus."

Expl.—" Tempore quoque Regis Willelmi Primi, Edgarus " Rex Scotiæ donavit Sancto Cuthberto et Monachis Dunel- " mensibus Berwicum, cum suis appendentiis, et Coldingham."

Printed in Capgrave's "Nova Legenda Angliæ."

The Life of St. Cuthbert, as given by Capgrave, commences with the account of the Irish origin of the Saint; and Colgan, apparently following Capgrave, has ascribed to him the same royal origin.

For an account of these MSS. see Nos. 35 and 38.

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770. Life of St. Cuthbert, in English verse.

MS. Cott. Jul. D. ix. ff. 45–46 b. vell. 8vo. xv. cent.
MS. Addit. 10301. ff. 96–99. vell. small folio. xiv. cent.
MS. Bodl. 779. f. 134. paper. small folio. xiv. cent.
*MS. Bodl. Tanner. 17. ff. 42 b–43. vell. small folio. xv. cent.
MS. C. C. C. Cant. 145. vell. small folio. xiv. cent.
MS. Coll. Trin. Oxon. 57. 2. vell. folio. xv. cent.
MS. Bodl. Laud. Misc. 108 (1486). ff. 154 b.–155 b vell. folio. xiv. cent.
MS. Bodl. Laud. Misc. 463. (1596). ff. 23–23 b. vell. folio. xv. cent.

Incip.—" Seint Cuthbert was bore here in Ingelond."

Expl.—" And thoru the bone of Seint Cuthbert bringe us " all therto."

The text in the abovementioned MSS. is the same, with the exception of numerous verbal differences.

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* There is in this MS a very well executed full-length figure of St. Cuthbert, in his episcopal robes, with the head of St. Oswald in his right hand and his crown in his left.

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771. Brevis Relatio de Sancto Cuthberto, et quomodo corpus ejus Dunelmum venerat, et excerpta de Vita et Miraculis ejusdem Sancti. A.D. 687.

* MS. Cott. Nero. A. ii. ff. 85–107 b. vell. 12mo. xii. cent.
MS. Cott. Titus. A. ii. f. 158. vell. 4to. xv. cent.
MS. Trin. Coll. Gale. O. iii. 55.
MS. Bodl. Laud. Misc. 491 (1093). ff. 117 b–144. vell. 4to. xii. cent.
MS. Sloane. 1772. f. 1. vell. 4to. xii. cent.

Incip.—"Venerabilis igitur Domini famulus, Cuthbertus, "octavo suæ ætatis anno."

Expl.—with a long notice of Bishop Walcherus,—"erat enim "de saphiro factus, præfatus episcopus abstulit, qui, posito in "castello militum præsidio, protinus abcessit."

At f. 129 b. (MS. Laud.) in this piece occur three Chapters borrowed from the Translation (ii. 311. Ed. Stevenson); the tract itself being an abridgment of Simeon of Durham (lib. 1. c. 7—lib. iii. c. 115.), followed in MS. Bodl. Laud. Misc. 491, by two prayers to St. Cuthbert, the first beginning "O decus "Anglorum; titulis pollens meritorum;" the second, "Deus "verax et pius."

There are in the Gale MS. above mentioned various miracles related, similar to those which occur in Simeon's History, and evidently derived from one authority common to both.

The piece contains the following Chapters :—

"Quomodo corpore ipsius ad Lindisfarnensem insulam pro-"pinquante, fluctus expectaverint quousque omnes siccis pe-"dibus transirent.

"Quomodo quidam furtum quod in monasterio ejus perpe-"traverat ipse prodidit, sicque ibidem miserabiliter interiit.

"Quomodo equus cujusdam, dum ex frugibus ecclesiæ Sancti "Cuthberti comederet, subito interierit.

"Quomodo populus, in Dunelmo conclusus, a duobus exercitibus liberatus fuerit.

"Quomodo quidam, dum furens equos monachorum Sancti "Cuthberti de hospitio suo expellere voluisset, ut mortuus "ceciderit.

"Quomodo egestatem patientibus, meritis Sancti Cuthberti, "multitudinem piscium mare recedens reliquerit.

"Quomodo Paulus Abbas et Robertus Comes in loco quem "Sancto Cuthberto abstulerant injuriæ pœnam receperint.

* The leaves of this MS. are misplaced: after f. 107 b, the narrative is continued at f. 58. The Miracles occur in different order, and their substance varies from those in the Gale MS.

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A.D. 687. " Quomodo clericus febricitans ad tumbam Sancti Cuthberti " sanatus fuerit.

" Quomodo quidam, qui asinario Ecclesiæ Sancti Cuthberti " cingulam tulerat, repente oculos doluerit.

" Quomodo de Lindisfarne fugienti cum furto subito mare " occurrens iter obstruxerit.

" Qualiter infantulus sub trabe, bobus eam trahentibus, " volutatus, nec tamen fuerit læsus.

" Quomodo pyratas, dum navem cum abducerent in ejusdem " ecclesiæ viris insulam Lindisfarnensem subita tempestas " ejecerit.

" Qualiter juvenis, oppressus sub ingenti pondere ligni. " meritis beati Cuthberti illæsus evaserit.

" Quomodo in loco ubi prius jacuerat miracula coruscare, et " infirmi sanitatem cœperunt recuperare.

" Exemplum præbuit Sanctus Cuthbertus suis successoribus.

" De indulgentia concessa Dunelmensi ecclesiæ privilegio " Anastasii Papæ Quarti.

" Quo anno Sanctus Cuthbertus ordinatus est, et quantum " amabatur ab antiquis regibus.

" De Walchero Episcopo."

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772. Historia de Sancto Cuthberto.

MS. Bibl. Pub. Cant. Ff. 1. 27. pp. 195-202. vell. folio. xii. cent.
* MS. Lincoln's Inn, 114. 4. f. 163. paper. xv. cent.

Incip.—" In nomine Dei summi, de Sancto Cuthberto, et " de commemoratione locorum regionumque ejus priscæ " possessionis."

Expl.—" se et totum exercitum beato Confessori commendans, " abiit."

Printed in Sir Roger Twysden's "Decem Scriptores," i. 67–76.

This is a History of St. Cuthbert, and of the possessions of Durham from the earliest times. It closely resembles the text of Simeon of Durham, and the "Translationes Beati Cuth- " berti" (Mabil. Act. Ben. vi. 310), with the addition of the Donations. The last paragraph is in Anglo-Saxon, commencing. "Is ðeosburch Breome," and ending "þerddmes bydeþ."

* This MS. agrees in many respects with Twysden's version, but there are passages in it which do not occur in the printed text.

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773. De S. Cuthberto.

A.D. 687.

MS. Bibl. Digby. 175. ff. 23–24 b. vell. small folio. xi. cent.
MS. Bodl. Laud. 491. (1093). vell. 4to. xii. cent.
MS. Harl. 1117. ff. 40 b–42. vell. 4to. x. cent.
MS. Cott. Vitell. A. xix. ff. 85–88. vell. small 4to. x. cent.
MS. Bodl. Fairfax. 6. (3886). f. 29 b. vell. folio. dble cols. xiv. cent.
MS. Coll. Univers. Oxon. 165. vell. small 4to. xii cent.
MS. Bodl. Fell. 1. f. 76 b. vell. folio. xi. cent.
MS. Bodl. Digby. 59. f. 45 b. vell. 8vo. xii. cent.
MS. Cott. Claud. A. i. ff. 153 b–154. vell. 4to. x. cent.
* MS. Cott. Nero. A. ii. f. 45. vell. 12mo. xii. cent.
MS. Arundel. Brit. Mus. 332. ff. 101 b–102 b. vell. large 8vo. xiii. cent.
MS. Arundel. Brit. Mus. 222. ff. 34 b–35 b. vell. 4to. xii. cent.

Incip.—"Erat in eodem monasterio frater quidam, nomine "Beada."

These are merely excerpts from Beda's "Hist. Eccl." iv. 30, relating to St. Cuthbert.

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774. Vita S. Cuthberti, Lindisfarnensis Episcopi.

MS. Bibl. de l'Ecole de Médecine de Montpellier. 1. vell. folio. xii. cent.
MS. Cœnob. Camberonensis in Hannonia.

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775. Farrago Cartarum ad Historiam Ecclesiæ Dunelmensis spectantium.

MS. Bodl. 596. (2376), ff. 203–206 b. vell. folio. xi. cent.

This Manuscript is imperfect, and begins with the words—"dedit. Et hi sunt termini istius villæ; ab aqua quæ vocatur "Lina usque ad Cocwuda." It ends, "et operuit super con-"gregationem Abiron," (cf. Hist. Transl. S. Cuthb. p. 296. l. 2. Ed. Stevenson.)

The MS. formerly belonged to the Monastery of St. Augustine, Canterbury.

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* This MS. is imperfect, beginning abruptly, "Nec silentio prætereun-"dum."

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A.D. 687.

A.M. 1.—A.D. 687.

*776. Nennii Eulogium Britanniæ.

MS. Coll. S. Trin. Cant. O. x. 18. f. 3. paper folio. xvii. cent.

From internal evidence, when compared with Gale's Edition, it is clear that this is the copy from which that Edition was printed.

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777. Nennii Historia Britonum.

MS. Bibl Pub. Cant. Ff. 1. 27. 2. pp. 14b.–41. vell. small folio. dble. cols. xii. cent.

Incip. Prol.—" Humilis servorum Christi minister et servus " Nennius, Dei gratia Sancti Elboti discipulus."

Expl. Prol.—" cætera supplex obedientia pro viribus sup- " plebit."

Rubr.—" Apologia Nennii, Britonum Historiographi, gentis " Britonum."

Incip. Apolog.—" Ego Nennius, Sancti Elbodi discipulus, ' aliqua excerpta scribere curavi."

Expl. Apolog.—" qui plus noverit in ista peritia quam ego."

Incip. Hist.—" A principio mundi usque ad Diluvium anni " duo millia ducenti quadraginta duo."

Expl. Hist.—" Cair Luit Coyt."

This MS. has in its text many passages, which are found in the margin in some copies, but are wholly wanting in by far the greater number of MSS.† These apparent glosses seem to indicate that it was formed from at least two different

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* This article is slightly out of place; it should follow No. 805.

† This MS. also contains the following almost unintelligible lines, as well as two extracts from some short chronological Memoranda:—

" Versus Nennini ad Samuelem filium magistri sui, Beulani presbyteri, " viri religiosi, ad quem Historiam istam scripserat:—

" Adjutor benignus, caris doctor effabilis fonis,
Gaudium honoris *isti* Katholica lege magni;
Nos omnes precamur, qui ros sit tutus utatur;
Christe, tribuisti *patri* Samuelem, læta matre.
Ymnizat hæc semper *tibi* longævus ben servus tui,
Zona indue salutis istum pluribus annis."

" Versus ejusdem Nennii:—

" Fornifer, qui digitis scripsit ex ordine trinis,
Incolumis obtalmis sitque omnibus membris,
En vocatur Ben notis litteris nominis quini."

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copies, if not subjected to interpolation from other sources. It is the only copy which prefixes to the history a series of Capitula, which contain internal evidence either of forgery or interpolation. It closely resembles the copy which was used by Gale in his edition, and Petrie selected it for his text in the "Monumenta Historica Britannica." In his enumeration of his authorities it stands as MS. A., and in Stevenson's Edition it is marked L. A.D. 687.

In this MS. there is a *second* copy of Nennius (Ff. 1. 27. 3), though described as the work of Gildas. In it the two Prologues are omitted, and the chapter relative to Ida, King of Northumbria. It states also that 796 years had elapsed from the period of our Lord's Passion. It seems to agree with the MS. Reg. 13, D. v. (No. 791), but adds, partly in the text and partly in the margins, most of the variations found in the Vatican MS. (No. 815.) A transcript of these MSS. is also found in MS. Harl. 624, where also it is improperly attributed to Gildas. It is L. 2. in Stevenson's list of MSS., and MS. V. in Petrie's.

"The "Historia Britonum" was first printed by Gale, in the year 1691 among the "Quindecim Scriptores," apparently from this MS. Gale's text was reprinted by Bertram * in

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The extracts from the Memoranda are as follow :—

"A.D. DCCCLVIII. XX. vero iiij° Mervini Regis Britonum, hæc historia a "Nennio Britonum historiographo est composita."

". . . . ab origine mundi usque ad Christum, anni fuerunt v.M.cxc. "novem. Anni igitur ab exordio mundi usque in annum præsentem, "vi.M.C.viii. fiunt."

* Bertram's title of Gildas and Nennius (8vo. Havn. 1757), would lead an inattentive reader to suppose he had printed them from MSS.; but he merely reprints Gale's text, making such transpositions as he supposed necessary for the correction of their respective texts, and affixing marks of reprobation to such parts as he supposed to be not genuine. He omits the Epistle of Gildas, places the "Capitula" in Nennius at the head of the several chapters, and transposes Appendix I. to the head of the Preface. He marks all the rubrics occurring in the MS. as interpolated, as well as cc. 30–34, and c. 65; he also marks as doubtful cc. 11, 12, 13, 38 to 43, 48 to 50, 52, 62 to 64. He is of opinion that there is little genuine before the end of the ninth chapter; his notes are brief and of no importance.

Again, in his second edition of Nennius, he says in his title-page, that it is "longe correctior;" but this must either apply to his having formerly reprinted Gale's text incorrectly, or to his own conjectural emendations or

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A.D. [illegible] the collection published at Copenhagen in 1757, under the title of "Rerum Anglicarum Scriptores tres."

The "Historia Nennii" was afterwards published by the Rev. W. Gunn, in [illegible], from the Vatican MS. (No. 815), as the production of Marx the Anchorite; and another edition followed in [illegible], by Dr. Giles. The Rev. Joseph Stevenson, in [illegible], issued another edition for the English Historical Society, the text of which, based upon MS. Harl. 3859 (see No. [illegible]), exhibits a collation of various other copies. Mr. Petrie, in the "Monumenta Historica Britannica," has also adopted a text which takes for its groundwork the Cambridge MS. just described. The Irish edition appeared in 1848: see No. [illegible]. Mr. Stevenson's edition has been reprinted by San Marte (A. Schulze, 8vo., Berlin, 1844). The work of Nennius has been translated into English more than once.

Of the Author of the "Historia Britonum" nothing is known, except what is obtained from the incidental notices which occur in the Prologues to the work, prefixed in some Manuscripts, from a few indications in the body of the work itself, and from some verses that are inserted in one manuscript.* From these it appears that the Author was Nennius, the disciple of Elbod,† that he was born during the latter part of the eighth, and was living in the ninth century; that he compiled his history by order of his superiors, and completed it in the year 858; that he was connected with a priest called Beulan, whom he styles "master," and to whom he seems to have addressed a copy of his compilation; that he inscribed certain verses to Samuel, the son of Beulan, for whose information he appears occasionally to have glossed his work; and that he belonged to some community either of the regular or secular clergy.

The few facts above mentioned are all that can be gleaned from the author's own statement relative to himself; but it is most probable that he was a native of Wales, since nearly all his Narrative has reference to that portion of the realm.

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transpositions of the text. There is no reason, in fact, for thinking that he ever consulted, or even saw, a single MS. The difference between his two editions seems to consist in a few unimportant additions to his Preface, and a more exact reprint of Gale's collations.

* See note p. 318.

† "Ego Nennius, S. Elbodi (or Elvodugi) discipulus."

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The ascription of the "Historia Britonum" to Nennius has occasioned much discussion. Its accuracy depends mainly on the authority of the Cambridge MS. (Ff. 1. 27. 2) now under consideration, as it is the only ancient copy which contains both Prologues in the original hand, and without the authority of those Prologues the work might be assigned to any other person: indeed one of the earliest manuscripts of this work ascribes it to Mark the Anchorite (see No. 815), while no fewer than seventeen manuscripts have rubrics ascribing it to Gildas; besides which facts, whenever the work is cited by any early English historian it is never attributed to Nennius, but, on the contrary, to Gildas.* A.D. 687.

The probable solution of this difficulty as to the authorship, is that the "Historia Britonum" is the production of an anonymous author, and that some scribe, perhaps named Nennius,† interpolated and glossed the work for his friend Samuel, adding, at the same time, the earlier Prologue; and that a second copyist, subsequently observing the discrepancies between the Prologue and the text, wrote the shorter Prologue or Apologia, which he intended should supersede the first.‡

The period of time embraced in the "Historia Britonum" extends from the Creation to the year 687. The author states in the preface that he had collected his materials from the tradition of his Elders, from the monuments of the ancient inhabitants of Britain, from the Chronicles of Isidore, Jerome, Prosper, and Eusebius, as also from the Histories of the Scots and Saxons.

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* This mistake may have arisen from the similarity, in many instances, of the statements in both authors, which may have led an uncritical rubricator to attribute the anonymous treatise of Nennius (for without the Prologues it would seem to be anonymous) to Gildas. Be this as it may, the "Historia Britonum" is quoted by Geoffrey of Monmouth, Henry of Huntingdon, and William of Malmesbury, as the work of Gildas.

† It has been asserted that there were two persons of the name of Nennius. The first is mentioned by Geoffrey of Monmouth, and is said to have written a book of British History in his own language, which was subsequently translated into Latin by another Nennius, who was Abbot of Bangor, in which establishment he composed the History now under consideration.

‡ The reader interested in this subject is referred for further information to the Preface of the "Monumenta Historica Britannica," pp. 62, 64.

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A.D. 687. 778. Nennii Historia Britonum; cum Appendice et Chronico subjectis, necnon tractatu de Mirabilibus Britanniæ. Exemplar plenius, ut mihi videtur, quam alia quæ citantur et in pretio habentur, quanquam hucusque omnino ignotum.

MS. Harl. 3859. ff. 174 b-198. vell. small folio. x. or xi. cent.

Incip.—"A principio mundi usque ad Diluvium."

Expl.—"et vocatur Luch Echach. Finit. Amen."

This MS., which is the oldest at present known, is, at the latest, of the eleventh century. Wanley and Petrie assign it to the tenth. It has no rubrics, but it is divided into 49 chapters, or sections, by large letters; it forms the basis of the text adopted by Mr. Stevenson in his edition for the English Historical Society. Both Prologues are omitted, but it contains the Genealogies, names of the cities and "Mirabilia." The "Mirabilia" are nineteen in number, of which thirteen apparently belong to Britain, four to Anglesea, and two to Ireland; they are chiefly extraordinary stories of lakes, tides, &c. *i.e.* natural phenomena magnified and misunderstood. It contains also, a short Chronicle relative to British affairs, and some important Welsh genealogical matter wholly unconnected with the "Historia Britonum." In Petrie's notation it stands as X., in Stevenson's as A.

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779. Res Gestæ Britonum, a Gilda Sapiente compositæ, a Bruto nempe ad Regem Arthurum, cum nominibus Civitatum quæ sunt in Britannia, et Enumeratione Mirabilium Britanniæ.

MS. Cott. Calig. A. viii. ff. 41-53 b. vell. 4to. xii. cent.

Incip.—"A principio mundi usque ad Diluvium."

Expl.—"Cair Luit Coit. Hæc sunt nomina omnium civi-
" tatum quæ sunt in Britannia, quarum numerus est xxviij."

Then follows the tract "De Mirabilibus," which, in Mr. Stevenson's edition, precedes the Enumeration of the Cities.

Incip. de Mirab.—"Primum miraculum est Stagnum Lum-
" monoi."

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Expl. de Mirab.—"et aciem oculorum ejus amisit, et ante "mensem [integrum vitam finivit]."—the end of § 71 of Mr. Stevenson's edition, A.D. 687.

This MS. (marked H. in Petrie's list, D. in Stevenson's) has omissions similar to those in MS. Harl. 3859 (No. 778), and no additions. It has (inserted in the margin in Bale's hand) all the marginal variations of MS. C.C.C. Cant. 139 (No. 789); whence they were printed by Gale. The MS. was probably written at Durham during the Episcopate of William de S. Barbara, who died in 1153. The initial letter of the chapter beginning "Britannia insula," is illuminated, and considerably larger than those of the other chapters, as if it had been copied from a MS. which commenced with that passage. This MS., it will be observed, is attributed to Gildas in the Cottonian Catalogue.

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780. Nennii Historia de Britannia, emendate scripta.

MS. Cott. Vespas. D. xxi. ff. 1–34 b. vell. small 4to. xii. cent.

Incip.—"Britannia insula a quodam Bruto, consule Romano, "dicta."

Expl.—"et in capite anni lapis reperitur, et vocatur Luch "Echach."

This fine MS. (Petrie's Y., Stevenson's B.), with a very few slight verbal variations or transpositions, is a transcript of a copy similar to MS. Harl. 3859; indeed from its containing some false readings, which have been corrected by a later hand in that MS., it might be supposed to have been transcribed from it, did it (MS. Vespas.) not contain also some few passages which have been omitted in the Harleian MS. through the carelessness of the scribe. They are transcripts, no doubt, from a common original. It contains the Genealogies, the list of the British cities, and the "Mirabilia," but it is not divided into chapters.

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781. Nennii Historia Britonum, a cap. 2. editionis Galeanæ. Exemplar antiquum et nitidum.

MS. Cott. Vitell. A. xiii. ff. 90 b–99 b. vell. 4to. xiii. cent.

Incip.—"Britannia insula a quodam Bruto, consule Romano, "dicta."

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A.D. 687.

Expl.—"et in capite anni lapis reperitur, et vocatur Luch "Echach."

This MS. (Petrie's AA., Stevenson's F.) is apparently a copy of MS. Cott. Vespas. D. xxi. (No. 780), there being no difference between the two, except in a few unimportant verbal variations.

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782. De Britannia et ejus Mirabilibus; inscribitur Gildæ.

MS. Cott. Vespas. B. xxv. ff. 126 b–143 b. vell. small folio. xii. cent.

Incip.—"Britannia insula a quodam Bruto, consule Romano, "dicta."

Expl.—"et in capite anni lapis reperitur, et vocatur Luch "Echach. Explicit."

This MS. is either a transcript of the MS. Cott. Vespas. D. xxi. (No. 780) or of a similar copy. The Cottonian Catalogue ascribes it to Gildas.* It is marked Z. in Petrie's list, and C. in Stevenson's.

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783. Gildas Minor, aut Nennius.

MS. Bodl. 163. 3. (2016). vell. 8vo. xii. cent.

A similar MS. to MS. Cott. Calig. A. viii. (No. 779), but with a few verbal changes, as in MS. Dunelm. (No. 784), and a few interlinear glosses. After the words "in extremis "finibus cosmi," is a paragraph of about two pages and a half, commencing, "Quinquagesimo ergo quarto anno, hoc est, "sexto decimo anno cycli," and ending "vccxc. qui sunt ab "exordio mundi usque in præsens."

It is marked as K. in Petrie's list.

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* In the margins of this MS. are several memoranda, and various readings of no importance, from other MSS., in a hand of the sixteenth century, the first of which remarks is to the following effect, "Hic Liber "alibi inscribitur Gildæ." At the commencement of the Table of Contents, the following Note occurs, "Liber Dompni Johannis Holyngburne, "Monachi Ecclesiæ Christi Cantuariæ, emptus a quodam fratre anno "1543 (?) pretio xx d."

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784. Gesta Britonum, a Gilda Sapiente composita. A.D. 687.

MS. Eccl. Dunelm. B. ii. 35. 6. vell. large folio. xii. cent.

Rubr.—"Incipit Eulogium brevissimum Britanniæ insulæ, "quod Nennius, Elvodugi discipulus, congregavit."

Between the "Eulogium" and the work itself a marginal Note stands thus "Res gestæ a Nennio Sapiente compositæ, "de ætatibus mundi."

This MS., marked C. in Petrie's list and N. in Stevenson's, has marginal insertions and interlineations, seemingly the result of collation. The additions are in a hand nearly contemporaneous with the text, and, from a note at the end of the "Mirabilia," it seems to have been written A.D. 1166.

It agrees with MS. Bibl. du Roi, 6274 (No. 786), but wants the additions of that MS., and is ascribed in the rubric to Gildas. It agrees also with the MS. Burney, 310 (No. 796) and MS. C. C. C. Cant. 139 (No. 789).

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785. Nennii Historia Britonum.

MS. Bibl. Pub. Cant. Mm. 1. 29. vell. xii. cent.

A very fine MS., similar to MS. Cott. Calig. A. viii. (No. 779); also attributed to Gildas in the manuscript.

It is denoted as L. in Petrie's list.

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786. Gesta Britonum a Gilda Sapiente edita.

MS. Bibl. du Roi. 6274. 1. (Reg. 10, 508) olim Baluz. 852. vell. 4to. xii. cent.

Incip.—"A principio mundi usque ad Diluvium."

Expl.—"in extremis finibus cosmi."

A fair MS., omitting nearly all the passages which are wanting in MS. Harl. 3859 (No. 778). After the "Mirabilia" follow Merlin's Prophecies, from Geoffrey of Monmouth. The work is attributed to Gildas. This copy is important as coinciding with the Vatican MS. (No. 815) in the date which it assigns to the composition of the work, thus (f. 26 b), "Usque "ad primum imperii annum Regis Eadmundi dcxlii. adhuc "(*sic*) in quo nos scribimus, annos traditione seniorum dcxlvij. "didicimus, quippe quia iste imperii quintus antedicti Regis

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A.D. 687. " est annus."* The compiler of the present work possesses a transcript of this MS., which was made in the last century. It is marked N. in Petrie's List, and O. in Stevenson's.

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787. Nennii Historia Britonum.

MS. Bibl. du Roi. Suppl. Lat. 165–16. vell. folio. xii. cent.

Incip.—"Britannia insula a quodam Bruto, consule Romano."

This MS. varies from most of the other copies, by the insertion, near its commencement, of a list of the British cities. It professes to have been written 647 years after the year 347, and consequently in A.D. 994 (see No. 786).

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788. MS. Bibl. du Roi. S. Victor. 567. vell. xii. cent.

This MS. (Q. in Petrie's list) omits the various passages omitted in MS. Harl. 3859 (No. 778), and those inserted in MS. Bibl. du Roi, 5232 (No. 794), and MS. Bibl. Pub. Rothomag. 123 (No. 795), but adds, "ab Adam vero usque ad " Passionem Domini nostri Jesu Christi vccxcvii: a Christo " usque ad secundum annum Regis Henrici Secundi Anglorum " anni peracti sunt m.clvi."

Nennius is here followed by a description of Britain from Beda; the succession of the Kings from Cerdic to Henry II., with the length of their reigns, inserting the Dukes of Normandy from Rollo; the Archbishops of York and Canterbury; the Bishops of Lindisfarne; the Kings of France, to Louis V.; remarkable events from the death of Cuthbert, A.D. 687, to A.D. 1165; the concluding portion being an abridgment of Geoffrey of Monmouth.

It seems to have been written after the accession of Henry II. or else copied not long after from a manuscript of that period; and is apparently the production of a north of England Scriptorium.

The principal work is attributed to Gildas.

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* Cf. p. 24, note 18, edit. Stevenson.

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789. Res Gestæ a Nenio Sapiente compositæ. A.D. 687.

MS. C. C. C. Cant. 139. vell. small folio, dble cols. xiii. cent.

Rubr.—"Incipit Eulogium Brevissimum Britanniæ insulæ, "quod Ninius, Elvodugi discipulus, congregavit."

Incip.—"Ego Ninnius Elvodugi discipulus."

*Rubr.**—"Incipit Res Gestæ a Nennio Sapiente compositæ."

Incip.—"A principio mundi usque ad Diluvium."

Expl.—"in extremis finibus cosmi.†"

This MS., which is B. in Petrie's and K. in Stevenson's list, seems to have been written in the Scriptorium at Durham. It contains the Second of the two Prologues, ascribing it to Nennius in the original handwriting of the MS. Various marginal and interlinear passages have been added,‡ seemingly from a MS. of the same description as that in the Public Library at Cambridge, Ff. 1. 27 (No. 777). In its original form, before the additions ascribed to "Samuel were made, this MS. resembled the Cottonian MS. Nero. D. viii. 2. (No. 790.)

Nasmith, in giving the title, has erroneously made two articles out of one. He numbers the "Eulogium Brevissimum" as (22) and the "Res Gestæ" as (23).

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790. Exceptiones de Libro Gildæ Sapientis, quem composuit de primis Habitatoribus Britanniæ et de Excidio ejus. Sic inscribitur in Rubrica, est enim, revera, Nennii Historia Britonum; cui subjungitur Tractatulus de Mirabilibus Britanniæ, quæ sunt xxi.

MS. Cott. Nero. D. viii. ff. 63–71. vell. folio. xiii. cent.

Rubr.—"Incipiunt Exceptiones de Libro Gildæ Sapientis, "quem composuit de primis habitatoribus Britanniæ, quæ "nunc Anglia dicitur, et de Excidio ejus."

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* Marginal note. "Incipit Apologia Nennii Britonum Historiografi."

† This is followed by "Vita sanctissimi atque doctissimi viri Gildæ."

‡ Many of these marginal additions have been introduced into the text of other copies.

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A.D. 687. *Incip.*—" A principio mundi usque ad Diluvium."

Expl.—" in extremis finibus cosmi."

Colophon.—" Explicit Mirabilia Britanniæ—Finit Liber " Sancti Gildæ Sapientis de primis habitatoribus Britanniæ " et de excidio ejus."

A MS. similar to MS. C.C.C. Cant. 139 (No. 789): a few of the usual verbal variations are inserted in the margins by a later hand. At the end of cap. 62 is also a note by a modern hand, stating that here Gildas (*i. e.* Nennius) ends.* Dr. Gale refers to two MSS. in the Cottonian Collection as agreeing with this memorandum, but this is the only notice of the kind which has occurred among the copies either in that Collection or elsewhere. It is probable, however, that Gale might have referred, in part, to MS. Cott. Vitell. E. 1., now either destroyed or lost. In Dr. Smith's Catalogue, published in 1696, this MS. is called " Gesta Britonum, a " Gilda Sapiente composita ;" but in the Cottonian Catalogue the error has been corrected and the work attributed to Nennius.†

It is marked G. in Petrie's list and E. in Stevenson's.

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791. Gildæ Sapientis de Gestis Britonum Liber.

‡ MS. Bibl. Reg. 13. D. v. 2. ff. 38–43. vell. folio. dble cols. xiii. cent.

Rubr.—" Incipiunt Gesta Britonum, a Gilda Sapiente com- " posita."

Incip.—" A principio mundi usque ad Diluvium."

Expl.—" in extremis finibus cosmi."

Similar to MS. Cott. Nero. D. viii. (No. 790), or rather MS. Conybeare (No. 799), but with a few unimportant verbal variations. It has been corrected in several places by erasure, and omits the Genealogies, but contains the names of the cities and the "Mirabilia." It is attributed to Gildas in the Catalogue.

The MS. is marked S. in Petrie's list and H. in Stevenson's.

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* " Hic expliciunt Gesta Britonum a Gilda Sapiente composita."

† By an oversight of the Rubricator this piece is made to form the Twelfth Book of Geoffrey of Monmouth's " Historia de Regibus Britonum," it immediately following his work.

‡ This MS. formerly belonged to the Monastery of St. Albans.

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792. Nennii Historia Britonum. A.D. 687.

MS. Coll. S. Johan. Baptist. Oxon. 99. 3. vell. small folio. xiii. cent.

This MS. wants apparently, so far as it extends (for it is mutilated and ends abruptly at c. 38, "vero Germanus"—), all the interpolated passages. The "Apologia" seems to have been inserted after the MS. was begun; at least, a portion of it only precedes the beginning, the remainder being written on the lower margin. This MS., marked F. in Petrie's list, formerly belonged to the Monastery of St. Mary of Jorevaulx. It resembles the MS. in C.C.C. Cant. 139 (No. 789), but is without the marginal or other additions.

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793. Nennii Historia Britonum.

MS. Bibl. Pub. Cant. Ii. vi. 11. vell. small folio. xiii. cent.

A similar MS. to MS. Cott. Calig. A. viii. (No. 779). It is attributed to Gildas in the Manuscript.

It is marked M. in Petrie's list.

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794. Gildæ Sapientis Liber de gentis Britonum Origine.

MS. Bibl. du Roi, 5232. olim Colbert. vell. xiii. cent.

This MS. omits all the passages wanting in MS. Harl. 3859 (No. 778), as also the additions in MS. Bibl. Pub. Rothomag. 123 (No. 795), and MS. Bibl. du Roi, 6274 (No. 786). It is assigned to Gildas, and is marked P. in Petrie's list.

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795. Gildæ Historia de Gestis Anglorum.

MS. Bibl. Pub. Rothomag. 123. vell. xiii. cent.

This MS. resembles that in the Bibl. du Roi, 6274, (No. 786) except that it wants the additions in Chapter 3, and the insertion in Chapter 28 of that MS.

It is ascribed to Gildas, and is marked R. in Petrie's list.

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A.D. 687.

796. Nennii Apologia Gentis Britonum.

MS. Barney. 310. ff. 315–330 b. vell. folio. dble cols. Written A.D. 1381.

Rubr.—"Incipit Eulogium Brevissimum Britanniæ insulæ, "quod Nennius, Elvodugi discipulus, congregavit."

Incip. Eulogium.—"Ego Nennius, Elvodugi discipulus."

Expl. Eulogium.—"Cedo illi, qui plus noverit in ista peritia "quam ego."

Rubr.—"Explicit Eulogium—Incipit Gesta Britonum a "Gilda Sapiente, aut Nennio, composita."

Incip. Hist.—"A principio mundi usque ad Diluvium."

Expl. Hist.—"in extremis finibus cosmi."

This MS., marked G. in Stevenson's list, contains the shorter Prologue, and in its margins are some of the interpolatory passages, in which it agrees closely with MS. C.C.C. Cant. 139 (No. 789), and MS. Eccl. Dunelm., B. ii. 35, (No. 784); it omits the Genealogies and preserves the names of the Cities and the "Mirabilia," to which is added the rubric, "Explicit "Gesta Britonum a Gilda Sapiente composita."

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797. Gildæ Sapientis, de Rebus Gestis Britonum, Historia.

MS. Cott. Jul. D. v. ff. 1–12 b. vell. small 4to. xiv. cent.

Rubr.—Incipit Res Gestæ Britonum, a Gilda Sapiente "compositæ."

Incip.—"A principio mundi usque ad Diluvium."

Expl.—"in extremis finibus mundi.—Explicit."

A similar MS. to MS. Cott. Calig., A. viii. (No. 779), but a later copy. In the Cottonian Catalogue it is attributed to Gildas.

Petrie marks it I. and Stevenson R. in their lists.

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798. Historia Britonum, a Gilda Sapiente.

MS. Coll. Arm. Norf. 30. vell. 4to. xiv. cent.

Incip.—"A principio mundi."

Written about the year 1300. The text seems to agree with MS. Bibl. Reg. 13. D. v. 2 (No. 791), but in the margins, and

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sometimes as interlineations, are various readings from a copy similar to that used by the compiler of Marcus Anachoreta, and also found, partly in the margins, partly in the text, of MS. Bibl. Pub. Camb. Ff. 1. 27. 3 (No. 777.) That these variations were not borrowed from Marcus directly, is evident from certain omissions and peculiarities. The work is attributed to Gildas. A.D. 687.

This MS., marked W. by Petrie, and P. by Stevenson, does not contain the Prologue, but begins with the first chapter. The Apologia and Genealogia are not given, and the list of the British cities is followed by the chapter "De Mirabilibus "Britanniæ."

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799. Nennii Historia Britonum.

MS. Conybeare (olim Dering). vell. xiv. cent.

This MS., marked T. in Petrie's list, omits, with but little variation, the same passages as MS. Harl. 3859 (No. 778), and also part of Chapter 12 of Gale's edition, apparently by mistake of the scribe. In its verbal variations it generally agrees with MS. Bibl. du Roi, 6274 (No. 786).

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800. Liber Gildæ Sapientis, de Gestis Britonum.

MS. C.C.C. Cant. 363. vell. xv. cent.

Similar to MS. Bibl. du Roi, 6274. (No. 786). It is preceded by a compressed analysis of "Gildas de Excidio," to which author it is attributed.

This MS. is marked O. in Petrie's list.

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801. Caradoci Lancarvanensis Historia Britonum.

MS. Bibl. Reg. 13. B. vii. ff. 1–19 b. paper. small folio. xvi. cent.

Rubr.—"Incipit Eulogium Brevissimum Britanniæ insulæ, "quod Nennius, Elvodugi discipulus, congregavit."

Incip. Eulogium.—"Ego Ninius, Elvodugi discipulus."

Expl. Eulogium.—"quam ego."

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A.D. 687. *Rubr.*—"Explicit Eulogium. Incipit res gestæ a Ninnio Sa-
" piente compositæ, de ætatibus mundi."

Incip.—"A principio mundi usque ad Diluvium."

Expl.—"in extremis finibus cosmi."

The text in this MS., marked D. in Petrie's, and I. in Stevenson's list, resembles that of MS. C. C. C. Cant. 139. (No. 789), with a few slight variations; but the marginal and interlinear additions of that copy are here incorporated in the text. It wants the verses prefixed to that MS., and contains the shorter Prologue, the names of the Cities, and the "Mira-
" bilia." It omits the Genealogies, and appears to have been copied from a MS. containing the text as arranged in MS. Burney. 310. (No. 796).

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802. Gildæ Sapientis, de Gestis Britonum, Liber.

MS. Bibl. Reg. 13. B. xv. ff. 1–16. paper. folio. xvi. cent.

Rubr.—"Incipiunt gesta Britonum a Gilda Sapiente com-
" posita."

Incip.—"A principio mundi usque ad Diluvium."

Expl.—"in extremis finibus cosmi."

Apparently a copy of MS. Bibl. Reg. 13. D. v. (No. 791). It is assigned to Gildas; and is marked U. in Petrie's list, and Q. in Stevenson's

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803. Exceptiones de Libro Gildæ Sapientis de primis Habitatoribus Britanniæ.

MS. Cott. Vitell. F. ix. ff. 241 b–251. paper, folio. xvi. cent.

Incip.—"Britannia igitur insula a quodam Bruto, consule
" Romano, vocatur."

Expl.—"et Valerianum, anni sunt 69."

The fragment of a MS. on paper, much damaged by fire; so far as it goes, it seems to have been a copy of MS. Harl. 3859 (No. 778). It ends with section 66, p. 56, of Stevenson's edition. It is ascribed to Gildas in the Cottonian Catalogue.

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804. Gildas, rectius Nennius, Chronicon Britanniæ. A.D. 687.

MS. Sloane. 4787. f. 111. paper. large 4to. xvii. cent.

Incip.—"Britannia igitur insula a quodam Bruto, Consule "Romano, vocatur,"

Expl.—"et Valerianum, anni sunt sexaginta novem."

Colophon.—"Hic sequuntur quædam Miracula, non multæ "fidei, etc."

A modern transcript, similar to MS. Cott. Vitell. F. ix. (No. 803).

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805. Nennii Res Gestæ Britonum.

MS. C. C. C. Cant. 101. pp. 7-43. paper folio. xvi. cent.

Apparently the same text as that of MS. Bibl. Pub. Cant. Ff. 1. 27. (No. 777), with the addition of the "Mirabilia," and the omission of the prefatory matter.

Petrie denotes this MS. as E. in his list.

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806. Nennii Historia de Britonibus, a vetustissimo ejusdem Historiæ exemplari, in publica Academiæ Cantabrigiensis Bibliotheca reposito, descripta.

MS. Harl. 624. f. 35. paper folio. xvii. cent.

Incip. Præf.—"Humilis servorum Christi."

Incip. Eulogium.—"Ego Nennius, Sancti Elbodi discipulus."

After the Table of Chapters and the verses mentioned in No. 777 as being in the Cambridge MS.—

Incip. Hist.—"A principio mundi ad Diluvium."

Expl. Hist.—"in extremis finibus cosmi."

A transcript of the MS. Bibl. Pub. Cant. Ff. i. 27.; originally made for Sir Simonds d'Ewes.

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807. Nennii Historia Britonum.

MS. Hunter, Glasgow, paper. xvii. cent.

This is apparently a transcript of MS. Bibl. Pub. Cant. Ff. i. 27. (No. 777). It furnishes, however, a reading in the

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A.D. 687. Second Prologue, which is peculiar to itself, and thus restores sense to a passage, which is unintelligible in all the other copies. This emendation, however, may possibly have been that of the transcriber of the MS.

It is marked M. in Stevenson's list.

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808. Gildæ (Nennii) Eulogium Britanniæ descriptum e variis MSS. ab ipso Usserio.*

MS. Trin. Coll. Dublin. 329 (469). 4to.

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809. Nennii, Britonum Historiographi, Eulogium Britanniæ, sub Gildæ Sapientis larva diu exceptum.

MS. Trin. Coll. Dublin. 460 (600).

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810. Gesta Britonum, codex a Gilda compositus.

MS. olim More. Ep. Norwic. 91 (9277). vell. folio.

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811. Liber S. Gildæ Abbatis de Gestis Anglorum.

MS. olim More. Ep. Norwic. 289 (9475). vell.

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812. Gildas Sapiens, qualiter Angli inhabitant, sive de Gestis Britonum.

MS. olim More. Ep. Norwic. (p. 390a.) among the "omissa."

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* Archbishop Usher collated various MSS. of Nennius, and apparently contemplated an edition; see his Letters, by Parr, p. 506, and Parr's Life, p. 77. It is probable that we have here the result of his investigations, so far as the text is concerned.

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813. Gildæ Sapientis, aut potius Nennii, Historia Britonum. A.D. 687.

MS. Trin. Coll. Dublin. 284 (424). f. 524.

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814. Gildas de primis Habitatoribus Britanniæ.

MS. Bibl. Publ. Bale.

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815. Historia Britonum, edita ab Anachoreta Marco, ejusdem gentis Episcopo.

MS. Regin. Christin. Vatican., 1964. vell. x. cent.

Incip.—* "Ab Adam usque ad Diluvium."

Expl.—"et quicumque hoc legerit in melius augeatur, "præstante Domino."†

It was from this MS., denoted as BB. by Petrie, and as A. by Stevenson, that the Rev. W. Gunn printed "Nennius" as the production of Mark the Anchorite, 8vo. Lond. 1819.

Mark the Anchorite is unknown to English Bibliographers, and no other information respecting him or the time in which he lived is to be gleaned from the pages of the work thus ascribed to him, beyond a reference to the year 946 or 947, which would imply that he was alive in those years. On this subject, Mr. Stevenson's critical remarks will not be out of place:—

"There appears to be evidence to show, however, either that "these passages have been added at a later period, or that the

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* This MS. does not contain the Prologues, Genealogies, or Mirabilia; it exhibits several important variations from the usual text of Nennius, and states that it was written in the fifth year of the reign of Edmund king of England. It inserts the names of the nine Roman Emperors who were more immediately connected with Britain, and then introduces the title of the work as follows; "Incipit Istoria Brittonum, edita ab Anachoreta "Marco, ejusdem gentis Episcopo," thereby warranting the conclusion that the whole of the matter preceding those words forms no part of the original composition.

This MS., therefore, is of great critical value, as affording several important data for the solution of the enquiry respecting the component parts of the "Historia Britonum."

† The Legend of St. Patrick, forming an integral part of the "Historia "Britonum" in all other manuscripts, is appended to this as a distinct work, with a separate colophon.

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A.D. 687. " claims of Mark to the authorship of the 'Historia Britonum' " are without foundation. Constantius Hericus, an author of " considerable reputation, wrote an account of the Life and " Miracles of St. Germanus, which he dedicated to the Emperor " Charles the Bald, in A.D. 876, or, at latest, in 877. He there " cites, as his authority for several miracles wrought by " Germanus, the testimony of 'a certain holy old man named " 'Mark,' a Bishop of the British nation, and a native of that " island; concerning whom he gives further particulars. Nor " should we fail to remark that this Heric quotes, as from the " dictation of Mark, the adventures of Germanus and the cow- " herd, which find a place in the 'Historia Britonum.' That " Mark the Hermit, who was an old man in A.D 876, should " have survived until 946, is an improbable supposition; and " yet the close manner in which his name is identified with " at least a component part of the present work, through " the undisputed authority of Heric, is enough to prevent " us from seeking elsewhere for the author of that portion."

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816. "Leabhar Breathnach annso sis." The Irish version of the "Historia Britonum" of Nennius.

MS. Trin. Coll. Dublin, H. iii. 17. p. 806. xiv. or xv. cent.
* MS. Royal Irish Academy. xiv. cent.
† MS. Royal Irish Academy. xv. cent.

This Treatise has been translated and edited by the Rev. Dr. Todd for the Irish Archæological Society, (4to Dublin, 1848) accompanied by an Introduction and copious Notes by the Hon. Algernon Herbert. The text is derived from three Irish MSS. ‡ viz.—

(1.) The "Leabhar Breathnach."
(2.) The Irish Nennius in the "Book of Ballymote."
(3.) The Irish Nennius in the "Book of Lecan."
And from various fragments.

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* This MS. is called the "Book of Ballymote."

† This MS. is called the "Book of Lecan." A portion of it is in Trin. Coll. Dublin, H. ii. 17. to which College the whole of it formerly belonged.

‡ The earliest existing translation of Nennius into Irish seems to have been made in the year 1050; but an earlier one is suspected to have been made by the Irish historiographer Guanach.

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This edition (which appeared after those of Mr. Stevenson and Mr. Petrie) seems to throw new light upon some of the difficulties in the history of Nennius, and may be consulted with advantage. A.D. 687.

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817. Nennii Historia Britonum, ex Libro de Ballimote.

MS. Phillipps. 10272. paper 4to. xix. cent.

This appears from the title to be a transcript of MS. Trin. Coll. Dublin, H. iii. 17, or the second MS. mentioned in No. 816.

Brutus.—A.D. 689. A.D. 689.

818. Historia Compendiosa de Regibus Britonum, auctore Radulpho de Diceto.

MS. Arundel, Brit. Mus. 220. ff. 95–99 b. vell. 4to. xiv. cent.
MS. Cott. Jul. D. vi.

Incip.—"Brutus primus de genere Britonum."

Expl.—"annis ante adventum Normannorum. Hæc Brome."

This piece is published in the XV. Scriptores, p. 553.

It is an abridgment of Geoffrey of Monmouth, with a few unimportant additions from Beda, Alfred of Beverley, and Ralph de Diceto.

It would seem that the only reason for ascribing this treatise to Ralph de Diceto, is that the compiler (whoever he may have been) has made much use of that writer's works. It forms part of what is called, "Suppletio Historiæ Regum Angliæ, "quantum ad Reges Saxonum, Danorum, et Normannorum, "Johannis Pike." The author repeatedly refers to a former compilation, thus, "Hæc Breom" or "Brom" or "de compendio Brom;"* which has been erroneously read by Wharton De Compendio Brevi."

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* Tanner ("Bibliotheca," p. 121) has the following notice of "Brom":—
"Bramis [Johannes] monachus Thetfordensis, diversus a Johanne Bromio "Augustiniano, et antiquior: videtur enim sæpius citari, seu abbreviatus "esse a Radulpho Diceto in *Historia regum Britonum* inter XV. Histor. "Galei, Oxon. 1689. p. 553. In Catalogo Scriptorum Hist. per Fr. Thin. "apud Hollinsh. vol. ii. 1589, occurrit Johannes Bramus, non Bromus, ut "habet Baleus, monachus Thetfordiensis: ita Joh. Londinensis, lib. 1. "*Antiq. Cant.* p. 36, ubi ait eum Historiam Waldei, Norfolciæ et Suffolciæ "olim regis, literis consignasse."

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A.D. 689.

A.D. 689.

819. Passio S. Indracti, Martyris, auctore Guilielmo Malmesburiensi.

MS. Bodl. Digby, 112. f. 95. vell. 4to. xii. cent.

Incip.—"Regnante in perpetuum Domino et Salvatore "nostro Jesu Christo."

Expl.—"sit decus potestasque, Spiritui Paracleto, in sæcula "sæculorum. Amen."

This Passion has been abridged by Capgrave, who has made various additions.

The Bollandists (Acta Sanctorum, 1. 688. 5 Feb.) print Capgrave's abridgment, beginning "Postquam vero B. Patri-"cius populum."

In the days of Ina, the successor of Ceadwall, King of the West Saxons (who died at Rome in the year 689), Indract, the son of a certain Irish King, with nine followers, went on a pilgrimage from Ireland to Rome ("quod ea tempestate "magnæ virtutis æstimabatur"), and, after adoring the saints, he determined to visit St. Patrick's tomb at Glastonbury on his return. When the party came to Hywise near Pedred, the residence of King Ina, they were observed by the servants of Huma (Hunna?), a nobleman, who had pitched his tents there on account of some excellent pasture. Their appearance excited the cupidity of the unscrupulous chieftain. They carried large pallets stuffed (among other things) with parsley and various kinds of seeds, which they proposed carrying to Ireland; their staves, too, after the Irish manner, were tipped with brass, which looked like gold. Huma's people murdered them for their supposed wealth, but a miraculous light from heaven revealed the crime; their murderers became mad and tore each other in pieces. The king ordered their bodies to be removed to Glastonbury, where they were buried on either side of the altar, under pyramids.

A transcript of this Life is among the collections of the compiler of the present work.

Malmesbury is careful to let the reader know that he has inserted nothing but what he found in an English account of their martyrdom.

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820. De S. Indracto et Sociis ejus, Martyribus. A.D. 689.

MS. Cott. Tiber. E. 1. ff. 124 b–125.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.
MS. Bodl. 240. p. 598 (2469).

Incip.—"Postquam vero Beatus Patricius populum."

Expl.—"quæ legerat exponebat."

Printed in Capgrave's "Nova Legenda Angliæ," abridged from Malmesbury's text. For a description of the first two MSS., see Nos. 35 and 38.

A.D. 689.*

821. Vita S. Kiliani.

† MS. Harl. 2801. ff. 54 b–56. vell. large folio. xii. cent.

Incip. Prol.—"Sanctorum Martyrum certamina."

Incip. Passio.—"Beatus Kilianus, Scotorum genere, nobilibus "ortus parentibus, divinæ tamen gratiæ factus est nobilitate "clarissimus. Scotia, quæ et Hibernia dicitur, insula est maris "Oceani, fœcunda quidem glebis, sed sanctissimis clarior "viris; ex quibus Columbano gaudet Italia, Gallo ditatur "Alemannia, Kiliano Teutonica nobilitatur Francia."

Expl. Passio.—"manifestare curabimus, ad laudem et glo-"riam Domini nostri Jesu Christi, qui cum Patre et Spiritu "Sancto vivit et regnat Deus per infinita sæcula sæculorum. "Amen."

Printed by Canisius (Antiq. Lect. iv. 625), and by Serarius (Opp. p. 329. Ed. Mogunt. 1611. fol.), and reprinted from that text in the "Acta Sanctorum," ii. 614–618 (8 July), and Surius (Vitæ Sanctorum), 8 July, p. 135.

Kilian was born in Ireland, and became missionary bishop of Franconia. His Life was written, it is supposed, by Egilward, a monk of St. Burchard of Wurtzburg, but it has been interpolated with subsequent additions.

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* There is great uncertainty about the date of St. Kilian's death: it is placed by some authorities as late as A.D. 750.

† This MS. omits the last sentence of the printed text, and ends "terminum narrationis ponamus, ipso adjuvante qui in Trinitate perfecta "vivit et regnat Deus per infinita sæcula sæculorum. Amen."

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A.D. 689.

822. Vita S. Kiliani.

MS. Admont.

Incip.—" Fuit vir vitæ venerabilis nomine Killena, quem " Scottica tellus de magno edidit genere."

Expl.—" regnante Pippino, primo Orientalium Francorum " Rege feliciter."

Printed in the "Acta Sanctorum," ii. 612–614 (8 July), from a MS. in possession of the Editors, collated with other MSS. and with the text of Canisius (Antiq. Lect. iv. 625). "Ex MSS. Monasteriorum Windburgensis et Rebdorfensis." The text of Canisius is reprinted in Mabillon's "Acta Sanct. " Ord. Bened.," ii. 951.

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823. De S. Kiliano cum Sociis suis, Martyribus.

Incip.—" Beatus Kilianus, genere Scotorum, nobilibus ortus " parentibus."

Expl.—" corpora sanctorum revelavit, et visum recepit."

This piece seems to be an abridgment of the Life as printed by Canisius (see No. 821). It is printed in Capgrave's "Nova " Legenda Angliæ," but does occur in John of Tinmouth's " Sanctilogium," as found in MS. Cott. Tiber. E. i. and MS. Bodl. Tanner, 15.

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824. Legenda in festo S. Kiliani.

MS. Arundel. Brit. Mus. 198. f. 28. vell. small 4to. xiii. cent.

Incip.—" Sanctus Kilianus, Scotus nobilis."

This piece is short and apparently of no value.

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825. Passio Chiliani, Martyris, et aliorum Sociorum ejus.

MS. Admont.

Incip.—" Fuit in Britannia insula, provincia Northanumbra, " quidam paterfamilias, genere Saxo, nomine Uuillgis, &c."

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826. Vita S. Kiliani. A.D. 689.

MS. Insulis, apud Claudium Doresmieulx.

Incip.—" Fuit vir vitæ venerabilis in Hibernia, Kilianus." See " Sanderi Bibliotheca Belgica Manuscripta," p. 262.

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827. Vita S. Kiliani Sociorumque ejus.

MS. Bibl. du Roi. 5278, 57. olim Colbert. vell. xiii. or xiv. cent.
MS. Bibl. de la ville de Metz. vell. 8vo.
MS. Bibl. Ducum Burgundiæ, Bruxell., 8942. xviii. cent.
Duo MSS. Bamberg.
MS. Hamburg.
MS. Stuttgart.
Duo MSS. Viennens.
MS. Wurtzburg.

A.D. 689.

828. Galfridi Monumetensis, cognomento Arturi, de Origine et Gestis Regum Britanniæ, Libri xii.

* MS. Bibl. Pub. Cant. Ii. i. 14. vell. small 4to. xii. cent.
MS. Cott. Nero D. viii. ff. 3–63. vell. folio. dble cols. xii. cent.
† MS. Cott. Titus. C. xvii. vell. 4to. xii. cent.
‡ MS. Harl. 225. ff. 3–78. vell. long 4to. xii. cent.
§ MS. Harl. 536. ff. 56–61. vell. 4to. dble cols. xii. cent.
‖ MS. Harl. 3773. ff. 7–57. vell. large 4to. xii. cent.
¶ MS. Harl. 6358. ff. 1–58 b. vell. small 4to. xii. cent.

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* This copy was apparently made during the Author's lifetime, and before his last recension, as it wants the last Chapter and the last sentence of the preceding Chapter. It ends thus, " sub Duce Adelstano, qui primus " inter eos diadema portavit. Explicit." The marginal headings, throughout a great portion of the volume, have been made in a late hand, supposed to have been that of Mark Broughton.

† This MS. has marginal notes and additions in contemporary hands, with some of a later date.

‡ This MS. adds, after the words "transferre curavi," "Katarticum " magnum imperiale," and ends abruptly.

§ This is a mere fragment, beginning " [cate]nam istam et nisi " (Lib. viii. c. 8, l. 12, Ed. Giles), and ending "contra turmam Achilli Regis." (Lib. x. c. 9, l. 13, Ed. Giles).

‖ This MS. begins with Lib. ii. c. 11, " Dato igitur Bladud."

¶ The last few words of this MS. have been added by a modern hand.

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* MS. [illegible] vell. folio. ibiie coin. xii. cent.
† MS. [illegible] vell. folio. ibiie coin. xii. cent.
‡ MS. [illegible] vell. folio. ibiie coin. xii. cent.
§ MS. [illegible] vell. 4to. xii. cent.
‖ MS. [illegible] vell. 4to. xii. cent.
¶ MS. [illegible] vell. 4to. xii. cent.
** MS. [illegible] vell. 4to. ibiie coin. xii. cent.
†† MS. [illegible] vell. 4to. xii. cent.
‡‡ MS. [illegible] vell. folio. xii. cent.
§§ MS. [illegible] vell. 4to. xii. cent.
‖‖ MS. [illegible] vell. small 4to. xii. cent.
¶¶ MS. [illegible] vell. 4to. xii. cent.
*** MS. [illegible] vell. small 4to. xii. cent.
††† MS. [illegible] vell. small 4to. xii. cent.
‡‡‡ MS. [illegible] vell. folio. xii. cent.
§§§ MS. [illegible] Montpellier. [illegible] vell. 4to. xii. cent.

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* The MS. opens with [illegible] "Eneas post Troijanum bellum," the [illegible] in the end, in f. 249.

† [illegible] the end [illegible] in the same hand as the rest of the MS. "Liber [illegible] Marcie de Marqan."

‡ In the last end of this MS. is written "Historia Britonum Galfridi [illegible]. Liber [illegible]."

§ This MS. begins near the end of Lib. v. cap. 10. "Cumque post [illegible] nunciatum," and ends with the first four words of Lib. ix. "Deinde [illegible] Pontificum [illegible]." . . . .

The last thirteen folios have been added by a hand of the xv. century.

‖ "Liber [illegible] Marcie de [illegible]."

¶ The original [illegible] ends at f. 54b (Lib. xi. c. 13), "Edelfridus Rex Northanhimbrorum [illegible] multa cum Brettonibus," whence it has been continued on five leaves of paper, by Hearne, from a MS. then in the possession of William Beisley of Abingdon.

** The original [illegible] ends at the bottom of f. 181 "et collato prelio, [illegible] vertit in [illegible] Pendda atque interfecit" (Lib. xi. c. 9). The MS. is then continued in another hand. It is imperfect at the conclusion. In a modern hand is written, "Desunt [illegible] fere tres, codex enim desinit in f. 100b. lin. 8va., Editionis [illegible], An. [illegible]." This MS. has marginal notes, many of which are contemporary.

†† There are a few interlineations and other notes in French. Many of the marginal notes have been curtailed by the binder.

‡‡ Imperfect at the conclusion, which is "maritem illud . . . ." The MS. is supposed to represent the work in its earliest form, and is divided into four Books.

§§ At the end of the last line is written, in a smaller and contemporaneous hand, "Ego Galfridus Monumetensis," which has led to the belief that *it is* the signature of Geoffrey himself. The MS. at one time belonged to the Abbey of St. Martin of Tours, and afterwards to H. Bright, Esq.

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MS. Bibl. de l'Ecole de Médecine, Montpellier, 92. folio. xii. cent. A.D. 689.
MS. Bibl. de la Ville de Lille. D. x. 32. vell. xii. cent.
MS. Regin. Christinæ, Vatican. 962. vell. small folio. xii. cent.
MS. Laurentianæ Mediceæ, Florentiæ. iv. 506. xii. cent.
MS. Monast. S. Mariæ, Florentiæ. xii. cent.
* MS. Cott. Galba. E. xi. ff. 2–58. vell. folio. dble cols. xiii. cent.
MS. Cott. Vespas. A. xxiii. ff. 4–106 b. vell. 4to. xiii. cent.
MS. Cott. Titus. A. xviii. ff. 13–82. vell. 4to. xiii. cent.
† MS. Bibl. Reg. 13 D. v. ff. 1–37 b. vell. folio. dble cols. xiii. cent.
‡ MS. Arundel. Brit. Mus. 237. vell. small folio. xiii. cent.
§ MS. Arundel. Brit. Mus. 319. ff. 16–97 b. vell. 8vo. xiii. cent.
‖ MS. Arundel. Brit. Mus. 409. ff. 54–76. vell. 8vo. xiii. cent.
¶ MS. Bodl. Laud. Misc. 664 (1048). f. 115. vell. 4to. xiii. cent.
MS. Coll. Trin. Cant. R. 7. 28. (445.) vell. 12mo. xiii. cent.
** MS. S. Joh. Cant. G. 16. 2. vell. 4to. xiii. cent.
†† MS. Coll. Caii et Gonv. Cant. 103. 2. vell. folio. xiii. cent.
MS. Phillipps. 18 (? 58). olim Bibl. Royez. vell. xiii. cent.
MS. Phillipps. 32. vell. folio. xiii. cent.
MS. Phillipps. 203. vell. 12mo. xiii. cent.
MS. Phillipps. 2324. vell. xiii. cent.
‡‡ MS. Thorpe. 1393. vell. xiii. cent.
MS. Lambeth. 505. vell. 4to. xiii. cent.
§§ MS. Douce. 115. 1. vell. 4to. xiii. cent.
MS. Bibl. du Roi. 5233. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 5234. olim Faurian. vell. xiii. cent.

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* The text in this MS. is preceded by a Table of Chapters; it ends abruptly, "ut pristinæ potestati restitueretur . . ." (Lib. xii. c. 17.)

† This MS. formerly belonged to the Abbey of St. Alban's.

‡ This MS. wants the Preface, and begins, "Æneas post Trojanum "bellum." It ends with the words, "et maximam partem sui ex[ercitus]." (Lib. xii. c. 10, l. 8, Ed. Giles.)

§ This MS. ends abruptly, "Mustensar rex Africanorum, Alphationa " . . . ." (Lib. x. c. 1, l. 7, Ed. Giles.)

‖ This MS. begins abruptly, " . . . . Rex Hispaniæ, Hirtatius, " Rex Parthorum, Boccus." (Lib. x. c. 1.)

¶ This MS. ends abruptly with the words, "in hæc verba clamarent." (Ed. Giles. 8vo. Lond. 1844. p. 221. l. 4.)

** This copy is in four Books. Tanner supposes that the work was originally only in four Books, and that it was afterwards distributed into eight, and then into twelve Books. See Note §§ preceding.

†† Imperfect at the end. This note occurs at p. 4, "Stephanus Valen- " gerius, Socius Collegii Goneville et Caii, dono dedit Collegio prædicto, " anno Domini 1567."

‡‡ The notice of this MS. occurs in Thorpe's Catalogue for 1836, p. 407. It is there said to be imperfect.

§§ This MS. begins with Lib. I. cap. 2, "Æneas post Trojanum " bellum."

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A.D. 689.

MS. Bibl. du Roi. 6230. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 6231. olim Bigot. vell. xiii. cent.
* MS. Bibl. du Roi. 6275. olim Putean. vell. 8vo. xiii. cent.
MS. Bibl. du Roi. 8501. a. 9. olim Putean. vell. xiii. cent.
MS. Bibl. S. Geneviève, Paris. O. L. i. 4. vell. xiii. cent.
MS. Vatican. 2005. vell. xiii. cent.
† MS. Bern. vell. xiii. cent.
MS. Bibl. Ducum Burgundiæ, Bruxell. 9874. xiii. cent.
MS. Stockholm. vell. folio. xiii. cent.
‡ MS. Harl. 3899. vell. 8vo. xiv. cent.
§ MS. Harl. 4003. ff. 81–141 b. vell. small 4to. xiv. cent.
‖ MS. Harl. 4123. ff. 1–49. vell. folio. dble cols. xiv. cent.
MS. Bibl. Reg. 13. A. iii. vell. 8vo. xiv. cent.
¶ MS. Bibl. Reg. 13. A. v. ff. 99–161 b. vell. 4to. xiv. cent.
MS. Bibl. Reg. 13. D. I. ff. 216–253 b. vell. folio. dble cols. xiv. cent.
** MS. Bibl. Reg. 14. C. I. ff. 80–137. vell. folio. xiv. cent.
†† MS. Bibl. Reg. 15. C. xvi. ff. 146–183 b. vell. folio. dble cols. xiv. cent.
‡‡ MS. Arundel. Brit. Mus. 220. ff. 4–44. vell. 4to. xiv. cent.
§§ MS. Arundel. Brit. Mus. 326. ff. 63–122 b. vell. 8vo. xiv. cent.
MS. Bodl. 233 (2188). ff. 1–105. vell. folio. dble cols. xiv. cent.

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* This MS. is imperfect at the beginning.

† This edition is dedicated to King Stephen, and not, like the others, to Robert Earl of Gloucester. See p. 350, note *. There is no division into Books.

‡ This MS. wants the Preface; as far as Book xii. c. 14, the text appears to be nearly the same as that of Geoffrey, but the rest is altered and abridged. It ends, "Ante istum Aluredum fuerunt multi Reges "Saxonum in diversis partibus Angliæ, de quibus omnibus post in com-"pendio Brome vide. Hic explicit Historia de Regibus Britonum." The remainder of the MS. is to be found in MS. Cott. Jul. D. vi. f. 1. This fine MS. contains also the Prophecies of Merlin.

§ This MS. has numerous marginal Notes in a contemporary hand.

‖ The Colophon of the MS. contains the name of the scribe. "Ex-"plicit Historia de gestis Regum Britanniæ, quam Bruti appellamus, quam "scripsit Albertus."

¶ This MS. wants the Preface, and ends with the words "perditum "irent" (Lib. xi. c. 13, l. 9, Ed. Giles).

** This MS. is part of the first book of the "Historia Anglicana" of Bartholomew Cotton; the second and third Books of which are to be found in MS. Cott. Nero, C. v. f. 160.

†† This Note occurs at the end, "Liber Domus Sancti Thomæ de Acon "Londoniæ, ex dono Domini Jacobi Comitis Ormundiæ."

‡‡ This MS. is in the same hand, and contains the same text as MS. Harl. 3899, and MS. Cott. Jul. D. vi. f. 1. see note ‡ above.

§§ This MS. ends abruptly, "consilio eorum collegerunt grandem "[exercitum]" (Lib. xi. c. 13, l. 10, Ed. Giles).

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A.D. 689.

* MS. Bodl. 622 (2156). ff. 12–112. vell. 8vo. xiv. cent.
† MS. Bodl. Laud. Misc. 720 (1062). ff. 3–134 b. vell. 4to. xiv. cent.
‡ MS. Bodl. Tanner, 195. ff. 1–98. vell. 4to. xiv. cent.
§ MS. Bibl. Pub. Cant. D d. 1. 17. vell. large folio. xiv. cent.
MS. C. C. C. Cant. 281. vell. 4to. xiv. cent.
MS. Coll. Trin. Cant. R. 7. 6. (366.) vell. 8vo. xiv. cent.
MS. Trin. Coll. Gale. O. 1. 17. vell. 4to. xiv. cent.
‖ MS. S. Joh. Bapt. Cant. G. 33. 2. vell. small 4to. xiv. cent.
¶ MS. Coll. Omnium Animarum, Oxon. 35. ff. 153–180. vell. 4to. xiv. cent.
** MS. Coll. Arm. 1. ff. 55–91. vell. folio. xiv. cent.
†† MS. Lambeth. 118. f. 170. vell. folio. xiv. cent.
MS. Lambeth. 379. ff. 1–69. vell. 4to. xiv. cent.
MS. Lambeth. 454. ff. 28–124. vell. 4to. xiv.cent.
MS. Phillipps. 3117. vell. folio. xiv. cent.
MS. Porkington. 17. vell. 8vo. xiv. cent.
MS. Bibl. du Roi. 4126. 27. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 4999. a. 8. vell. xiv. cent.
MS. Bibl. du Roi. 5508. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 6039. olim Antonii Lancelot. xiv. cent.
MS. Bibl. du Roi. 6040. olim Antonii Lancelot. vell. xiv. cent.
MS. Bibl. du Roi. 6041. olim Mazarin. vell. xiv. cent.
MS. Bibl. du Roi. 6041. a. olim Rogerii de Gaignieres. vell. xiv. cent.
MS. Bibl. du Roi. 6041. b. olim Rogerii de Gaignieres. vell. xiv. cent.
MS. Bibl. du Roi. 6232. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 6233. olim Colbert. vell. xiv. cent.
‡‡ MS. Bibl. du Roi. 6432. 2. olim Colbert. vell. xiv. cent.
MS. Bibl. du Roi. 6815. 7. vell. xiv. cent.
MS. Bibl. du Roi. 7531. 9. vell. xiv. cent.
MS. Vatican. 218. vell. xiv. cent.

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* On f. 11 b are these words "Liber Domini Johannis More, emptus a "Magistro Thoma Stirke; et jam Magistri Johannis Cole, de dono Domini "Johannis Clerk;" on the bottom of the same page in the MS. occurs, "Liber Willelmi Dekynton."

† This MS. is apparently from the Durham Scriptorium.

‡ Imperfect at the beginning ". . . . copiam Norguenwensium "paratoque navigio;" Ed. Paris, An. 1508, f. 17 b.

§ This MS. begins with the last few lines of Lib. vii.

‖ This MS. is in very bad condition; a great portion of it has been obliterated by an injudicious application of tincture of gall. The MS. came to the College through Thomas, Earl of Southampton.

¶ It has this Note annexed, "Iste fuit Liber quondam Sancti Martini "Lovaniensis, et emptus fuit ex Bibliotheca Gudiana."

** Dr. John Dee, to whom this book once belonged, has written many notes in the margin of the volume.

†† As far as Lib. v., cap. 12, is wanting.

‡‡ Imperfect both at the beginning and end.

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A.D. 649.

MS. Vatican. 956. vell. xiv. cent.
MS. Vatican. 962. vell. xiv. cent.
MS. Regin. Christinæ, Vatican. 218. vell. xiv. cent.
MS. Regin. Christinæ, Vatican. 825. vell. 4to. xiv. cent.
MS. Regin. Christinæ, Vatican. 871. vell. xiv. cent.
MS. Ottoboni. Romæ. 1472. f. 92. vell. 4to. xiv. cent.
MS. Bibl. Ducum Burgundiæ. Bruxell. 8536. xiv. cent.
MS. Cott. Cleop. D. viii. ff. 8–94. vell. 4to. xv. cent.
MS. Somme. 289. ff. 134–197. vell. 8vo. xv. cent.
MS. Harl. 4857. ff. 1–5 b. vell. folio. xv. cent.
* MS. Bodl. Rawl. B. 189. ff. 4–119. vell. large 4to. xv. cent.
MS. Bodl. Laud. Misc. 579. (1496) ff. 1–136. vell. xv. cent.
MS. Bibl. Pub. Cant. Dd. vi. 7. ff. 6 b–152. vell. 8vo. xv. cent.
MS. Bibl. Pub. Cant. Ee. 1.24. paper. 8vo. xv. cent.
† MS. Bibl. Pub. Cant. Ff. 1. 25. vell. folio. xv. cent.
MS. Trin. Coll. Cant. R. 5. 34 (268.) paper. 4to. xv. cent.
MS. Trin. Coll. Gale. O. 2. 21. vell. 4to. xv. cent.
MS. Coll. Caii et Gonv. 249. 5. vell. folio. dble cols. xv. cent.
MS. Coll. Omn. Animarum, Oxon. 39. vell. 4to. xv. cent.
MS. Coll. Oriel. Oxon. xvi. 2. ff. 9 b–47. vell. folio. xv. cent.
MS. Coll. Novi, Oxon. 276. vell. small 4to. xv. cent.
MS. Coll. Jesu, Oxon. 2. paper 4to. xv. cent.
§ MS. Thorpe. 414. vell. folio. dble cols. xv. cent.
MS. Lambeth. 401. ff. 19–100. vell. 4to. xv. cent.
MS. Douce 247. 4. f. 235 b. vell. folio. xv. cent.
MS. Bibl. du Roi. 5697. 2. olim Mazarin. vell. folio. xv. cent.
MS. Bibl. du Roi. 6041. e. olim Colbert. vell. xv. cent.
MS. Bibl. du Roi. 6041. d. vell. and paper. xv. cent.
MS. Bibl. Pub. Cant. Dd. iv. 34. vell. 4to. dble cols. xvi. cent.
MS. Coll. Caii et Gonv. 450. paper. folio. xvi. cent.
‖ MS. Bodl. Rawl. B. 148. vell. 8vo. dble cols.
¶ MS. Coll. Caii et Gonv. Cant. 406. vell. 4to.
MS. Coll. Jesus Cant. 2.
MS. Coll. Sidney Sussex. Cant. K. iv. 13 (738.)

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* On the reverse of f. 3, this inscription occurs—"Liber Prioratus de "Hatfeld Peverell, ex dono Domini Johannis Bebuth, de licentia "Willelmi Abbatis."

† This MS. has a Table of Chapters prefixed.

‡ This MS. contains only the first three Books. The Colophon is, "Hic explicit tertius liber Galfridi Monumetensis, et desunt libri de "Historia sex."

§ This MS. occurs in Thorpe's Catalogue for 1836, p. 99.

‖ The Colophon of this MS. is,

"Librum scribendo complevi fine jocundo,
Promisso pretio sum dignus jure peracto."

¶ On f. 1 is written, "Liber Sanctæ Mariæ de Bridelynton. Qui hunc "alienaverit anathema sit."

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A.D. 689.

MS. Trin. Coll. Dublin. 267. 5. (407.)
MS. Trin. Coll. Dublin. 312 (452.)
MS. Trin. Coll. Dublin. 313 (453.)
MS. Trin. Coll. Dublin. 314 (454.)
MS. Trin. Coll. Dublin. 349 (489.)
MS. Hunter. Glasgow. Q. 8. 160. vell. 4to.
MS. Hunter. Glasgow. S. 5. 91. vell. 4to.
MS. Dec. et Capit. Westmonast.
MS. Eccl. Sarum. (1008.)
MS. Hengwrt. 231. vell. 4to.
MS. Hengwrt. 232. vell. 8vo.
MS. Stowe, 42.
* MS. Lord Clive.
MS. olim More Ep. Norwic. 8 (9194.)
MS. olim More Ep. Norwic. 91 (9277.)
MS. olim More Ep. Norwic. 289 (9475.)
MS. olim More Ep. Norwic. 674 (9860.) vell. 4to.
MS. olim Sym. d'Ewes 170 (10030.)
MS. olim Isaaci Vossii. 104 (2429.)

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* Prefixed to this copy the following lines occur:—

"Strenua cunctorum delectant gesta proborum,
In quibus armorum micat ars et laus animorum;
Præcipue Britonum proprium sibi natio donum,
Nomen grandisonum meruit virtute baronum.
Ocrea, lorica, juga dum rutilant per aprica,
Agmina terrifica timet omnis gens inimica.
Quanta cautela jaciat, quo fulgure tela;
Tota parentela Britonum fit crebra querela.
Hostes ceperunt qui multa tributa dederunt,
Reges vicerunt, hiis undique regna ruerunt.
Prœlia miranda, Britonum metris veneranda,
Mente recordanda sunt, quamvis non imitanda.
Quæ fortunatos victores insuperatos,
Moribus ornatos, monstrant equites memoratos.
Antiqui vates sparsim Britonum probitates,
Regna, potestates referunt, et nobilitates.
Hic breviter plura sunt bella Britannica dura,
Delectatura lectorem, non nocitura.
Aures præfata pascent, quia sunt breviata;
Arte refrænata placide satis examinata.
Arma viri facta sunt sub brevitate redacta,
Plura sed intacta, non re sed mente coacta.
Monte Minutensis Galfridus, acutus ut ensis,
Transtulit intensis studiis hæc dulcia mensis.
Frater Walensis Madocus Edeirvianensis
Ex libris densis collegit, vos refovens his."

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A.D. 652.

MS. olim Francisci Bernardi. 46 (3615.)
MS. olim Henrici Langley, Armig. 33 (6906.) folio.
MS. Regin. Christinæ, Vatican. 315.
MS. Regin. Christinæ, Vatican. 1578.
MS. Petav. in Vatican. 235.
MS. Petav. in Vatican. 292.
MS. Petav. in Vatican. 315.
MS. S. Petri Aldenburgensis.
MS. Bibl. Villarensis in Brabantia.
MS. Monast. Bonæ Spei.
MS. Cenob. Cumberunensis in Hannonia.
MS. Dunensis.
MS. S. Martini Tornacensis. 7bis
MS. Coll. Brugensis.
*MS. Bibl. Princip. de Schaumburg Lippe, ap. Bückeburg.
MS. Bibl. Monast. S. Germani, Paris. 768.
MS. Coislinianæ in Bibl. S. Germani, Paris. 302.
MS. Monast. Gemmeticensis. 20.
MS. Bibl. S. Geneviève, Paris. O. 1. 4to.
MS. Bibl. de la Ville de Douai. 2 MSS. 4to.
MS. Bibl. de la Ville de Rouen. Hist. 123.
MS. Bibl. Pub. Bruges. 447.

Incip. Præfat.—"Cum mecum multa de multis."
Incip. Hist.—"Britannia insularum optima."
Expl. Hist.—"in Latinum sermonem transferre curavi."

This work has been frequently printed; it first appeared in the year 1508, and again in 1517. Commeline then published it, in his "Scriptores Vetustiores" in 1587. The most recent Edition is that of Dr. Giles, in 1844.

In 1718 it was translated into English by Aaron Thompson, who has written a defence of the author; his object being to prove that Geoffrey was not the fabricator of the work, but only the Translator of it; though he candidly admits that he has made certain additions to it. Dr. Giles reprinted Thompson's Translation in 1842 and again in 1848.

Few historical works (if so fabulous a narrative is entitled to such an appellation) have had a wider circulation, than Geoffrey of Monmouth's "Gesta Regum Britanniæ." The alleged history of the origin of the work is seemingly a fabrication; but without entering into the question whether he did in reality

* See Lappenberg's "England under the Anglo-Saxons," vol. i. præf. p. xxx.

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translate* into Latin a narrative written in the British tongue, A.D. 689.
it must be admitted that his writings had a great, perhaps an inspiring, influence—not only upon the literature of his own age, but upon that of succeeding centuries. He states that his friend, Walter Calenius, Archdeacon of Oxford, brought with him into England, after a visit to Britanny, an ancient book in the Breton tongue, containing the history of this country "a Bruto, primo rege Britonum, usque ad Cad-" valadrum filium Cadvalonis," which he requested Geoffrey to translate into Latin, he being familiar with both languages. It is impossible to determine what the nature of the book was which he thus obtained from Walter Calenius, but it probably was nothing more than a mythical or legendary account of the heroes of the Bretons ;† this he interwove with such current traditions as he had heard from the Welsh ; and out of these materials he framed the romance, which he has dignified with the name of the "History of the British Kings." So popular did this work become, that he obtained the title of Galfridus Arturus, on account of the halo with which he had surrounded the great fabulous, or, at least, semi-fabulous, hero, King Arthur : moreover, Wace, Laȝamon and others have made the "Gesta Regum Britanniæ" the groundwork of their several productions. His work was soon translated into Anglo-Norman, into English, and even into Welsh; and each successive Continuator added such legendary lore as came within his knowledge, or such fictions as he drew from his own imagination. Gradually Geoffrey's work became the great fountain of romance, out of which the poets of successive generations have drawn a flood of fiction, that has left an indelible impress upon our mediæval literature. Indeed, it is hardly going beyond bounds to say that there is scarcely an European tale of chivalry, down to the sixteenth century, that is not derived, directly or indirectly, from Geoffrey of Monmouth. If he had never written, our literature would not, in all probability, have been graced by the exquisite dramas of Lear and Cymbeline ; and much of the materials which he has woven into his work, would no doubt have perished.

* That the whole, as it stands, is not a translation, appears from the fact that it embodies verbatim passages, which occur in the work of Gildas. Compare Geoffrey, Book vi. 3, with Gildas, cc. xiv.-xvi.

† It has been alleged, also, that the Chronicle in question was nothing more than the Chronicle of Tysilio, or at any rate its basis.

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A.D. 689. It does not appear that Geoffrey was acquainted with a single historical fact relative to transactions subsequent to Julius Cæsar, which he did not derive from Gildas, Beda, or Nennius. It is probable too that Eutropius and Orosius were consulted: and possibly Suetonius may have been known to him. These authorities, however, he distorts and amplifies without any scruple.

Of the personal history of Geoffrey but very little is known. He was probably a native of Monmouth. Robert, Earl of Gloucester, the natural son of Henry the First, took him under his protection, and to him Geoffrey dedicated the "Historia Britonum."* He was consecrated Bishop of St. Asaph in 1152, and died in, or about, the year 1154.†

We are enabled to fix, with some certainty, the date at which he wrote his "History of the British Kings," or rather that edition of it which comprises the Seventh Book, for in the Prologue to it, Alexander, Bishop of Lincoln, one of his patrons, is spoken of as dead. As this prelate died in July 1147,‡ and Earl Robert in the subsequent October,§ we may approximate very closely to the date at which the work assumed its present form.

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829. Brut y Brenhinoedd; History of Britain from Brut to the death of Cadwalader.

‖ MS. Coll. Jesu, Oxon. cxi. 2. col. 31. vell. folio. xv. cent.
MS. Hengwrt. 11. (The conclusion wanting.)
MS. Hengwrt. 36. vell. 4to.
MS. Hengwrt. 39. 2. (The beginning only.)

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* There is, however, a MS. of the 13th century in the Library at Bern (see p. 344, *ante*), in which the dedication is to King Stephen, and not to Robert Earl of Gloucester; or rather to both. The author, in his Preface, says, —"Opusculo meo, Stephane, Rex Angliæ, faveas, ut si, te doctore, te "monitore, corrigatur, quod non ex Gaufridi fonticulo censeatur extortum, "sed sale Minervæ tuæ conditum . . . Tuque, Roberte, consul Claudi-"cestriæ, alta regni nostri columna, operam adhibeas tuam, ut utriusque "moderatione communicata, editio in medium producta et pulchrius elu-"cescat, &c."

† Le Neve Fasti, i. 64. Wharton "de Episcopis Assav. p. 305."

‡ Le Neve Fasti, ii. 8.

§ Dugd. Baron. i. 535.

‖ This is perhaps the earliest copy of Geoffrey of Monmouth's work in the Welsh language, although Archbishop Usher (Primord. c. 3) mentions one in the Cottonian Library that formerly belonged to Humphrey Lhwyd

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A.D. 689.

* MS. Hengwrt. 195. folio.
MS. Hengwrt. 228. vell. 4to.
MS. Hengwrt. 229. vell. 4to.
MS. Hengwrt. 330. vell. 4to.
MS. Hengwrt. 233. vell. 4to.
MS. Hengwrt. 253.
MS. Mostyn Gloddeath. 4. 2. folio.
MS. Mostyn Gloddeath. 6. 1. folio. modern.
MS. Mostyn Gloddeath. 10. 2. vell. 4to.
MS. Mostyn Gloddeath. 11. vell. 4to.
MS. Mostyn Gloddeath. 17. 2. 4to. imperfect.
MS. Earl of Macclesfield at Sherborn Castle, 62. 2. 4to.
MS. Earl of Macclesfield at Sherborn Castle, 95. 8vo.
MS. Llanerch.

This history is alleged to have been written originally in the Brytanec, or old British, but modernized by Walter, Archdeacon of Oxford; and, at his request, translated into Latin by Geoffrey of Monmouth.

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330. Gualteri (Calenii), Oxoniensis Archidiaconi, Historia Bruti Regumque Britannicorum; Cambro-Britannice.

† MS. Coll. Jesu. Oxon. lxi. 4to. paper. xv. cent.
‡ MS. Downing. xvi. cent.

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which was believed to be the original from which Geoffrey translated; and Thompson, in his Preface to his Translation of Geoffrey's History, writes, "And I myself have met with a manuscript history of our British affairs, "writ above a hundred years ago by Mr. John Lewis, and shortly to be "published; wherein the author says that he had the original of the British "History on parchment, written in the British tongue before Geoffrey's "time; as he concludes from this circumstance, that in this book Geoffrey's "Preface was wanting, and the Preface to this book was the Second Chapter "of that published by Geoffrey."

It is not probable, however, that the MS. mentioned by Lhwyd, or that referred to by Lewis, can have been so old as the Latin text; at least, after the most diligent search, no MS. in the Welsh language of the age thus suggested has been found.

* Transcribed by John Jones of Gelli Cyvdy, near Caerwys.

† With this inscription, "Hæc est Historia quam Latine vertit et "adauxit Galfredus Monumetensis in Historia ejus Britonum."

At the end of the MS. are these memoranda—"In this booke is con-"tained seaven score leves juste—Liber Davidis Powell de Aberystwith, "in Com. Monmoth, 1610."

‡ This MS. has the following Note, "Walter, Archdeacon of Oxford, "translated this part of the Chronicle from Latin into Welsh, and Edward "Kyffin copied it for John Trevor of Trevalun, Esq. A.D. 1577."

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A.D. 689. It is stated by Thompson, in his Preface, that "Walter "Mapæus (alias Calenius, Archdeacon of Oxford), who first "discovered the book in Armorica and gave it to Geoffrey "to translate, did himself translate it out of British into "Latin, and in his latter days out of Latin into British again, "that is, I suppose, into more modern Welsh, that it might "be more generally understood; and this Walter himself "testifies at the conclusion of his book, which is still to be seen "in the Archives of Jesus College, Oxford.

The first article above mentioned is probably the MS. to which Thompson alludes; but had he seen it himself (instead of being content to cite Nicholson as his authority), he would have entertained a different opinion, as the Jesus College MS. is not more ancient than the XVth century.

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831. Gualteri, Archidiaconi Oxoniensis, Historia Britonum; Cambro-Britannice.

MS. Coll. Jesu, Oxon. xxviii. 4to. paper. xvii. cent.

The following is added at the conclusion; "Myfi Gwallter, "archiagon Rydychen a droes y llyfr hwnu o gymraec yn "lladin. Ae yn vy henaint y troes i ef yr ailwaith o ladin "ynghymraec."

"Llyma liwed koronigil y Britanniait."

"Hanc Gualteri, Archidiaconi Oxoniensis, Historiam ex-"scripsit Hugo Jones, Musei Ashmoleani Procustos, anno "1695, ad exemplar istius codicis cujus mentionem fecimus "apud Camdenum, p. 603, editionis Gibsonianæ. In prima "autem pagina easdem literas religiose servavit quibus dictus "codex exaratus est. E. Llwyd."

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832. Historia Britonum, sive Wallorum, a Troja capta et Bruto, usque ad mortem Cadwalladeri Britannorum Regis: lingua Normanno-Saxonica (in Anglicam tamen veterem vergente et quidem poetice scripta) per Lazcmonem (Layamon), sacerdotem Ernleghe super Sabrinam (Severn). Opus suum, sicut in Præfatione testatur, exscripsit ex libro Anglico quem composuit Beda (forte

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intelligit Historiam Ecclesiasticam gentis Anglorum, Saxonice versam ab Ælfredo Rege), ex libro Latino Albini et Augustini Archiep. Cantuar., et ex libro quem composuit clericus quidam nomine Wate (Wace, de quo V. disputationem cl. De la Rue, in Archæol. T. XII. p. 50,) et ab eo Alienoræ, Hen. II. Regis uxori, oblato.* A.D. 689.

MS. Cott. Calig. A. ix. vell. small quarto. dble cols. xiii. cent.

Rubr.—"Incipit Hystoria Brutonum."
Incip.—"An preost wes on leoden.
La3amon wes ihoten."
Expl.—"iwurðe þet iwurðe.
iwurðe Godes wille.
Amen."

Printed in 1847 for the Society of Antiquaries of London, and edited by Sir Frederic Madden, K.H., Keeper of the MSS. in the British Museum. The text of this MS. will be found in the left column of the volume, collaterally with that of MS. Otho (No. 833), in the right column. It is impossible to express too high commendation of Sir F. Madden's labours in this work, whether they be regarded in the light of being a most accurate and exact literal representation of the two MSS. he has printed, or as being replete with learned and lucid explanations of the difficulties which occur throughout the work.

The sources whence the author (La3amon) derived his information are mentioned by himself as being the English Book that St. Beda made; another, in Latin, made by St. Albin and the "fair" Austin, who brought baptism in hither; and the third, a book made by a French clerk, who was named Wace, and who gave it to the noble Alienora, who was King Henry's Queen. These three he had procured in his travels in England. It would be difficult to improve upon Sir F. Madden's own language on this point:—"The first of the authorities here

* This verbose title is given in the Cottonian Catalogue, and has been retained here, because the work is generally known by that description, though the simpler title of "La3amon's Brut," as given by Sir F. Madden, is preferable.

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A.D. 689. " mentioned is generally understood to be the Anglo-Saxon " translation of Bede's Ecclesiastical History, attributed to " Alfred; but so far from making it form an integral portion " of his own poem, or even occupy a prominent place in it, he " seems to have taken nothing from it, except the story of Pope " Gregory, and the Anglo-Saxon captives at Rome. Indeed " in several instances he is quite at variance with Bede, even " when not translating from Wace. The second work, " ascribed to St. Albin and Austin, is more difficult to " identify; nor is it easy to understand how St. Austin, who " died in 604, and Albinus, abbot of St. Austin's at Canter- " bury, who died in 732, could be conjoined in the same " work. The third authority named is the Anglo-Norman " metrical Chronicle of the Brut, translated from the well " known 'Historia Britonum' of Geoffrey of Monmouth, by " Wace, which embraces the History of Britain, from the " destruction of Troy, and subsequent arrival of Brutus, to " the death of Cadwalader, in the year 689. This is the " work to which Laȝamon is mainly indebted, and upon which " his own is founded throughout, although he has exercised " more than the usual licence of amplifying and adding to " his original. The extent of such additions may be readily " understood from the fact, that Wace's Brut is comprised in " 15,300 lines, whilst the poem of the English versifier extends " to nearly 32,250, or more than double."

The author seems likewise to have incorporated in his history many Welsh traditions, not to be found in either Geoffrey or Wace.

The date of the composition of this poem is still a matter of conjecture; Sir F. Madden, who has brought together all the results of criticism on the subject, and has carefully sifted and weighed them, is of opinion, founded upon very trustworthy evidence, that it was completed about the year 1204.

Of the personal history of the author nothing is known, except the meagre information to be gleaned from his Preface. His name was Laȝamon, or Lawemon, and that of his father was Leovenath, or Leuca; he was a priest, and resided at Ernleȝe, at a church on the banks of the Severn, near Radstone, where he "bock radde," or, in other words, read the accustomed services of the church.

It is not necessary here to enter into any disquisition upon the style and metrical arrangement of the poem, or its dialect

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and grammatical structure. The reader who desires information on these branches of the subject is referred to Sir F. Madden's lucid and valuable remarks in his Preface, where it is shown to be of the highest importance in the study of English philology. A.D. 689.

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833. Historia Britonum, a Bruto ad Æthelstanum, veteri lingua Anglicana.*

MS. Cott. Otho. C. xiii. vell. 4to. dble cols. xiii. cent.†

Incip.—". . . . . der was i-hote creu."
" . ing Priames his doh . . r."

Expl.—"‡

The first leaf of this MS. is now lost, but Wanley (p. 237) prints the Preface, which begins thus, "Incipit Prologus libri " Bruton." "A prest was in londe. Laweman was hote," as does also Sir Frederic Madden, who thus describes the remaining part of the MS. - "The first leaf, containing the " Preface and commencement of the poem, is, unfortunately, " lost; as also the folios 137, 138, 141, 145, 148, 150, and " all after 151.§ The first fifty leaves are much injured and

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* The title of this MS. is taken from Smith's Catalogue, p. 73. The MS. was one of those which suffered in the fire of 1731, and was supposed for a long time to have been entirely destroyed. The fragments were collected together by Mr. Forshall in 1827, and have since been inlaid and bound, under the direction of Sir Frederic Madden; they now consist of 145 leaves, more or less perfect.'

† Wanley (Hickes, Ling. Sept. Thes. ii. 237.) thus describes this MS. " Cod. memb. in Quarto, circa tempora Henrici III., lingua Anglica veteri " conscriptus, in quo continetur Historia Britonum sive Wallorum, per " Lawamonem Sacerdotem. Codex iste, mea quidem opinione, superiori, " cujus nota Caligula A. ix., facile locum cedit; quod, utriusque Codicis " Præfatione collata, nullo labore cognoscat Lector.

‡ Wanley states that one leaf is wanting at the end, "Ad calcem libri " desideratur folium unum."

§ In the MS. Report on the Cottonian Library made in 1703 (preserved in the British Museum), according to Sir F. Madden, it is entered as " Codex membranaceus in 4to. constans foliis 154," and he adds, in a note, " In a manuscript schedule of the MSS. drawn up in 1718, by Dr. R. " Bentley, then Keeper of the Cottonian Library, this volume is said to " contain 155 leaves, but no doubt a fly-leaf was included in this number, " as in other instances."

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A.D. 689. " contracted, but the manuscript then becomes tolerably fair " to read, as far as fol. 110, where the injuries again com- " mence, and increase so greatly, that large portions are often " wanting, and at length mere fragments are left. Many of " the leaves are so contracted and blackened, that the only " means of reading them was to hold the leaf up to the light " of a powerful lamp. From the tender state of the vellum, " many letters, and even words, have perished since the text " was printed." Sir Frederic afterwards continues, "As to " the quantity lost, on a rough calculation, the poem when " complete consisted of about 26,960 lines, of which about " 2,370 are wholly lost, and about 1,000 more are in an " injured state."

It is printed in the 2nd column of Sir Frederic Madden's edition previously referred to. See No. 832.

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834. A Translation of Geoffrey of Monmouth's History into old English by "Maister Gnaor."

MS. Coll. Arm. xxii. f. 8. vell. folio. xiv. cent.

A short Prologue is prefixed ("God that nath no bygynnyng no never schal have endyng,") in which "Walter, archedene of " Oxenforde" is said to have translated "out of spech of " Brytonys into Latyn" the original work. The translation begins "Bretayne ys the beste lond that me knowyth, and ys " yn the west of the ocean, bytwyne France that thenne " clepyd Galla, and Erlond."

This Translation is much more extensive than the original work of Geoffrey, and seems to abound in interpolations. The prophecies of Merlin are inserted in Latin (f. 44 b) because " I ne can noght hem wel understonnde, for y nolde nothyng " saye but hyt soth were that y sayde." In the story of Arthur at Avalon, the Translator discloses his name (f. 74.) " ghut he ys there, as Bretons lyfeth and understondeth, as " they ghut understondeth and seggeth ghut fro thennes he " schal come, and he may lyfe Maister Gnaor that thus book " made, he nold no mor sigge of ghende thenne the prophet " Merlyn seyght."

The copy being imperfect and ending abruptly, a former possessor has supplied three paper leaves, and on the second

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has written this Note, "For as much as the end of this boke A.D. 689.
" is imperfect, and having an auncient originale written in
" Lattine by Geofferay of Monmouth 'De Gestis Britonum'
" (out of which this semeth to be translated), I did examyne
" them togeather, and fyndinge that they both vouch one
" authore, that is, Walter, Archdecon of Oxford, and also
" observe on course from Brute unto Cadwaller, therefore I
" have thought it good to make this addition out of the sayd
" Gefferay of Monmouth. Joseph Holand, 1588."*

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835. Geoffrey of Monmouth, Chronicles in English.

MS. Hunter. Glasgow, S. 4. 56. vell. and paper. 4to.

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836. Brutus: Poema sic inscriptum.

MS. Cott. Vespas. A. x. ff. 44 b-51. vell. long 8vo. xii. cent.

Rubr.—"Incipit Brutus."

Incip.—"Consuluit mea Clio mihi dare semen arenæ,
Deque labore meo steriles nascuntur avenæ."

Expl.—"Requiesce parum, sitque remissa melis."

Colophon.—"Explicit Brutus."

The poem contains about 650 lines; it is a metrical version of Geoffrey of Monmouth, and is dedicated to Hugh [Pudsey], bishop of Durham (A.D. 1153–1197). This MS. once belonged to Dr. John Dee.

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837. "Part of a Poem in very old French, the subject is the History of Great Britain; but the style and way of writing is romantic. It appears to be grounded on Geoffrey of Monmouth, and might have been composed some time after the publication of his Chronicle for the diversion of our English Nobility, who then understood the French language very well."

MS. Harl. 1605. ff. 1–43. vell. 4to. xiii. cent.

Incip.—"Li mur par vive forze furent agraventez."

Expl.—"Cheval et palefres lor livre il abandon."

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* See the Catalogue privately printed by Sir Charles Young, 1829, p. 32.

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A.D. 689. This MS. consists of detached fragments of a metrical translation of Geoffrey of Monmouth; but seemingly with occasional additions. The MS., in the present sequence of the folios, is in complete confusion. The first fragment begins at f. 3, and continues to f. 18; the next occurs at f. 19 to f. 26; then should follow f. 35 to f. 42; then f. 1 and 2; then f. 27 to f. 34. The translation is divided into sections, some shorter some longer, each section ending with the same rhyme. The whole contains about 1,680 lines.

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838. Galfridi Monumetensis Historia Britonum, Gallice.

MS. Lansdowne. 214. ff. 83–191. paper. folio. xv. cent.
MS. Bibl. Ducum Burgundiæ. Bruxell. 10415. xv. cent.

Rubr.—"Chi commenche la Prologue du Livre des Rois de "Bretaigne, que maintenant on apelle Engletere, commenchant "a Brutus."

Incip. Prol.—"Pour ce que le recort."

Incip. Hist.—"Bretaigne, la tres bonne isle."

Expl. Hist.—"par ceste maniere ay mis en latin."

This is a translation of Geoffrey of Monmouth, made, as appears from a Note at the end, at the instance of the Count of Chimay, by one Wauhlin, a citizen of Mons, in Hainault, in the year 1445. It seems to agree in all respects with the original Latin work.

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839. Galfridi Monumetensis de Regibus Britonum, Gallice.

MS. Regin. Christinæ. Vatican. 740.

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840. Epistola Magistri Galfridi Monumetensis, directa Alexandro, Lincolnensi Episcopo, de Propheciis Merlini.

Incip.—"Coegit me, Alexander, Lincolnensis Præsul, nobili- "tatis tuæ dilectio prophecias Merlini de Britannico in "Latinum transferre . . ."

Expl.—" . . . et sonitum intra sidera conficient."

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While Geoffrey was engaged in preparing his greater work, he was prevailed upon by his patron, Alexander, Bishop of Lincoln, to supply him with a Latin version of the Prophecies of Merlin. These he subsequently incorporated into his History, of which they form the Seventh Book. Many copies, however, occur in a separate form. They have been several times printed; at Frankfort, in 8vo. 1603, and again in 1608; and by the Roxburgh club, 4to. Lond. 1830. A French version was also published by Michel, 8vo., Paris, 1837. A.D. 689.

These Prophecies are not of sufficient importance to warrant the mention of all the MSS. in which they occur, in the separate form above mentioned. Some few, however, may be noticed,—

MS. Arundel. Brit. Mus. 292. f. 61 b. vell. 4to. xii. cent.
MS. Bodl. Digby. 28. ff. 159–166. vell. 8vo. xiv. cent.
MS. Bodl. Digby. 98. ff. 72–74. paper 4to. xv. cent.
MS. Bodl. 91. ff. 95–102 b. vell. 8vo. xiii. cent.
MS. Bibl. Pub. Cant. Dd. xiv. 2.
MS. Bibl. Pub. Cant. Ff. 1. 27. 27.
MS. Bibl. Pub. Cant. Gg. vi. 42. 2. f. 213–221.
MS. Dom. Petri. Cant. 1. 8. 1. vell. folio. dble col. xv. cent.
MS. Bibl. du Roi 6237. 4. olim Colbert. vell. xiii. cent.
MS. Bibl. du Roi. 6274. 2. vell. 8vo. xiii. cent.
MS. Bibl. du Roi. 3522 a. 3. olim Colbert. vell. xiv. cent.
MS. Genevieve O. L. 1. 4to. vell. xiii. cent.

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841. Vita Merlini per Galfridum Monumetensem, ad Robertum Episcopum Lincolniensem, versibus hexametris.

MS. Cott. Vespas. E. iv. ff. 112 b–138 b. vell. 4to. xiii. cent.
MS. Cott. Titus. A. xix. ff. 63–73. paper 4to. xv. cent.

Incip.—"Fata dici vatis rabiem musamque jocosam."
Expl.—"Quæ nunc gesta vocant Britonum celebrata per "orbem."

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842. "Chronica Britonum, Saxonum, et Normannorum, a Bruto ad R. Henricum II."

MS. Cott. Titus. D. xii. ff. 3–22. vell. 8vo. xiii. cent.

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A.D. 689. *Incip.*—"Æneas cum Ascanio filio fugiens, excidium urbis."

Expl.—"Die autem xij Kalendas Maii, migravit ad Do-
"minum, anno ab Incarnatione Domini sexcentesimo octo-
"gesimo nono."

An abridgment of Geoffrey of Monmouth. The title, as given in the Cottonian Catalogue is incorrect, for it confounds two distinct works.

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843. Successio Regum.

MS. Bibl. Pub. Cant. Ff. 1. 27. vell. xiii. cent.

A list of British kings, from Æneas to Cadwalladrus.

To most of the names are subjoined brief Notes, written in a minute hand of the same period.

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844. Genealogia Regum Britanniæ, ab Ænea ad Cadwalladerum.

MS. Eccl. Dunelm. B. ii. 35. 7. vell. xii. cent.

Apparently borrowed from Geoffrey of Monmouth.

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845. Vita S. Sexburgæ Reginæ.

MS. Cott. Calig. A. viii. ff. 104–116 b. vell. 4to. xii. cent.

Rubr.—"Incipit Proœmium in Vita Beatæ Sexburgæ
"Reginæ."

Incip. Proœmium.—"Plerique secularis scientiæ."

Incip. Vita.—"Insignis Christi sponsa et pretiosa Domini
"Virago, Sexburga, parentibus in sæculo splendidissimis
"procreata."

Expl. Vita.—"mundi Redemptorem et Dominum, qui cum
"Patre et Spiritu Sancto vivit et regnat, gloriatur Deus et
"imperat, per omnia sæcula sæculorum. Amen."

The Author proposes to give a revised edition of the Life of Sexburga, partly from Saxon authorities, partly from trustworthy testimony, and partly from original information; and all this he will do for the Glory of God.

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Sexburga was daughter of Anna, King of East Anglia, and wife of Earconbert, King of Kent. She founded a monastery in Sheppey, a description of which island is given. The story of Lothaire playing at ball is related, and Sexburga's exemplary conduct described; as also her vision of the future calamities of England, which was fulfilled by the invasion of Hinguar and Hubba. Committing the care of her monastery to Ermenilda, she went to her sister Etheldritha, at Ely, whom she succeeded, and where she died and was buried. The exact date of her death is uncertain; it occurred on July 6, certainly after 679. She was succeeded by Ermenilda. A.D.?

There seems very little worthy of credit in this biography, beyond the scanty notices from Beda (Hist. Eccl. iii. 8. iv. 9.) and from a Saxon fragment (MS. Lambeth 427. See No. 848). The style is verbose, with an affectation of learning, and is not unlike that of Goscelin. This Life was probably the source of the abridgment in Capgrave's "Nova Legenda Angliæ," though he takes no notice of her foundation in Sheppey.

Sexburga's Life, with those of her sisters Etheldritha, Ethelburga, and Wihtburga, occurs in MS. Lansdowne 436, nearly as in Beda or Malmesbury; the writer declining, however, to enlarge upon their miracles.

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846. Lectiones in Festivitate S. Sexburgæ.

Ibid. ff. 89 b-91 b.

Incip.—"Regum proles et regum parens."

Expl.—"possidere cum Christo regna cœlestia, Ipso largiente, "qui cum Patre et Spiritu Sancto regnat in æterna sæcula."

These Lections, which are eight in number, consist of brief notices of Sexburga, apparently abridged from the Life last mentioned, No. 845.

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847. De S. Sexburga, Regina et Abbatissa.

MS. Cott. Tiber. E. 1. ff. 204 b-205.
MS. Bodl. Tanner 15. vell. folio. xv. cent.

Incip.—"Sancta Sexburga vera Imperatrix."

Expl.—"sepulturam meruit. Floruit autem circa annum "Domini sexcentesimum quadragesimum."

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A.D.? For a description of these MSS. See Nos. 35 and 38.

The text is the same as that printed in Capgrave's "Nova "Legenda," and thence in the "Acta Sanctorum," ii. 349 (6 July).

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848. Vita S. Sexburgæ, Saxonice.

MS. Lambeth 427. vell. 4to. xi. cent.

A Saxon fragment. Wanley (Hickes' Thesaurus, ii. 269) thus describes it, "Fragmentum quoddam Saxonicum, duobus "tantum foliis constans, ac Sancto Edwardo Confessore "regnante, ut videtur, exaratum; in quo tractatur de SS. "fœminis Eadburga, Seaxburga, Atheldrytha, Wihtburga, "Eormenhilda, Werburga, &c. lectu non indignum."

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849. Excerpta e Vita S. Sexburgæ.

MS. Cott. Claud. A. viii. f. 126 b. paper. 4to. xvii. cent.

A few short excerpts, of no value whatever.

A.D. 690.

A.D. 690.

850. De Adventu Beati Theodori, Archiepiscopi, in Angliam.

MS. Cott. Vespas. B. xx. ff. 223–232. vell. 4to. xii. cent.
MS. Harl. 105. ff. 218b.–227b. vell. small folio. xii. cent.

Incip.—"Anno ab Incarnatione Domini sexcentesimo sex-"agesimo quarto."

Expl.—"Celebremus, fratres, mente, per almi patris hujus "lætissima Theodori solennia, qui dum vixit terrigena, verus "fuit Deicola, sacerdotali infula præpollens in hierarchia. "Tunc Deo laus et gloria, per omnia sæculorum sæcula. "Amen."

This is a work of Goscelin, and is derived from Beda's "Historia Ecclesiastica." Mabillon (Acta Sanctor. Ord. Benedict. ii. 986) prints Beda's narrative, and does not seem to have been aware of Goscelin's work. The Editors of the

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"Acta Sanctorum," vi. 55 (19 Sept.), also print Beda's account, together with a long Commentary. A.D. 690.

Theodore was consecrated Archbishop of Canterbury, at Rome, on the 26th of March, 668, and left that city about two months afterwards; he spent some time at Marseilles, Arles, and Paris (with Agilbert, formerly Bishop of Dorchester) on his way to Britain. He died 19 Sept., 690.

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851. De S. Theodoro, Archiepiscopo, Lectiones Septem, cum parte Lectionis Octavæ.

MS. Harl. 652. p. 216. vell. folio. dble cols. xii. cent.

Incip.—"Beatissimus Adrianus Abbas."
Expl.—"Ipse jamdudum divina revelatione . . . . ."

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852. Vita S. Theodori, Cantuariensis Archiepiscopi, Carmine Elegiaco.

MS. Lambeth. 159, ff. 227–228. paper. folio. xv. cent.

Incip.—"Mittitur Anglorum gentique Theodorus iste."
Expl.—"Donec Sol oriens viseret hanc Dominus. Amen."

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853. De Sancto Theodoro, Archiepiscopo et Confessore.

MS. Cott. Tiber. E. i. f. 241.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Anno Domini sexcentesimo sexagesimo quarto, "mortuo Archiepiscopo Deusdedit."
Expl.—"fragrantia ut redolere solent aromata."
For an account of these MSS. see Nos. 35 and 38.
This is the same text as that printed in Capgrave's "Nova "Legenda." It is an abridgment of the Life by Goscelin.

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A.D. 690.

A.D. 690.

854. Vita S. Tillonis Pauli, Monachi in Gallia.

Incip. Pref.—"Igitur cum gentiles poetæ."

Expl. Pref.—"vilescunt omnia quæ cernuntur in terris."

Incip. Vita.—"Fuit vir vitæ venerabilis."

Expl. Vita.—"perunctí illic a diversis sanantur infirmitatibus, præstante Domino nostro Jesu Christo, cui est omnis honor, gloria, et imperium in sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," i. 376 (7 Jan.), "Ex Claromarescani Cisterciensium in Artesia Monasterii MS."

St. Tillo (or Theau) was a Saxon by birth, but sold as a slave in Gaul, where he spent the remainder of his life. The Life contains very little that bears reference to the early history of this country.

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855. Vita S. Tellionis, Monachi Sollemniacensis in Lemovicibus, ad An. circa 690.

Incip.—"Beatus Tillo, ex Saxonum prosapia originem ducens."

Expl.—"ab obsessis corporibus expelluntur, præstante Domino nostro, cui cum Patre et Spiritu Sancto est laus, honor, et gloria, et imperium in sæcula sæculorum. Amen."

Mabillon, who prints this life (Acta Sanct. Ord. Bened. ii., 954) from the Lectionary of Solesmes, considers it superior in authority to that which had been given in the "Acta Sanctorum."

A.D. 690.

A.D. 690.

856. Annales Lindisfarnenses et Cantuarienses ab An. 618 ad An. 690.

MS. Bibl. du Roi. 986.

The chief value of this little piece is its chronological information; it records the obits of Ethelbert, king of Kent, and of Ecgbert, Hlothere, and Edric, Aidan, Finan, and Colman, bishops of Lindisfarne, besides some others.

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A.D. 695.

A.D. 695.

857. De SS. Hewaldo, Nigro et Albo, Martyribus.

MS. Cott. Tiber. E. i. ff. 247b-248.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.
MS. Bodl. Laud. Misc. 163 (1561). ff. 109-110. vell. folio. xiv. cent.

Incip.—"Cum autem Willebrordus."

Expl.—"sui dona perfundit."

This is the same text as that printed by Capgrave.

The two Hewalds, one called the "dark" and the other the "fair," were English priests who had retired into Ireland. At a later period they accompanied Wilbrord into Frisia, where they suffered martyrdom.

A.D. 697.

A.D. 697.

858. De S. Molingo, sive Dayrgello, Episcopo Fernensi in Hibernia.

Incip.—"Venerabilis Præsul ac Propheta Dei, Dayrgellus."

Expl.—"Et ad locum meum revertar."

Printed in the "Acta Sanctorum," iii. 406 (17 June); the Editors of which had also another Life of this Saint communicated to them by Henry Fitz-Simon; possibly, it was that mentioned by Sir James Ware, "De Script. Hiberniæ," beginning, "De Australi Lageniensium plaga, quæ dicitur Kenselach."

St. Molingus, alias Dairchilla, was born in the territory of Kensellagh; he became a monk at Glendaloch, and was afterwards Abbot of Aghacainid or Teghmoling. He was the second Bishop of Ferns, in Leinster, and died 17 June, A.D. 697, and was buried in the Monastery of Teghmoling.

A.D. 698.

A.D. 698.

858 a. Vita S. Eadbyrhti.

MS. C. C. C. Cant. 196. vell. 8vo. xi. cent.
MS. Cott. Julius. A. x. ff. 93 b.-94 b. vell. 8vo. xi. cent.

Incip.—"On þone ylcan dæg byð Sče Eadbyrhtes gepytennys "þæs arpeorþan fæder se þæs Bisceop on Brytene æft Sče "Cuðberhte on þam halgan mynstre ðe ys nemned Lyndes-"ferene ea."

This Life seems to be wholly taken from Beda; but there are many verbal differences between the two MSS.

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A.D. 700.

A.D. 700.

859. Vita S. Mochuæ, sive Cuani, Abbatis Lægsiensis in Hibernia.

MS. Bodl. Rawl. B. 505. pp. 8-11. vell. folio. dble cols. xvi. cent.
MS. Bodl. Rawl. B. 485. f. 185. vell. 4to xiv. cent.

Rubr.—"Incipit Vita Sancti Mochuæ Abbatis, in Kalendas "Aprilis."

Incip.—"Clarus genere vir erat nomine Mochua, filius "Lovani."

Expl.—"feliciter quievit, præstante Domino nostro Jesu "Christo, cui laus est et imperium per infinita sæcula. "Amen."

Colophon.—"Explicit Vita Sanctissimi Mochuæ, cujus "meritis deleatur culpa scriptoris."

Printed in the "Acta Sanctorum," i. 45 (1 Jan.).

St. Mochua or Moncain, otherwise called Cluanus, after having served his prince as a warrior, became a Monk. He died at Dayrinis on the 1st of January in the sixth century. There is also another St. Mochua, otherwise called Cronan, who is celebrated on the same day (1 Jan.)

A.D. 700.

A.D. 700.

860. Sermo Beati Bedæ, Sacerdotis et Confessoris, in Natale Sancti Benedicti Abbatis, qui fuit constructor Monasterii Sancti Petri, principis Apostolorum, quod dicitur "æt Wyremuþe," in regione Nordiamhumbrorum.

MS. Harl. 3020. f. 1. vell. 8vo. x. cent.

Incip.—"In illo tempore dixit Petrus ad Jesum;—Ecce nos "reliquimus omnia et secuti sumus te, et reliqua. Audiens a "Domino Petrus quia dives."

Expl.—"possidere mereamur æternam; præstante gratia "Redemptoris nostri, qui vivit et regnat cum Patre, in unitate "Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen."

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Printed from the Harl. MS. above mentioned, in the Minor Historical Works of Beda (8vo Lond. 1841, p. 335), also among Beda's works, vii. 462. Edit. Basle. The editor of the "Acta Sanctorum," i. 743 (12 Jan.), had not seen Beda's Life of Benedict, he therefore prints the Life "ex Homelia Ven. "Bedæ," with excerpts from Malmesbury and Matt. Paris. This discourse is a general commendation of Benedict Biscop for his unwearied industry. It is seemingly a sermon upon his Nativity, pronounced by Beda in the Monastery of Wearmouth (or Jarrow) upon the day of his commemoration. He praises him "for never returning from abroad empty-handed, but "always bringing with him a large supply; at one time of "holy books, at another relics of the blessed Martyrs of "Christ; as also, for introducing, on one occasion, architects "for the building of the church; on another, glass-manufac-"turers, for the ornament and security of its windows; on a "third, instructors for teaching singing and the services of the "church: at one time, too, he imported paintings of the holy "histories, which should serve, not only for the decoration of "the church, but for the instruction of beholders; so that those "persons who could not learn from books what had been done "by the Saviour, might be thus far instructed by the repre-"sentations placed around them." Benedict died on the 12th January, but the year is uncertain. Some place it in 690, others in 700, and others as late as 703; but the former date is probably the correct one. A.D. 700.

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861. Vita Sancti Benedicti Abbatis, cognomento "Biscop," auctore Beda.

MS. Bodl. Digby. 112. ff. 40–47. vell. 4to. xii. cent.

Rubr.—"Incipit Vita Sancti Benedicti Abbatis, cognomento "Biscop, quæ est ii. Idus Januarii."

Incip.—"Religiosus Christi famulus Biscopus, cognomento "Benedictus."

Expl.—"ad laudem Domini nostri Jesu Christi, cui est cum "Deo Patre, in Unitate Spiritus Sancti, honor et gloria, in "sæcula sæculorum. Amen."

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A.D. 700. The Life of St. Benedict Biscop is also embodied in the History of the Abbots of Wearmouth and Jarrow, mentioned hereafter, *sub anno* 716. See No. 940.

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862. Vita S. Benedicti Abbatis, Saxonice.

MS. Cott. Jul. A. x. ff. 49–49 b. vell. 8vo. xi. cent.
MS. C.C.C. Cant. 196. (olim D. 5.) vell. 8vo. xi. cent.

Incip.—"On tpelftan dæg þas monðes bið Sce Benedictes " tid, þæs halgan Abbodes, se þæs Angelcynnes man."

Expl.—" upplican puldre."

This Life is apparently the production of Ælfric. It is very brief, and is derived from Beda's narrative. The Cambridge MS. is one of those presented to the Church of Exeter by Bishop Leofric.

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863. De S. Benedicto Abbate, cognomento Biscop.

MS. Cott. Tiber. E. 1. f. 241 b.
MS. Bodl. Tanner 15. vell. folio. xv. cent.

Incip.—"Anno gratiæ septingentesimo tertio, Sanctus Bene- " dictus."

Expl.—" laudabiliter adimplevit."

Printed in Capgrave's "Nova Legenda Angliæ."

For a description of these MSS. see Nos. 35 and 38.

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864. Vita Beatæ Ermenildæ, Reginæ Merciæ et Abbatissæ Eliensis.

MS. Cott. Calig. A. viii. ff. 91 b–94. vell. 4to. xii. cent.
MS. C.C.C. Cant. 393. vell. small 4to. xii. cent.
MS. Coll. Trin. Cant. Gale O. 2. 1. 7.

Rubr.—" Incipit Vita Beatæ Ermenildæ."

Incip.—"De beata et Deo digna Ermenilda eadem fere " recensemus."

Expl.—"largiente ipso Domino, Salvatore nostro, qui om- " nium sæculorum dominatur, cum Deo Patre et Spiritu " Sancto. Amen."

Colophon.—" Explicit de Sancta Ermenilda."

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This Life has been abridged by Capgrave, and his abstract has been printed in the "Acta Sanctorum," ii. 686 (13 Feb.), with a collation of his text with MS. "Rubeæ Vallis." A.D. 700.

Ermenilda was the daughter of Ercombert, King of Kent, and Sexburga of East Anglia; she became the wife of Wulfere, King of Mercia, and was instrumental in the conversion of the Mercians. On the death of Wulfere she retired to Ely, with her daughter Werburga, and died there.

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865. De S. Ermenilda Regina.

MS. Cott. Tiber. E. 1. ff. 39 b–40.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Sancta enim Ermenilda."
Expl.—"saluti pristinæ restituitur."

For a description of these MSS. see Nos. 35 and 38. They contain the same text as that printed in Capgrave's "Nova "Legenda Angliæ."

A.D. 700.

866. Vita S. Earcongothæ.

MS. Trin. Coll. Cant. Gale. O. 2. 1. 8.

The above MS. furnishes the same text as that given by Beda, H. E. iii. 8 (§ 172), except that after the words "authoritate "præcepit," it adds the passage, "qui Annæ, regis Orientalium "Anglorum, et Hereswithæ reginæ, filiam majorem, vocabulo "Sexburgam, uxorem ducens, genuit ex ea filiam, nomine "Ercongotha." It then proceeds, "Hæc, ut condigna, etc."

In the "Acta Sanctorum," iii. 387 (23 Feb.), occur the same extracts from Beda, with a commentary by Henschenius.

Earcongotha was the daughter of Ercombert, King of Kent, and Sexburga, daughter of Anna, King of East Anglia. Her sister was Ermenilda, wife of Wulfere, King of Mercia. The exact date of her death is not fixed, but it is supposed to have been at the close of the seventh century. She was sent to Faremoustier-en-Brie about 650 (See "Gallia Chris-"tiana," viii., p. 1700). Ermenilda died about the year 700.

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A.D. 700. 867. De S. Erkengoda, auctore Johanne de Tynemouth.

MS. Bodl., 240. p. 606.

A.D. 700.

A.D. 700.

868. De SS. Kineburga, Kineswitha, filiabus Pendæ Merciorum Regis, et harum consanguinea Tibba, sive Tilba, auctore Joh. de Tynemouth.

MS. Cott. Tiber. E. 1. ff. 58 b.–59 b.
MS. Bodl. Tanner. 15 vell. folio. xv. cent.
MS. Bodley 240. p. 620.

Incip.—" Rex Merciorum paganissimus, nomine Penda."
Expl.—" ab incolis Castre nominatur."
Printed in Capgrave's "Nova Legenda Angliæ."

An historical commentary on the Lives of these personages is given in the "Acta Sanctorum," i. 441 (6 March). Kineburga and Kineswitha were daughters of Penda, a pagan King of Mercia, and sisters of the three successive Christian kings, Peada, Wulfere, and Ethelred. (1) Kineburga became the wife of Alfrid (Ealhfrith), eldest son of Oswin, and, in his father's lifetime, King of Bernicia (see Beda, Eccl. Hist. iii. 14, 21). Left a widow in the prime of life, she entered a nunnery, then named Dormundcaster, afterwards changed to Kineburgcaster in honour of her, and at the time of the compilation called Caster. (2) Kineswitha also took the veil at Dormundcaster. (3) Tibba was the kinswoman of Kineburga and Kineswitha, and likewise became a nun; according to Camden (col. 547, ed. Gibson), she was honoured with particular devotion at Ryal, a town near the Guash, in Rutlandshire. Their remains were finally removed to Peterborough, A.D. 1005. See Sax. Chron. ad An. 963, and W. Malmesb. de Pontiff., fol. 166, ed. Savile.

For an account of the first two MSS. see Nos. 35 and 38.

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869. Vita et Miracula S. Kineburgæ de Gloucestria.

MS. Lansd. 387. ff. 10–12 b. vell. 4to. xv. cent.

Rubr.—"In commemoratione Sanctæ Kyneburgæ Virginis, "Lectio prima."

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Incip.—" Christi Virgines admonuimus." A.D. 700.

Expl.—" omnis pudicitia conjugalis."

From ff. 26-36 the MS. contains Lections for the feast day of St. Kineburga, interspersed with Collects, Homilies, &c.

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870. Vita S. Geraldi, Abbatis et Episcopi Mageonensis in Hibernia.

MS. Bodl. Rawl. R. 505. pp. 231-235. vell. folio. xiv. cent.
MS. Bodl. Rawl. B. 485. f. 179. vell. 4to. xiv. cent.

Incip.—" Fuit vir vitæ venerabilis, Geraldus nomine."

Expl.—" dignetur Divina pietas misereri nostri. Amen."

This Life of Gerald, Abbot and Bishop of Mayo, founded by St. Colman, of Lindisfarne, for the Saxon followers who retired with him to Ireland after the Synod of Whitby, is printed in Colgan's "Acta Sanctorum Hiberniæ," i. 599, " Ex Codice Insulensi," and in the "Acta Sanctorum," ii. 288 (13 March); where, however the Life is cut up and interspersed with the Editor's remarks, in the form of a Commentary. The narrative itself is valueless.

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871. Vita S. Gudwalli, Episcopi Britanni, auctore Monacho Blandiniensi.

* Ex MSS. Thosano et Bigotiano.

Incip. Prol.—" Angelico comprobante testimonio."

Incip. Vita.—"In illis igitur diebus, cum Christiani imperii " majestas."

Expl. Vita.—" cum fide et devotione quærentibus obtinet " beneficia, Ipso largiente, qui in Trinitate et Unitate perfecta " vivit et regnat per immortalia sæcula sæculorum. Amen."

Surius, " Vitæ Sanctorum" (6 June),† first printed this Life, making alterations in the style after his usual manner. It

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* MS. Thosan. wanted the Prologue and Miracles, which were supplied from MS. Bigot, now in the Bibl. du Roi. See No. 875.

† The Life printed in Surius begins, "Sanctus Gudvvalus in Bri- " tannia ortus est. Parentes et cognatos habuit," but ends as in the " Acta Sanctorum."

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[illegible]

[illegible] was [illegible] in the "Acta Sanctorum," [illegible] June [illegible] the [illegible] being [illegible] to the original [illegible].* See also "Acta Sanctorum," [illegible] June [illegible].

[illegible] is only an abstract of one more [illegible] the author [illegible] is full of wild [illegible] and the style is affected and unnatural.

[illegible] was born in England, and died at the end of the seventh, or the beginning of the eighth century. His [illegible] was [illegible] at Montreuil-sur-Mer until about the year [illegible] when its remains were removed to Blandinberg, [illegible] where we are assured, they performed many miracles.

[illegible] De S. Gudwali Episcopo et Confessore

[illegible]

[illegible]

[illegible]—"[illegible]"

[illegible]—"[illegible]"

For a description of these MSS. see Nos. [illegible] and [illegible].

[illegible] printed in Capgrave's "Nova Legenda Angliae," [illegible] It is an abridgment of No. [illegible].

[illegible] Sermo in Translatione S. Gudwali et S. Bertulfi

[illegible]

[illegible]—"[illegible] agit."

[illegible]—"[illegible] populis [illegible] est."

Printed in the "Acta Sanctorum," [illegible] June 6. The Sermon is followed by a notice of various miracles performed in recent times at Ghent and in the vicinity.

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* [illegible] thought that the legend here printed by the Bollandists was composed in the year [illegible], but the editor of the "Histoire Littéraire de la France," vii. [illegible] and xiii. 430, prefers the date [illegible] on the assumption that the writer of the Life was the same person as the author of the Sermon (see No. [illegible]) relative to certain miracles performed by St. Gudwal, the Sermon alluding to the death of Gilbert, Abbot of Blandinberg, which took place in [illegible].

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874. Vita S. Gudwali, Episcopi. A.D. 700.

MS. Harl. 2345. ff. 56-56 b. vell. 4to. xiv. cent.

Incip.—"Sanctus Gudwallus natus fuit in Anglia."

Expl.—"nos eam concedat sequi, qui vivit et regnat Deus "per omnia sæcula sæculorum. Amen."

A short Lection, of no value.

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875. Vita Gudwali.

MS. Bibl. du Roi. 5606. olim Bigot. vell. 4to. xiii. cent.

The MS. employed by the Editors of the "Acta Sanctorum." See No. 871.

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876. Vita S. Botulphi, Abbatis Ikanhoensis, scripta ab auctore subpari, ut videtur.

* MS. Harl. 3097, ff. 61 b-64 b. vell. small folio. xi. cent.
* MS. Cott. Tiber. D. iii. ff. 223 b–225 b. vell. folio. xiii. cent.
MS. C.C.C. Cant. 161. vell. small folio. xii. cent.
MS. Gray's Inn, 3. ff. 136–137. vell. folio. dble cols. xii. cent.
MS. Coll. S. Joh. Cant.

Incip. Prol.†—"Desiderantissimo Patri et Domino."

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* These two MSS. contain the Prologue.

† As this Prologue does not occur in any of the printed editions, it is inserted here; it is found in MS. Cott. Tiber. D. iii. and MS. Harl. 3097, mentioned above:—

"Desiderantissimo Patri et Domino suo, et æque reverentissimo Præsuli, "Uualcelino, monachorum minimus, frater Fulcardus, obsequia totius "devotionis. Nullo præcedente vitæ merito, sed e contra, proh dolor! peccatis "meis agentibus, sub specie pastoralis curæ in cœnobium Thornense incidi, "ibique venustate illustrissimæ habitationis captus, ipsa eadem loci delec-"tatione inhæsi. Res diversæ occurrebant quæ nolentem iniquitatis animum "ad affectum sui inclinabant; in primis, quia titulus ejusdem loci Beatæ Dei "Genitrici Mariæ potissimum ascribitur, cui quia Mater misericordiæ "dinoscitur lapsis resurgere volentibus, sub optentu veniæ prior et princi-"palis respectus habetur. Deinde solitudo illa, sanctæ religionis amica, nulli "incuriæ pervia, silvisque amœnissimis et continuis paludibus atque inter-"fluentibus aquis irrigua; præterea desiderio et affectu devotissimi Deo "Præsulis Adeluuoldi illustrata, et tot Sanctorum pignoribus pio ipsius "studio ditata; in qua, ut aiunt, et satis credi potest, cursum præsentis vitæ

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A.D. 700. *Incip. Vita.*—"Omnipotentis Dei benignitas."

Expl. Vita.—"Multa gloriosa fiunt miracula, ad laudem et "gloriam omnipotentis Dei, qui vivit et regnat per omnia "sæcula sæculorum. Amen."

Printed in Mabillon's "Acta Sanct. Ord. Bened.," iii. 1 (Ed. Venet.), "Ex MS. Uticensi," and in the "Acta Sanctorum," iii. 402 (17 June), from Mabillon's text, collated with two MSS.

Botulf and Adulf, born of noble Saxon parents, were sent into Saxony (Gaul) to be more fully instructed in religion, where they became monks. The elder, Adulf, was made Bishop of Utrecht and led an exemplary life. Botulf was reserved to benefit his native country; where Ethelmund, King of the Southern Angles, at the request of his sisters, together with Adelere and Adelwold, his kinsmen, granted him permission to found a monastery. After a time, he chose a spot at Ikanhoe, a desert place infested by demons; on his approach the devils raised a fetid vapor, and then, with loud wailings, quitted the place. Botulf afterwards built a monastery, on the plan of those in which he had resided in France, and there he spent the remainder of his days in great sanctity.

This Life contains nothing very remarkable, unless it be that it makes us acquainted with certain princes, of whom, it would seem, we have no notice in Beda or the Chronicles.

The author, who states that the Lives of Saints were intended for the good example of posterity, was Folcard, a monk of St. Bertin, in Flanders, who came into England during the reign

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"finire delegerit in conversatione theorica. His enim infirmarum rerum "causis alligatus sum, ut asinus vel bos ad præsepe Domini; apud quem, "ut jumentum factus, semper adhærere, donec transeat iniquitas ex ejus "gratia, proposui. Videns autem Sanctos in eadem basilica pausantes, "nulla scriptorum memoria commendatos, indignatus antiquitati, quæ de "eis addiscere potui, tuis auribus primum offerre volui, ne rusticior sermo, "nullo suffultus defensore, derisioni expositus, æmulorum cachinnum potius "optineret quam auditum. Reperta sunt tamen quædam in veteribus "libris vitiose descripta, quædam ab ipso præcipuo præsule in privilegiis "ejusdem cœnobii sunt breviter annotata, cætera ex relatione veterum, "ut ab antiquioribus sunt, eis exhibita. Omnia tamen ex devotione "cordis tibi, eximie pater, tuoque examini discutienda, exhibeo, ut si quis "æmulus caninus erexerit cristas labori nostro, humilitatis nostræ opus-"culum tuæ auctoritatis paterna contegat defensio."

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of Edward the Confessor, and entered the monastery of the Holy Trinity, Canterbury. After the Norman Conquest, he was advanced to the Abbacy of Thorney, which he resigned, after holding the office sixteen years. In addition to this piece, he wrote the Life and Miracles of St. John of Beverley, and Biographies of St. Bertin, St. Adulf, and Bishop Oswald. A.D. 700.

Folcard seems to have written this Biography during the time that he was Abbot of Thorney, induced thereto by the circumstance of that monastery having become possessed of a portion of the relics of the Saint.

The author has apparently fallen into error respecting the name of the See, which he assigns to Adulf, in calling it "Trajectensis Ecclesia;" no such name occurs in either the succession of the Bishops of Maestrecht or Utrecht: the matter, too, is rendered still more obscure by the statement that the two brothers were buried together at Ikanhoe.

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877. De S. Botulpho, Abbate et Confessore.

MS. Cott. Tiber. E. 1. ff. 187 b–188.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.
MS. Bodl. 240. p. 843.

Incip.—"Antequam in Britannia Christiana."

Expl.—"Deus sibi delegit."

For an account of the first two MSS. see Nos. 35 and 38.

The same text as that printed in Capgrave's "Nova "Legenda;" being an abridgment of the Life mentioned in No. 876, omitting the Prologue, and adding an account of St. Botulf's Translation. The Editors of the "Acta Sanc-"torum," iii. 405 (June 17), have reprinted the account of the Translation with a collation of MS. "Rubeæ Vallis."

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878. Vita S. Disibodi, Confessoris in Germannia.

Incip.—"In mystica visione, ut Deus voluit."

Expl.—"a lecto erigere, si sibi placuerit. Amen."

Printed in Surius, "Vitæ Sanctorum," 8 July, and in the "Acta Sanctorum," ii. 588 (8 July), "Ex MS. S. Maximini "Trevirensis," being followed by the Miracles, "Ex Passionali "membraneo Cœnobii Bodecensis, Ordinis Canonicorum

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A.D. 700. *Incip. Vita.*—"Omnipotentis Dei benignitas."

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of Edward the Confessor, and entered the monastery of the Holy Trinity, Canterbury. After the Norman Conquest, he was advanced to the Abbacy of Thorney, which he resigned, after holding the office sixteen years. In addition to this piece, he wrote the Life and Miracles of St. John of Beverley, and Biographies of St. Bertin, St. Adulf, and Bishop Oswald. A.D. 700.

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878. Vita S. Di[illegible] nfessoris [illegible] nia.

—"In mysti[illegible] Deus [illegible]
"a lecto [illegible] placu[illegible]
in Sur[illegible] anctor[illegible]
anctorur[illegible] July)
ensis," [illegible]
ranco [illegible]

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A.D. 700. " Regulæ S. Augustini, diœceseos Paderbornensis." It begins " In viculo Studernhensi," and ends "sospes exstitit mu- " liercula, ad laudem," &c.

Disibode was an Irishman by birth, but emigrated to Germany, and settled with his followers near Mentz. Mabillon (Acta Sanct. Ord. Ben., Sæc. iii., ii. 450.) has extracted the leading incidents from the narrative given by Surius, interweaving with them some observations of his own.

A.D. 700.

A.D. 700.*

879. Vita Deo dilectæ Virginis Mildrethæ, auctore Goscelino monacho; cum Lectionibus.

MS. Cott. Vespas. B. xx. ff. 143–163 b. vell. 4to. xii. cent.
MS. Harl. 105. ff. 138–158. vell. small folio. xiii. cent.
† MS. Harl. 3908. ff. 1–35. vell. 8vo. xii. cent.
MS. Bodl. Rawl. C. 440. (olim A. 903.) ff. 11–35 b. vell. large 4to. xii. cent.

Rubr.— "Incipit Prologus in Vita Deo dilectæ Virginis " Mildrethæ."

Incip. Prol.—" Divinus interpres, Ieronimus."

Expl. Prol.—" sint prisca credenda."

Then, after a Table of 28 Chapters,—

Rubr.—" Incipit Vita Deo dilectæ Virginis Mildrethæ."

Incip. Vita.—" Regum proles, dignissima Virgo Domini, Mil- " dretha."

Expl. Vita.—" hic quoque se non deesse uberrime ostendit, " Deo auctore, qui in Sanctis suis omnia cooperatur in bonum, " in sæcula sæculorum."

Colophon.—" Explicit Vita Deo dilectæ Virginis, Mildrethæ."

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* The author of the " Histoire Littéraire de la France," viii. 674, places the death of Mildretha at the end of the seventh century.

† The same text as MS. Cott. Vesp. B. xx. (See No. 881), wanting the Rubrics. It also contains Lections, like the Cottonian, and adds, " Missa " de S. Mildretha " (set to music), beginning, " Inter sidereos protoparentes " suos Augustinum et socios ejus, fulget Mildretha, &c." " De Translatione " Mildrethæ," as MS. Cott. Vesp. B. xx., then follows, with the vision of Living, Abbot of St. Gregory's.

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In the Prologue, the author purposes to rescue Mildretha from oblivion, by borrowing either from the ancient account of her life, or from the general histories of old times. A.D. 700.

He gives the pedigree* of Mildretha from Ethelbert, the first Christian King of Kent. She was daughter of Domneva, grand-daughter of Eormenred, and great grand-daughter of Eadbald, the son and successor of Ethelbert. He states that Eormenred, the son of Eadbald, had by Oslava, his wife, two sons, viz., Ethelred and Ethelbert, and four daughters, viz., Domneva, Eormenburga, Ermeneberga, and Ermengitha; and that Domneva had three daughters, Milburga, Mildretha (the subject of this Biography), and Milgitha,; and then gives an account of the murder of Ethelred and Ethelbert by Thunor. King Egbert, by the advice of Archbishop Theodore, sends for Domneva, who accepts, by way of satisfaction for the murder of her brothers, as much ground as her stag shall encompass at one course in the Isle of Thanet. Thunor thereupon reproves the King for his prodigality, exclaiming, "Flos et "thalamus, O rex, hæc insula est regni tui." Domneva founds a monastery, on the land, that of Minster, in Thanet. She sends Mildretha to the monastery of Kalas,† under Abbess Wilcoma ("quod *Bene venias* resonat Anglica lingua"). A kinsman of the Abbess being desirous to marry her, on her refusal, she is thrown into a furnace by Wilcoma, but miraculously escapes unhurt. The abbess then beats and tortures her in various ways, but with no better success. Mildretha contrives to make her mother acquainted with her situation (writing a Psalter and sending it, with some of her hair), who commands her to return. The Abbess, however, refuses to let her depart. She at length steals away secretly, and, escaping her pursuers at sea, lands at Ipplesfleot, where a chapel is afterwards erected on the spot. She then becomes a nun, and succeeds her mother as Abbess of the Monastery she had founded. Mildretha dies, and is succeeded by Edburga; who, finding the church of St. Mary in the old monastery too small, builds another, dedicated to St. Peter and St. Paul; whither, after its dedication by Archbishop Cuthbert (A.D.

* There appears to be some confusion as to the different persons mentioned in this pedigree. See No. 883.

† Chelles, near Paris. See "Gallia Christiana," vii. 558. It was a favourite place of education for the daughters of the Saxon nobles.

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A.D. 700. 741–758), she removes the body of Mildretha, and places it in the north part of the presbytery.

The earlier part, down to the death of Thunor, is derived from Beda and the Saxon life of Mildretha, MS. Cotton. Calig. A. xiv. (No. 883), but is greatly expanded. It has also much in common with the Introductory portion of Simeon of Durham, as the text of that writer has come down to us.* The facts related in the work bear an unusually small proportion to its bulk, and it seems probable that the author, having few materials, felt himself compelled to supply the deficiency by invention and declamation. He appears also to have been well acquainted with ancient fabulous history. The Life is followed by the Legend of Mildretha, in nine Lections; they are short, but contain all the facts of the longer Biography.

This piece is attributed to Goscelin,† a monk of the abbey of St. Bertin, who accompanied Hereman, Bishop of Salisbury, into England about the year 1058. He first placed himself in the monastery of Ramsey, and thence removed to the abbey of St. Augustine at Canterbury. Having determined to write the history of the Saints honoured in the English Church, he visited the principal monasteries in this country for the purpose of collecting materials for the completion of his design.‡ His chief work, though not his first in the order of composition, is the "History of St. Augustine, Archbishop of "Canterbury, the Apostle of the English;" for an account of which, see No. 538. While at Canterbury, he also composed the Lives of St. Laurence, St. Mellitus, St. Justus, St. Honorius, St. Deusdedit, and St. Theodore, the immediate successors of St. Augustine. He wrote, while at Ramsey, by the desire of Abbot Herbert, the Life of St. Ivo. At Ely, he composed the Life of St. Etheldreda.

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* See "Monumenta Historica Britannica," p. 646.

† His name is spelt in various other ways: Gotscelin, Gotselin, Goscelin, Gocelin, Gotselme.

‡ In addition to the Lives of Saints, he composed in honour of them a great number of ecclesiastical Chants. William of Malmesbury writes thus of him:—"Felix lingua, quæ tot Sanctis servierit, felix pectus, quod tot "vocales melodias emiserit, præsertim cum in ejus conversatione certaret "honestas doctrina."

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The following Lives are also attributed to Goscelin, accounts of which will be found in their respective places, St. Werburga the Virgin, St. Eadgitha, St. Swithun, Bishop of Winchester, St. Witheburga, St. Grimbald, St. Erkenwald, St. Milburga, St. Letardus, St. Adrian, Abbot of St. Augustine's, Canterbury, and St. Guthlac of Croyland. He is supposed to have died after the year 1099. A.D. 700.

The present Life was written after the death of Abbot Scolland (1087), and probably after the final Translation of Mildretha's remains into the New Church at Canterbury, A.D. 1091 ; but there seems to be no means of assigning an exact date to it.

It is, however, referred to in the "Vita et Miracula Sancti "Augustini," lib. ii. c. 5 (p. 539, Edit. Mabillon), and in the "Libellus contra Inanes Usurpatores St. Mildrethæ" (No. 882).

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880. De S. Mildretha Lectiones ad Matutinas.

MS. Harl. 3908. ff. 35–39. vell. 8vo. xii. cent.

Incip. Prol.—"Regum proles clarissima virgo Christi Mil-"dretha ab utroque parente."

Incip. Vita.—"fulget præcelsa ad laudem Dei regnantis in "sæcula."

This is an abbreviation of the longer Life (No. 879), to which the reader is referred.

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881. Textus Translationis et Institutionis Monasterii B. Mildrethæ; cum attestatione Miraculorum.

MS. Cott. Vesp. B. xx. ff. 166–197 b. vell. 4to. xii. cent.
MS. Harl. 105. ff. 159–188. vell. 4to. xiii. cent.
MS. Harl. 3908. ff. 57–98. vell. 8vo. xii. cent.

Rubr.—"Capitula Libri Translationis Sanctæ Mildrethæ, "Virginis."

Then, after a Table of 32 Chapters,—

Rubr.—"Textus Translationis et institutionis Monasterii "Beatæ Mildrethæ, cum Miraculorum attestatione."

Incip. Transl.—"Translationem expositurí gloriosæ Vir-"ginis."

Expl. Transl.—"ubi certavit requievit."

The author, in the Prologue, states that this Translation is related for the benefit of posterity. He then mentions Mil-

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A.D. 700. dretha's peculiar efficacy in curing diseases. Her name implies, he says, "pia, vel pietate fundata."

He relates that Abbess Eadburga (A.D. 751) was succeeded at Minster by Sigeburga. The monastery is then plundered by the Danes, and goes to decay. Abbess Siledritha is consecrated by Archbishop Athelard (A.D. 793–803). The Danes ravage Thanet, and burn the monastery and nuns together: after laying Kent waste, they devastate East Anglia in the same manner. The Monastery is repaired, but instead of twenty nuns it now contains only three priests. A commendation follows of King Cnut, who bestows his crown on the crucifix at Winchester, and never wears it again. His liberality to monasteries is also noticed (particularly that of St. Augustine which had escaped the Danish ravages). Cnut, in conformity with his vow, permits Elfstan to remove the body of Mildretha to St. Augustine's at Canterbury.* The people of Thanet endeavour to prevent this, but in vain. It is conducted, with great pomp and solemnity, to St. Augustine's, and placed before the high altar, A.D. 1035. The succession of kings is given, from Cnut to Edward the Confessor. Thanet is laid waste by order of Edward the Confessor, through fear of the Danes; and he places 700 soldiers in garrison at Canterbury Castle. Various windows in the church of Minster are restored.

The work professes to give an account of the Monastery of Minster from the time of Abbess Eadburga to the Translation of Mildretha's remains to St. Augustine's; with an additional narrative of miraculous and other events connected with her down to the time of the author. As in the former part, so in the latter, the facts are scanty, and are involved in much extravagance. There are, however, some valuable notices illustrative of the architecture, customs, &c., of those times to be found among them.

The writer mentions that Emma (the mother of Edward the Confessor) was accused of inviting Magnus, King of Norway, to invade England, by a promise to assist him with her wealth: in consequence of which, she was deprived of her vast

* Mildretha's remains were removed by Abbot Wlfric to the Porticus of St. Augustine's, to make room for the new buildings. "Acta Sanctorum," 26 May, p. 433. Abbot Scolland buried them there, for temporary security; but they were finally removed to the new church.

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treasures.* This story is valuable, as it assigns a cause for Edward's harsh conduct towards her; and it appears from the Saxon Chronicle and Florence of Worcester, that Edward really was in fear of Magnus. A.D. 700.

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882. Libellus Goscelini contra inanes Usurpatores S. Mildrethæ.

MS. Cott. Vesp. B. xx. f. 261–277. vell. 4to. xii. cent.
MS. Harl. 105. f. 187. vell. small folio. xii. cent.

After a Table of 24 Chapters,—

Rubr.—" Libellus contra inanes Sanctæ Virginis Mildrethæ " usurpatores."

Incip. Prol.—" Scribimus non studio quemquam lædendi."

Incip. Libel.—" Jam itaque sidereæ Mildrethæ Transla- " tionem."

Expl.—" De temeritatis confusione tantam contulit gratiam."

This piece was written after the "Textus Translationis" (No. 881), as it refers to it; as also after the Translation to the New Church, A.D. 1091; it having been composed for the purpose of proving that the body of St. Mildretha really was in the monastery of St. Augustine, and not in the church of St. Gregory, in that city (see No. 884).

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883. Natale Sanctæ Mildrethæ Virginis, Saxonice. Codice truncato, desiderantur plura.

MS. Cott. Calig. A. xiv. ff. 121 b.–124 b. vell. long 8vo.

Incip.—" On drihtnes naman Sc̃s Augustinus gefulþihte " Æþelbryhte Cantþara Cyning."

Expl.—" Leof, hu lange þylt ðu hlystan þyssum dumban " nytene þe hit eal þyle þis land utan beyrnan, þylt ðu hit

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* " Sic Dei providentia ordinante omnia, prout vult, suscepit Anglia in- " digenum regem Edwardum, Æthelredo rege et Emma progenitum, quo " Salomonica pace regnante, ipsa ejus genitrix accusabatur regem Nor- " thunegorum, Magnum nomine, ad invadendum Anglicum imperium con- " citasse, suosque thesauros infinitos secum illi dedidisse. Hinc proditrix " regni, hostis patriæ, insidiatrix filii judicatur, universaque substantia ejus " regi proscribitur. Wintoniæ morabatur, ibi tota diripitur," &c. (MS. Cott. Vespas. B. xx. f. 177b.)

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A.D. 700. " eal ðære cpenon syllan ⁊ ða sona æfter thyssum pordum " se eorðt tohlad."

This fragment is probably the composition of Ælfric, an account of whom will be given hereafter. So far as it extends, it is the basis of the "Narratio de Sanctis in Anglia "sepultis (Saxonice)," printed in Hickes' "Dissertatio Epistolaris," ii. 115, and of the Life of Mildretha, by Goscelin, No. 879.

The writer mentions that Augustine baptized Ethelbert, King of Kent; and that Ethelbert was succeeded by his son Eadbald, whose queen was named Byrhte. Their daughter Ethelburh, otherwise called Tate, was married to Edwin, King of Northumbria; and Paulinus, who accompanied her, converted the Northumbrians. On the death of Edwin, they returned to Canterbury. Eadbald's issue was Eormenred *aethelinge*, and Eorconberht *cyning*, and Eanswith, who lies at Folkstane, in the monastery which she had founded: they were the children of a Frankish king's daughter. Eormenburg or Domne Eave,* Eormengyth, Aethelrid and Aethelbriht were the issue of Eormenred and Oslafe. Domne Eava married Merewald, the son of King Penda, by whom she had Merewin, Milburg, whose remains are at Wenloc, Mildreth who is entombed in Tenet, and Milgyth, in Northumbria. Aethelrid and Aethelbriht were placed under Ecgberht, King of Kent, their cousin, to be educated; but their virtuous and amiable conduct excited the jealousy of Thunor, the king's favourite, who never ceased pressing the king to suffer them to be destroyed, until at last he told him to act as he might think fit. Thunor, thereupon, murdered and buried them under the royal seat in the Hall at Eastry; the crime, however, was soon discovered. Ecgberht, alarmed, called his witan together, and by the advice of Deusdedit sent for Domne Eave, in order to satisfy her by paying the weregild for her brothers' death. She chose a portion of land in "Tenet;" and when they had crossed the water, upon the king asking which part she would have, she answered, as much as her hind should compass at one course. This he readily granted.

* There is a discrepancy between this statement and that in No. 879. Domneva is there called the sister of Eormenburga, here they are made to be the same person, which, there can be little doubt, is the true version. There are also other differences in the two accounts.

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When the hind reached Thunor's Hleawe,* Thunor indignantly asked the king how long he intended following the dumb animal, whereupon the earth opened. A.D. 700.

The MS. is mutilated at the end. A copy of it is among Sir Thomas Phillipps' MSS. No. 6468.

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884. De Sancta Mildretha Virgine.

MS. Cott. Tiber. E. i. f. 206.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.
MS. Bodl. 240. p. 623.

Incip.—"Virgo, Sancta Mildreda, ex nobili prosapia orta "est."

Expl.—"futurorum notitiam venire volui."

Printed in the "Acta Sanctorum," iii. 512 (13 July), from Capgrave's "Nova Legenda Angliæ." It is an abridgment of Goscelin's Life (No. 879), with an addition, at the end, in reference to the disputes between the monasteries of St. Augustine and St. Gregory at Canterbury (see No. 882).

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885. Lectio in Translatione S. Mildrethæ Virginis.

MS. Harl. 652. ff. 209 b–210. vell. folio. xii. cent.

Incip.—"Monasterio gloriosissimæ Virginis Myldrithæ in "Taneto Insula."

Expl.—"apparente sibi Beata Myldritha, per quam sana-"batur."

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886. De S. Mildreda.

MS. Bodl. 779. ff. 302–303 b. paper, folio. xv. cent.

Incip.—"Seint Mildre the holy mayd to, to telle be ryȝt "dom."

Expl.—"Now God us wisse thilke wey, that we ne go amys. "Amen."

This piece, in old English verse, is attributed to Robert of Gloucester, a notice of whom will be given hereafter.

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* "Thunoreshleape." The word is now commonly written "Thunors-"leape," In the Cottonian MS. Vespas. B. xx. (No. 879), the passage containing the word is thus expressed, "Agger vastus illi loco impositus, "qui Thunoreshleaw dicitur."

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A.D 700.

887. Vita S. Mildrethæ Virginis.

MS. Trin. Coll. Dublin, 654 (794, Catalog. MSS. Angliæ et Hiberniæ).

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888. De S. Mildritha.

MS. Vatican. Regin. Christinæ, 587. paper, folio.

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889. Vita S. Cuthburgæ, Reginæ et Virginis.

MS. Lansdowne, 436. ff. 38 b–41 b. vell. folio. dble cols. xiv. cent.

Incip.—"Anno ab Incarnatione Domini nostri, Jesu Christi, "circiter sexcentesimo septuagesimo, extitit in West Saxonia."

Expl.—"cæcis reddita sunt lumina, operante Jesu Christi "misericordia, cujus majestas et imperium permanet in infinita "sæcula sæculorum. Amen."

Cuthburga, daughter of Kenred, King of Wessex, marries Alfred (Ealdfrith) King of Northumbria, but dissuades him from consummating the marriage. She builds a monastery at Wimburne, of which she becomes Abbess; shortly before her death, she addresses an exhortation to the nuns.

This work consists almost wholly of a Dialogue between Cuthburga and Alfred (whom she addresses as being "super "modernos reges literarum eruditus scientia"), and the Sermon addressed by her to the nuns. She is not mentioned by Beda, but was known to Florence and Malmesbury.

Mabillon (Acta Sanct. Ord. Benedict. iii. 422, Ed. Venet.) has collected all the trustworthy information that has reached us respecting her and her sisters Cwenburh, Eadburga, and Tetta.

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890. De S. Cuthburga Regina.

MS. Cott. Tiber. E. 1. ff. 234–235.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.
MS. Bodl. 240. p. 583.

Incip.—"Kenredus Rex Merciorum."

Expl.—"Anima cœlos penetravit."

For a notice of the first two MSS. see Nos. 35 and 38.

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The text is the same as that printed in Capgrave's "Nova "Legenda," and from that work in the "Acta Sanctorum," vi. 696 (31 Aug.) It is an abridgment of No. 889. A.D. 700.

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891. De S. Ethelburga, Virgine et Abbatissa.

MS. Cott. Tiber. E. 1. ff. 252 b–254.

MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Sancta Ethelburga in Provincia Lindeseie."

Expl.—"meritis Sanctæ Ethelburgæ vitæ restituitur."

The text is the same as that printed in Capgrave's "Nova "Legenda Angliæ," f. 139, and thence in the "Acta Sanc-"torum," iv. 648 (11 Oct.). The narrative is partly founded on Beda's account and is partly a work of invention.

Ethelburga was the daughter of Offa, King of East Anglia, and sister to Erkenwald, Bishop of London; she was instrumental in her father's conversion, but left him, in consequence of her repugnance to marriage. Her brother founded a monastery for her at Barking in Essex, of which he made her abbess. The time of her death is uncertain. There is a Life of a Saint of this name, if it be not the same person, in MS. Lansdowne 436, see No. 687; but there is a discrepancy in the two accounts. Here she is called daughter of Offa, king of East Anglia, sister of Erkenwald, and abbess of Barking. There (No 687) she is called daughter of Anna, king of East Anglia, and abbess of Faremoustier, in Brie.

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892. Vita S. Aethelburgæ.

MS. Trin. Coll. Cant. Gale. O. 2. 1, 10.

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893. Antiphonæ de Beata Adthelburga, Virgine.

MS. Bodl. Digby 38 (1639).

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894. Vita S. Ethelburgæ, Virginis.

MS. Trin. Coll. Dublin, 649 (Catal. MSS. Angl. et Hibern. 789.)

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895. Vita S. Ethbini, Confessoris.

Incip.—"Beati Ethbini Confessoris Vitam scripturus."

Expl.—"in eodem loco, ubi jusserat, honorifice; Ubi, "largiente Domino, fiunt miracula ad laudem et honorem

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A.D. 700. " nominis ejus ; cujus virtus et potestas per infinita sæcula " sæculorum. Amen."

Printed in the " Acta Sanctorum," viii. 474 (19 Oct.), " Ex " MS. Aquicintino, collato cum MS. Marchianensi."

St. Ethbin was of a noble British family, and was sent while young into France, to be educated under Samson, bishop of Dol. He became the pupil of Winwaloe in the Abbey of Taurac; that society, however, being dispersed, he went to Ireland and became a hermit. He died at the age of eighty-three, towards the close of the sixth century.

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896. De S. Egbino, Monacho.

MS. Cott. Tiber. E. 1. ff. 260–261.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—" Egbinus enim, Britanniæ partibus natus."

Expl.—" spiritum reddidit quarto-decimo Kalendas Novem- " bris."

For a notice of these MSS. see Nos. 35 and 38.

The same text as that printed in Capgrave's " Nova " Legenda."

For an account of these MSS., see Nos. 35 and 38.

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897. Vita S. Etbini, Confessoris.

MS. Bibl. du Roi. 5284. 27.
MS. Cœnob. Camberonensis in Hannonia.

A.D. 701.

A.D. 701. 898. Epistola Sergii Papæ, Primi, ad Ceolfridum, Abbatem monasterii BB. Petri et Pauli, quod est ad Wirimutham et Gyruum, de Beda Romam transmittendo.

Incip.—" Quibus verbis et modis clementiam."

Expl.—" claruerit præstantissime impertitum."

Printed by Wilkins (Conc. i. 63), from Usher's transcript of a Cottonian MS.; and from the MS. Cott. Tib. A. xv., f. 50 b. by Dr. Giles, Opp. Bedæ, i. lxii.

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This document has produced a considerable amount of interesting discussion during the present and last centuries. It is a letter from Pope Sergius to Ceolfrith, Abbot of Jarrow, in which, according to the version recorded in William of Malmesbury, "Gesta Regum" (i. 85, § 57), Ceolfrith is requested to lose no time in sending to Rome Beda, the religious servant of God, a venerable priest of Ceolfrith's monastery. In the version, however, which occurs in the Cottonian MS. Tiberius A xv. f. 50 b. (a MS. of the 11th century), the name of Beda does not occur; the abbot being only requested to send to the Pope a religious servant of God, belonging to his monastery. It is argued on one side, that the name of Beda could not have occurred in Pope Sergius' letter, because he had not attained to the rank of presbyter until some time after the death of Pope Sergius; and further, that it is evident from Beda's own statement, that he was not one of the monks of Jarrow who visited Rome in 701, the documents which he inserts in his History having been obtained from the Papal register, through the kindness of Nothelm, whose services would not have been needed, had Beda himself been on the spot; in addition to which, Beda expressly states that the whole of his life was spent at Jarrow, and within its immediate neighbourhood. On the other side, however, it is contended, that it is no proof that because Beda's name is not mentioned in the copy of the letter entered in the Cottonian MS., it was not in the original letter from Pope Sergius, which Malmesbury may have seen, and inserted it, in its original form, in his History; for that writer is universally admitted to have been a most truthful historian in all respects, and could have had no object in interpolating such a passage. Mr. Stevenson, who has stated both sides of the question with much ability and fairness, comes to the conclusion that Malmesbury's version is correct, but that the death of Pope Sergius* (intelligence of which reached England very shortly after the letter itself) released him from the labours of a journey to Rome.

A.D. 701.

* He was buried 8 Sept. A.D. 701. (Jatfé, p. 172).

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A.D. 705.

A.D. 705.

899. Vita S. Adamnani, Abbatis Hyensis in Scotia.

A long historical Commentary on this Life is printed in the "Acta Sanctorum," vi. 642 (23 Sept.); and another by Mabillon (Acta Sanct. Ord. Bened. iv. 452, Ed. Venet.), together with Adamnan's work "De Locis Sanctis."

Adamnan was descended from Nial, King of Ireland, and was born at Rathboth (Raphoe) in the County of Donegal. He embraced a monastic life in the monastery which had been founded by his kinsman, St. Columba; but he afterwards left Ireland and retired to the monastery of Hii, of which he became the fifth Abbot. He wrote a Life of St. Columba and a curious description of the Holy Land as it existed in his day. See Beda, H. E. v. 16, 22.

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900. Vita S. Heddæ, Episcopi Dorcestriæ.

Hedda * was made Bishop of the West Saxons in 676; he resided first at Dorchester, near Oxford, but afterwards removed his see to Winchester. He died 7 July 705. Malmesbury (de Gestis Pontiff., p. 137 b., ed. Savile) states that he had seen a collection of the letters of this Bishop, but they are supposed to be no longer in existence. The Bollandists have brought together the leading incidents connected with him (Acta Sanct. ii. 482, 7 July); which has also been done by Mabillon (Acta Sanct. Ord. Ben. iii., i. 59).

The MS. C.C.C. Camb. 320, contains the following lines, addressed by Archbishop Theodore to Hedda:—

"Te nunc, sancte speculator,
Verbi Dei digne dator,
Hæddi, pie Præsul, precor,
Pontificum ditum decor,
Pro me, tuo peregrino,
Preces funde, Theodoro."

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* Rudborne (ap. Angl. Sac. 1. 192,) states that Hedda had been a monk and Abbot at Whitby.

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A.D. 706.

A.D. 706.

901. Vita S. Decumani Heremitæ.

Incip.—"Beatus Decumanus ex illustri est prosapia."

Expl.—"exercere dignatus est, ad laudem et gloriam sanc-
" tissimi nominis sui, qui vivit et regnat per immortalia sæcula
" sæculorum. Amen."

Printed in the "Acta Sanctorum," vi. 24 (27 Aug.), and in Capgrave's "Nova Legenda Angliæ."

Although this piece occurs in Capgrave, yet it is not to be found in the "Sanctilogium" of John of Tinmouth (See Nos. 35 and 38), nor is it known whence Capgrave obtained it.

Decuman was born of noble parents in Wales, which he left early in life, and became a hermit in Somersetshire. He was slain by a pagan soldier. His memory is still retained in the name of St. Decuman's near Watchet, in Somersetshire. See Camden's Brit. p. 69, ed. Gibson.

A.D. 709.

A.D. 709.

902. Vita S. Aldhelmi, Shireburnensis Episcopi.

MS. Cott. Faust. B. iv. ff. 139–156. vell. small folio. dble cols. xii. cent.

Rubr. *—"Incipit Prologus in Vitam S. Aldhelmi, Episcopi
" et Confessoris."

Incip. Prol.—"Sanctorum patrum pia certamina studiose
" recolentes."

Incip. Vita.—"Ad Sancti igitur Aldhelmi genealogiam
" flectamus ingenium."

Expl. Vita.—(f. 138 b) "Plurimaque per eum præstantur
" beneficia, ad Illius laudem, cui est honor et gloria per
" infinita sæcula sæculorum. Amen."

Rubr.—"Explicit Vita Sancti Aldhelmi, Episcopi et Con-
" fessoris. Incipit † Translatio ejusdem."

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* The Rubrics in this MS. are in many places omitted, but a blank space is left at the head of each division or section. The Chapters are not numbered, but are marked by a large initial.

† The Translation, which took place A.D. 1080, contains retrospectively a few minor particulars of incidents connected with the Danish invasion.

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A.D. 709. *Incip. Transl.*—"His igitur sub brevitate, et si rusticiter."

Expl. Transl.—"meritis præstantur sanitatum dona multis, "ad laudem et gloriam Domini nostri Jesu Christi, qui vivit "et regnat per omnia sæcula sæculorum. Amen."

Colophon.—"Explicit Vita Sancti Aldhelmi Episcopi."

This work is anonymous in the only MS. which has occurred, viz., that cited above, and has been printed as the work of an anonymous monk of Malmesbury in the "Acta "Sanctorum," vi. 84 (25 May), from a transcript sent by Dugdale (probably from the MS. noticed above). It is reprinted by Dr. Giles in his edition of Aldhelm's Works, p. 354, from the text of the "Acta Sanctorum."

Since the edition of the Bollandists was published, Malmesbury's Life of Aldhelm has been printed by Wharton and by Gale (see No. 903); and whoever compares Malmesbury's remarks on the blunders of Faricius, (in reference to the etymology of Aldhelm's name and his relationship to King Ina,) and on his ignorance of the Saxon language, which is here acknowledged, in addition to various other circumstances, will be immediately satisfied that the work under consideration is that of Faricius.

It does not appear at what exact period this Biography was written; the account, indeed, ends with the Translation of Aldhelm's relics, at which the author was present, A.D. 1080, and it is not unlikely that such a circumstance should have given rise to a composition similar to the present; but the concluding sentence is evidently a later addition, written probably a short time after the ceremony had taken place.

Faricius, a native of Arezzo in Tuscany, and a celebrated physician, became a monk of Malmesbury, and subsequently Abbot of Abingdon. He had been so high in favour with King Henry the First, that, on the death of Archbishop Anselm, he proposed raising him to the See of Canterbury; but the clergy, alarmed at the austerity of his character, prevailed on the King to abandon his design. During the period of his residence at Malmesbury he composed a Life of Aldhelm; at least such is William of Malmesbury's statement, and, for the reasons above mentioned, there can be but little doubt that the present piece is the Biography in question. He died A.D. 1117.

In the Prologue, the author treats of the utility of Biography, and purposes to relate the birth, life, miracles, and learning of

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Aldhelm; not only the marvels which he himself had seen, but also such facts as were to be found in charters, &c., which were still preserved, either in Saxon or Latin; or which had been related to him by persons worthy of credit, who had witnessed the events, or had heard them related by their elders, who themselves had read them in a volume written "lucido stylo," which was lost during the Danish wars. Many of his miracles, too, were sculptured on an ancient silver shrine, but being nearly obliterated through length of time, a certain abbot had caused them to be wrought on a new shrine, where they might still be seen. In addition to these corroborative circumstances, had the alleged facts not been authentic, Dunstan and others, holy men of that society, would not have given credit to them. The author, however, proposes only to make a selection from them. A.D. 709.

Chap. I. Aldhelm's parentage; his education; his skill in Latin, Greek, and Hebrew, also in stringed and wind musical instruments; his continence; he is ordained and appointed Abbot of Malmesbury by Eleutherius; his success in open-air preaching.

Chap. II. He is invited by the Pope to go to Rome; is received by Pope Sergius (687–701) with great kindness; he clears the Pope from the charge of incontinence; verses in honour of SS. Peter and Paul; he obtains the exemption of his monastery from episcopal jurisdiction; the confirmation of this grant from Sergius by King Ina and by Ethelred, King of Mercia; it falls into disuse from wanting a waxen seal; Aldhelm corrects (A.D. 706) the error of the Britons concerning Easter; an account of his writings from an old volume in the monastery.

Chap. III. He builds a church at Malmesbury; frequently visits Canterbury, at the request of Brihtwald, who presents him with a copy of the Old and New Testament, in one volume, which is yet at Malmesbury; he saves mariners at Dover from shipwreck; is appointed Bishop of Sherburn, but retains his monastery; confirms its exemption, of which a copy is still at Malmesbury; but invalid from wanting a waxen seal, as already mentioned; he dies at Dunting, apparently while on a visitation of his diocese, after holding the episcopate four years, and is buried by St. Egwin.

Chap. IV. The Translation and Miracles of Aldhelm; his

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A.D. 709. body was buried in the church of St. Michael, and translated by the canons who were placed at Malmesbury by Edwi, brother of King Edward; his miracles wrought on gilt plates upon a silver shrine; Dunstan's liberal gifts to Malmesbury of an organ, water-vessel, bell, &c.; Dunstan conceals the relics of Aldhelm through fear of the Danes; Aldhelm's remains perform various miracles and cures. These Miracles also contain a few curious particulars relating to the Danish invasion.

Chap. V. Various cures performed; Aldhelm's body disinterred by Abbot Warin. The author was present at the ceremony, in company with Osmund, Bishop of Salisbury (A.D. 1077–1099).

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903. Vita S. Aldhelmi, Scireburnensis Episcopi, auctore Wilhelmo Malmesberiensi.

* MS. Coll. Magd. Oxon. 172. vell. xii. cent.
MS. Trin. Coll. Cant.
† MS. Bibl. Pub. Cant. Ff. i. 25. f. 119. vell. folio. xvi. cent.
MS. Harl. 356. paper. folio. xvii. cent.
‡ MS. C.C.C. Oxon. 272. paper. folio. xvii. cent.
§ MS. C.C.C. Oxon. 300. ff. 73–151. paper. small 4to. xvii. cent.

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* This MS. exhibits a lamentable instance of perverted diligence. It seems to have been originally Malmesbury's latest edition, and has been altered to correspond with his first edition. Sometimes a whole section has been added in the margin, and probably in the text also, for the writing is often crowded, irregular, and more minute, as though an erasure had been made which would with difficulty contain the new reading; sometimes, too, a whole section is erased, as are also various smaller portions. The alterations seem nearly of the same age as the original text; a few, however, are in a hand and ink differing from the rest. Still it affords many corrections of the printed text. The MS. contains several Notes which show that it once belonged to the Abbey of Malmesbury.

† The first Four Books (De Pontificum Gestis per Gulielmum Malmesburiensem) are in a handwriting of the close of the twelfth century. The Fifth Book, or "Vita Aldhelmi," has been added, in a handwriting of, perhaps, the XVI. century.

‡ This MS. belonged to Fulman, and was presented by him to the College.

§ This MS. is in the handwriting of Fulman.

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Incip. Prol.—"Totius Angliæ, quaquaversum porrigitur." A.D. 709.

Expl. Prol.—"ultra hujus immensitatem pelagi securus "velivolabo."

Incip. Vita.—"Igitur Aldhelmus, ex Saxonum oriundus pro-"sapia."

Expl. Vita.—"imbrium continuatione, nullo pene inter-"misso die, æstivis etiam mensibus pluvius et luteus."

This piece was printed by Wharton in the "Anglia Sacra," ii. 1., from the Trinity College MS.; and by Gale in the "Quindecim Scriptores," i. 337. It should be remarked that Wharton's text is very inaccurate*; Gale's, though often faulty, is much better and more readable than Wharton's.† It is, in reality, the "Liber Quintus" of Malmesbury's "Gesta "Pontificum," the first four Books of which were printed among the "Scriptores post Bedam," by Sir Henry Savile, in 1596, he not being aware that Malmesbury had composed a Fifth Book.

In the Preface, the author states that he undertakes the present work in fulfilment of a previous promise.‡ His materials are the "Libellus," of Faricius, his own local knowledge, the writings of Aldhelm, and the statements of various monks of Malmesbury. He enters at length into an account of Aldhelm's life, learning, and writings, and of the monasteries founded by him, especially that of Malmesbury. He relates the miracles performed during Aldhelm's life, as well as those which had occurred after his death. He then brings the history of the monastery of Malmesbury down to his own time, and gives an account of the royal and other donations

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* Wharton has omitted various Charters granted to the Abbey of Malmesbury.

† Wharton, however, was of a different opinion; in noticing Gale's edition, he writes, "quamvis, ut verum dicere liceat, Editio Oxoniensis "sit nostra longe corruptior, verbis fere innumeris in ea depravatis, "omissis, vel immutatis."

‡ He refers to what he had written in his Book "De Gestis Pontificum," f. 137b.—"De Aldelmo et ejus successoribus tempus erit, Deo comite, "cum sermo procudetur, quantum utilitati auditorum sufficiat;" and more distinctly still at f. 140 b.—"Primus ibi sedit pater Aldelmus, quem hic "tantum loco ordinis nomino. Namque quod ejus Vitam nusquam "plene digestam reperi, spectantque ad eam quamplurima, quæ si in "posteros celavero, delinquo, cogitavi (annuente Deo), in extremo hujus "opusculi Libro, cum ejusdem modi materia liberiori congredi otio."

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A.D. 709. made thereto. His notices relative to general history are brief and nearly the same as those in his "Gesta Regum." He bewails the want of materials, and observes that the miraculous circumstances of Aldhelm's life are such as tradition alone supports, and cannot be proved by written testimony: indeed he is careful to throw the responsibility of supernatural narratives upon the shoulders of his informers. Though indebted to Faricius, Abbot of Abingdon, for much of his information, he speaks but disparagingly of him. Malmesbury completed this Biography in the year 1125, four hundred and sixteen years after the decease of Aldhelm, who died on the 25th of May A.D. 709.

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904. Vita S. Aldhelmi, Episcopi, a Willielmo Malmesburiensi composita.

MS. Cott. Claud. A. v. ff. 128 b–132 b. vell. 4to. xii. cent.

Rubr.—"Incipit Vita Sancti Aldhelmi Episcopi, ab eodem "Willelmo (Malmesburiensi) composita."

Incip.—"Beatus Aldhelmus, Saxonica prosapia oriundus, "primis inbuendus elementis, Adriano, Abbati Sancti Augus- "tini, traditur."

Expl.—"pluvius et luteus."

This MS. contains an abridgment of the Life by Malmesbury, published by Wharton and Gale (see No. 903), and was first printed by Mabillon in his "Acta Sanct. Bened." iv. i. 683, and afterwards by the Editors of the "Acta Sanc- "torum," vi. 79 (23 May).

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905. Vita S. Aldelmi, Episcopi et Confessoris.

MS. C. C. C. Cant. 161, 4. xii. cent.

Rubr.—"De regia Beati Aldelmi prosapia et nominis "etimologia."

Incip.—"Beatus Aldelmus, regia stirpe descendens, claris- "simis progenitoribus natus fuit."

Expl.—"Plurima per eum præstantur beneficia, ad illius "laudem, cui est honor et gloria per infinita sæcula sæculorum. "Amen."

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Colophon.—"Explicit Vita Sancti Aldelmi, Episcopi et "Confessoris." A.D. 709.

This is apparently an abridgment of Aldhelm's Life, by Faricius." (No. 902.)

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906. De S. Aldhelmo, Episcopo et Confessore.

MS. Cott. Tiber. E. 1. ff. 155–156 b.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Beatus Aldhelmus splendidissimo Anglorum ge-"nere."

Expl.—"eruditione miranda. Hæc Beda."

For an account of these MSS. see Nos. 35 and 38. They contain the same text as that printed in Capgrave's "Nova "Legenda Angliæ," to all appearance an abridgment of Malmesbury's Life.

Printed in Surius (Vitæ Sanctorum, 25 May).

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907. Life of St. Aldhelm, in old English verse.

MS. Harl. 2277. f. 51. vell. small folio. xiv. cent.
MS. Cott. Jul. D. ix. ff. 83 b–84 b. vell. 8vo. xv. cent.
MS. Addit. Brit. Mus. 10301 ff. 173–179 vell. small folio. xiv. cent.
MS. Bodl. Laud. Misc. 463. (1596) ff. 51 b–52 vell. folio. xiv. cent.
MS. C.C.C. Cant. 145. vell. small folio. xiv. cent.
MS. Coll. Trin. Oxon. 57. f. 48. vell. folio. xv. cent.
* MS. Bodl. Tanner. 17. ff. 110–111. vell. small folio. xiv. cent.
MS. Bodl. 779. ff. 87 b–88 b. paper. folio. xv. cent.

Incip.—"Seint Aldhelm the Confessour was man of noble "lyne.
"Ibore he was in Engelond, the kynges brother Ine."

Expl.—"That we mote to the joye come that he was on i "do."

The text in these MSS. is the same in substance, though with many verbal variations. The poem is attributed to Robert of Gloucester, the author of the English Chronicle, of whom a notice will be given hereafter.

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* A full-length portrait of St. Aldhelm accompanies the poem in this MS

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A.D. 709. 908. S. Aldhelmi, Abbatis Malmesburiæ, Epistola ad Heahfridum.

*MS. Bibl. Reg. 7. D xxiv. ff. 162 b–168. vell. 8vo. viii. cent.
MS. Bibl. Reg. 6. A. vi. ff. 5–9. vell. long 8vo. ix. cent.
MS. Cott. Domit. A. ix. ff. 3–7b. vell. 4to. x. cent.
MS. Bodl. Digby. 146. f. 95 b vell. x. cent.
MS. Harl. 3013. ff. 3–7. vell. 4to. xi. cent.

Incip.—"Domino venerabili præconio offerendo et Sanc-" torum meritis magnopere honorando, Hachfrido, Aldelmus " exiguus in Domino æternam salutem. Primitus pantorum."

Expl.—"Fulgens diutius semper et ore clarus."

The letters and poems of Aldhelm should also be consulted, as illustrative of the history of England during his time. They occur in various compilations, but are collected in the Works of Aldhelm, published by Dr. Giles in 1844.

A.D. 709.

909. Vita S. Wilfridi, Eboracensis Archiepiscopi, auctore Heddio Stephano.

MS. Cott. Vespas. D. vi. 10 ff. 78–125. vell. small 4to. xi. cent.
MS. Eccles. Sarisburiensis.
MS. Bodl. Fell. 1. ff. 34–56 b. vell. folio. xi. cent.
† MS. Bodl. Jones. 11. paper. folio. xvii. cent.

Incip. Præf.—"Præceptorum vestrorum magnitudine."

Expl. Præf.—"Cœptum orationibus vestris nos iter car-" pamus."

Incip. Vita.—"Igitur Beati Wilfrithi, Pontificis, Deo " adjuvante."

Expl. Vita.—"Nos autem in nomine Domini magnifi-" cabimur."

Printed by Mabillon, "Acta Sanct. Ord. Benedict." iv., i. 635, from MS. Cott. Vespas. D. vi., of which a transcript had been furnished to him by Dr. Thomas Gale, through Edward Bernard. This, however, being found to be imperfect, Dr. Gale subsequently supplied him with the missing portions

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* This MS. is imperfect, and has several paper leaves inserted, the writing by a modern hand.

† This is a copy of the MS. Bodl. Fell. It is numbered 10 in the "Catalogus MSS. Angliæ et Hiberniæ," p. 217.

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from the Salisbury MS., which he printed (iv. ii. 561); Gale afterwards printed it himself in the "Quindecim Scriptores" (i. 51), adopting Mabillon's conjectural emendations, but without acknowledgment. The history of this Salisbury MS. is not known; it does not occur in the list of the collection at Salisbury, as described in the "Catalogus MSS. Angliæ et "Hiberniæ," ii. 23. Fell's MS., which is a very fine one, has many verbal variations from Gale's text, but it is occasionally written inaccurately.* It was not known either to Mabillon or to Gale, but it will doubtless receive from the next editor of this Life of Wilfrid the attention it deserves. A.D. 709.

The following is an abstract of the contents:—The birth of Wilfrid; his early piety; he goes to Rome; he learns the Roman manner of keeping Easter and various other ecclesiastical ordinances; he receives the tonsure; he returns home; Alchfrid, King of Northumbria, bestows Hrypun on him; his dispute with Colman on the time of keeping Easter; he is ordained Bishop in France; during his absence, his See is occupied by Cedda; he returns and is reinstated; he repairs the church at York, and builds a church at Hrypun; Ecgfrid's victories over the Picts and the Mercians; Wilfrid's virtues; he builds a church at Hexham; he is expelled from his See; he goes to France, and thence to Rome; Pope Agatho decides in his favour; he returns, but Ecgfrid contemns the Pope's decision; Wilfrid's sufferings; his miracles; he goes into Sussex, where he converts the pagans; he is

* Compared with Gale's edition it has many transpositions, and some omissions. There are about nineteen variations between his text and that of this MS: for instance, Gale's text (p. 61, line 11), and Mabillon's (p. 645), run thus, "Erat autem puer cognomine *Eadwald, et agnomine* "Filius Episcopi, vivens in Dei servitio in Hrypis, usque dum in mortalitate "magna diem obiit. *O quam magna, et mirabilis misericordia Dei, qui per* "*famulum suum venerandæ mentionis infantulum defunctum, et non baptiza-*" *tum, ideo in hanc vitam revocavit, ut baptizatus vitæ perenni viveret futuræ* "*beatitudinis,*" while the Fell MS. omits the words in italics; again, in Gale's edition (p. 63, lin. penult.) and in Mabillon's (p. 674), the words are, "Ubicumque fuerint duo vel tres congregati in nomine meo ubi sum in "medio eorum, dicit Dominus, et ut Pontifici nostro," while the MS. reads "ubicumque fuerint duo vel tres, et reliqua, et Pontifici nostro." The Fell MS. also often has the present tense *est*, while Gale's text has the past, *erat*.

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A.D. 709. reconciled to Archbishop Theodore; he is recalled by Alchfrid, King of Northumbria; they disagree; he returns into Mercia; he is excommunicated; he goes to Rome, where he is absolved by Pope John, who writes to Ethelfrid and Alchfrid in his behalf; after his return, he is restored to his monasteries; he falls sick and dies.

The author, Heddius (who does not give his name), undertook this Life at the request of Acca, Bishop of Hexham, and Tatbert, Abbot of Ripon. He relates minutely the particulars of Wilfrid's education, his journey to Rome, the foundation of Ripon, and the various decrees of the Pope for his restoration to his diocese. He states, in his Preface, that he inserts only such facts as he has learnt from competent authority, and that he would rather be silent than relate what is false. * His notices of manners, customs, buildings, &c., are valuable. His style is somewhat diffuse and his facts comparatively few, yet his narrative furnishes a valuable commentary upon the corresponding passages of Beda's "Historia "Ecclesiastica," and throws considerable light upon what would otherwise have remained in obscurity.

Very little is known of the Life of Heddius, or Eddius †, surnamed Stephen. According to Beda,‡ he was brought by

* The following are the dates of the chief incidents of Wilfrid's life. He was born about 634;[a] he became Bishop of York in 664, and was consecrated at Compiègne by Agilbert about 665. He assists Dagobert II. on the death of Childeric II. Dagobert joins Wilfrid at York, and receives efficient aid from him in 674. His dispute with Theodore takes place in 677. He goes through Frisia with Heddius in 679. He is received by Dagobert II. in Austrasia, who offers him the See of Strasburg; he reaches Rome about 678, and is restored to his See at the Council held in October. Dagobert is assassinated, and Wilfrid is involved in the tumult on his death. He arrives at Canterbury in 679; preaches in Sussex in 681; in the Isle of Wight in 685; and returns to York in 686. He is deprived of Ripon in 691. He returns to Northumberland in 705; and visits Hexham and Ripon in 706. He dies 24th April 709, ætat. 76.

† Beda styles him Aeddi, which in time became altered into Eddius; the greater number of MSS., however, prefix the aspirate, *Heddius*, by which name he seems best known.

‡ "Historia Ecclesiastica," iv. 2.

[a] Neither Heddius, nor Fridegode gives the year of Wilfrid's birth; the year 634 is obtained from Eadmer.

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Wilfrid out of Kent, to impart the Roman mode of chanting the Church service to the Northumbrian clergy. Heddius himself gives but few data for his biography. He was present with Wilfrid at the great Synod which met at Eastrefelda, * for the purpose of settling the disputes between the Anglican Church and the See of Rome. He accompanied Wilfrid abroad during his troubles; on his return to England he became a monk of Ripon, where he remained, until his death, about the year 720. A.D. 709.

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910. Vita S. Wilfridi, Episcopi Eboracensis, auctore Fridegoda, Benedictino Monacho.

† MS. Cott. Claud. A. i. ff. 1 b.–32 b. vell. 4to. xi. cent.
MS. Corbeiens.

Rubr.—"Incipit Epistola sequentis opusculi."

Incip. Epist.‡—"Orthodoxæ fidei famulatio ancillatio."

Expl. Epist.—"Exultabo et lætabor in misericordia ejus."

Rubr.—"Initium breviloquii vitæ, virtutum, et obitus Beati Wilfridi, Episcopi et Confessoris."

Incip.—"Inscius egregios ægris conatibus actus."

Expl.—"Pagina, lector, hæc tibi cætera carpe tuapte."

Colophon.—"Finis breviloquii Vitæ Beati Wilfridi."

Printed by Mabillon (Acta Sanct. Ord. Benedict. sæc. iii. i. 150,) from an imperfect MS. at Corbie; but in a subsequent volume (v. 679) he completed the work from the Cotton MS. above mentioned.

This piece is a versification of the work of Heddius; but his narrative is frequently contracted, and sometimes expanded§

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* "Historia Ecclesiastica," iv. 2.

† This MS. has numerous glosses between the lines. The handwriting resembles that of the Life of St. Botulph, Harl. 3097, which Life was also composed by Fridegode.

‡ There is a modern copy of this Preface in MS. Harl. 310. f. 88; also in MS. Lambeth. 159. f. 74 b. paper, folio, xv. cent, and in MS. Bibl. du Roi, 8431.

§ In the account of the consecration of Wilfrid as Bishop, which took place in Gaul, Fridegode has a long description of the Episcopal dress in which he was arrayed; for this he has no authority from Heddius. Perhaps he drew from his own experience, as to what was probably the case.

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A.D. 709. by declamatory matter and explanatory additions. Apparently, however, it contains no new facts of any importance.* At the conclusion, the Author addresses Archbishop Odo,† by whose command, according to William of Malmesbury, he wrote this Life. It is loaded with Greek terms, and fully justifies Malmesbury in his assertion ‡ that it frequently requires the skill of a Sibyl to interpret it.

Fridegode was a monk of Canterbury, and is said to have been tutor to Archbishop Oswald.§ He was considered one of the most learned men of his time both in theological and secular matters. The present work was written between the years 940 and 960. Several other works are attributed to this writer. See also No. 876, p. 374.

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911. Vita S. Wilfridi, auctore Eadmero, Cantuariensi Monacho, ab An. 633 usque ad An. 709.

MS. Cott. Calig. A. viii. f. 55. vell. 4to. xi. cent.
MS. Arundel. 91. ff. 125 b–144. vell. folio. dble cols. xii. cent.
MS. C.C.C. Cant. 371. f. 23.
‖ MS. Bibl. du Roi. 8431. olim Colbert. vell. xi. cent.
¶ MS. David Laing, Edinburgh. vell. xiii. cent.

Incip. Prol.—"Britannia quam Angli victis."

Incip. Vita.—"Anno igitur ab Incarnatione Verbi Dei sexcentesimo tricesimo-quarto."

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* Thus Heddius says of Wilfrid's journey as he returned from Rome, "Pergens per plana et aspera camporum et montium longo itinere, usque "dum Galliarum regionem pervenit," which Fridegode expresses thus:—

"Deserit Ausonias, multis comitantibus, oras,
Alpinosque petit, quo Celtica permeit arva,
Præteriens notos pedetentim transit Alanos,
Tandem pacatos devenit adusque Sicambros."

† "Nunc oleate mihi faveas industrius Odo."

‡ "Executus est id munus Fridegodus quidam versibus non ita impro-"bandis, nisi quod Latinitatem perosus Græcitatem amat; Græcula verba "frequentat, ut merito dictis ejus aptetur illud Plautinum, 'Hæc quidem "'præter Sibyllam leget nemo.'"

§ Eadmer, Vita Oswaldi, in Wharton's "Anglia Sacra," ii. 193.

‖ This is apparently the MS. Corbiens. whence Mabillon obtained his copy of Fridegode's Life of St. Wilfrid.

¶ This MS. corrects the printed text in many particulars.

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Expl. Vita.—"magnæ impudentiæ esse crediderim. Sit ita- A.D. 709.
"que laus et gratiarum actio Omnipotenti Deo, Patri, et Filio,
"et Spiritui Sancto, per omnia sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," iii. 292 (24 April), and in Mabillon's "Acta Sanct. Ord. Bened." iii. 175–220 (Ed. Venet.).

The Author, in his Preface, after giving a description of Britain, purposes collecting an account of Wilfrid from various sources, but more especially from Beda and Archbishop Odo.*

The narrative is substantially taken from Beda and Heddius (through the medium of Fridegode), or from Odo, if he really did write a Life of Wilfrid.† Though Eadmer's work is scanty in comparison with that of Heddius, yet it is often full compared with Fridegode's, which would lead to the conclusion that what he refers to as Odo's work was really different from that of Fridegode. After relating Wilfrid's death and the miracles which followed it, he describes the devastation of Northumbria by the Danes, and the removal of Wilfrid's relics to Canterbury, adding an account of their second removal by Lanfranc, when the Cathedral was rebuilt. At the conclusion, he again declares that all he has inserted is supported by the authority of Beda, or of Odo, or else by what he himself has witnessed; except, indeed, the story of Wilfrid's seeing the soul of King Ecgfrid carried off by Demons, for which he has merely verbal authority.

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912. De S. Wilfrido.

MS. Cott. Tiber. E. i. ff. 109 b–116 b.
MS. Bodl. Tanner 15. vell. folio. xv. cent.

Incip.—"Regnante autem in Cantia Rege Edbaldo."

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* It is remarkable that Eadmer does not notice, by name, either Heddius or Fridegode (who were both known to Malmesbury), although he more than once uses the identical words of Heddius.

† Mabillon and Wharton seem positive, notwithstanding Eadmer's assertion to the contrary, that Odo did no more than prompt Fridegode to versify Heddius, and then added a Preface. This preface is in MS. Bibl. du Roi, 8431, formerly Colbert, 5457, and Reg. 4425. It is the MS. from which Mabillon obtained his text of Fridegode's Life of St. Wilfrid, described under No. 910 as "MS. Corbiena." The MS. contains frequent glosses, but none in Saxon. It is not, apparently, of English execution.

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A.D. 769. *Expl.*—"in eo sunt quarto Idus Octobris inclusa."

For a description of these MSS. see Nos. 35 and 38. They contain the same text as that printed in Capgrave's "Nova "Legenda Angliæ," ff. 300–306.

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912 *a.* Vita S. Wilfridi, Saxonice.

MS. Cott. Jul. A. x. ff. 81 b–82. vell. 8vo. xi. cent.
MS. C.C.C. Cant. 196. (ol. D. v.) vell. 8vo. xi. cent.

Incip.—"On ðone feoper ⁊ tpentegðan dæg þæs monðes bið "Sōe þillferðes geleornes ðæs halgan biscopes."

Expl.—"hæofonum læddon."

This piece is very brief, and is apparently derived from Beda.

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913. De S. Wilfrido, Eboracensi Archiepiscopo.

MS. Lansdowne 436. ff. 95–98 b. vell. folio. dble cols. xiv. cent.

Incip.—"Anno ab Incarnatione Verbi Dei sexcentesimo "tricesimo quarto."

Expl.—"dicta sufficiunt."

This is an abridgment of the Life by Eadmer; it occurs in a volume of Lives of English Saints.

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914. Qualiter et qua occasione Reliquiæ Sancti Wilfredi, Archiepiscopi, sunt translatæ Cantuariæ, tempore S. Odonis, Archiepiscopi.

MS. Lambeth. 159. f. 75. paper. folio. xv. cent,
MS. Harl. 310. ff. 89–90 b. paper. folio. xvii. cent.

Incip.—"Hæc inter accidit ut hostilis."

Expl.—"magnæ impudentiæ."

A modern transcript of the last three Chapters of No. 911.

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915. Vita S. Wilfridi, Episcopi. A.D. 709.

MS. Admont.
MS. Vienna.
MS. Gemmeticens.

Incip.—"Anno quo Britanniam reliquerat, Antistes eximius "Wilfridus."

? A.D. 709.

915*a*. Anecdota ad Ecclesiam Hagustaldensem spectantia, de Miraculis ibi factis.

MS. Bodl. Laud. 668 [1052]. f. 62. vell. small 4to. xii. cent.

Incip.—"Præsentis diei veneranda festivitas, fratres charis- "simi, tanto a nobis."

Expl.—"infirmitas ab eo, ipse a vico discessit."

This piece is apparently the same as that printed by Mabillon (Acta Sanct. Ord. Bened., iii. i. 204) under the title "De Sanctis Ecclesiæ Hagustaldensis."—"Ex MS. Bibli- "othecæ Bodleianæ Oxoniæ in Anglia." There are several important variations, however, from his text and the Laud MS.

A.D. 710. A.D. 710.

916. De Adventu B. Adriani Abbatis in Angliam, ejusque Virtutibus, auctore Goscelino, monacho Bertiniano.

MS. Cott. Vespas. B. xx. ff. 234–242. vell. 4to. xii. cent.
MS. Harl. 105. ff. 205–212. vell. small folio. xii. cent.

Rubr.—"Incipit Libellus de adventu Beati Adriani, Abbatis, "in Angliam, ejusque virtutibus."

Incip.—"Venerabilis Abbas Adrianus, natione Affricanus, "comes et co-operator."

Expl.—"ubi cum Domino regnas in perpetuum."

This piece appears to be a compilation by Goscelin, from Beda's "Historia Ecclesiastica," with the addition of various miracles; among which is one of a boy being saved from whipping in consequence of having fled to Adrian's tomb; the boy's master having a whip "ex duro corio tripliciter "intortum, singulis corrigiis nodatis in extremum." A similar act of kindness is elsewhere ascribed to St. Dunstan.

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A.D. 710. 917. Translatio B. Adriani per Scotlandum, Abbatem Cantuariæ.

MS. Cott. Vespas. B. xx. ff. 242 b-249. vell. 4to. xii. cent.
* MS. Harl. 105. ff. 212-218 b. vell. small folio. xii. cent.

Rubr.—"Incipit Translatio Sancti Adriani."

Incip.—"Dispensante Deo, eruditionem plebis suæ."

Expl.—"et populus solemnitatem tanti patroni devotius "celebraret."

Colophon.—"Expliciunt Miracula Sancti Adriani."

This is an account of the Translation of Adrian's relics,† and of various miracles performed by them. It was written by Goscelin, the author of the above-mentioned narrative, and contains but little that is worthy of notice. The miracles chiefly consist of cures of various diseases.

The Editors of the "Acta Sanctorum," i. 595 (Januar.), print those passages of Beda's "Hist. Eccl." which relate to Abbot Adrian, and add the Legend as given in Capgrave.

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918. Passio S. Adriani.

MS. Bibl. du Roi. 5274. 29. vell. xii. cent.

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919. De S. Adriano.

MS. Cott. Tiber. E. 1. f. 14.
MS. Bodl. Tanner, 15 vell. folio. xv. cent.

Incip.—"Adrianus, natione Affricanus."

Expl.—"feliciter et æternaliter conregnabo."

For a description of these MSS. see Nos. 35 and 38.

The text is the same as that printed in Capgrave's "Nova "Legenda," and is an abridgment from the Life by Goscelin.

A.D. 714.

A.D. 714.

920. Vita S. Guthlaci, Anchoretæ Crulandiæ, auctore Felice, Monacho Giriwensi, ejus æquali.

‡ MS. C.C.C. Cant. 307. vell. 4to. ix. cent.

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* This MS. makes no distinction between the Life and the Translation, but continues the piece without any line of demarcation.

† The coffin was dragged from its original place of interment by sixty men, with ropes.

‡ This MS. is followed by twenty-eight verses relating to St. Guthlac.

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MS. C.C.C. Cant. 389. vell. 8vo. litteris Saxonicis. A.D. 714.
* MS. Bibl. Reg. 13 A. xv. ff. 1–45. vell 4to. ix. cent.†
* MS. Cott. Nero. c. vii. ff. 28 b–39 b. vell. folio. dble cols. xii. cent.
MS. Cott. Nero E. 1. ff. 183–194. vell. large folio. dble cols. x. cent.
‡ MS. Harl. 3097. ff. 67 b–84 b. vell. folio. xi. cent.
MS. S. Vedast. apud Atrebat. No. 812. vell. 4to. xii. cent.
MS. S. Bertin.
MS. Liræ Normann.

Incip. Prol.—"In Domino Dominorum domino meo, mihi "præ cæteris regalium primatuum gradibus dilectissimo, "Ælfwoldo, Regi Orientalium Anglorum."

Expl. Prol.—"principium in principio, finem in fine con- "pono."

Then, after a Table of Chapters;—

Incip. Vita.—"Fuit itaque in diebus Æthelredi, illustris "Anglorum Regis, quidam vir."

Expl. Vita.—"grates Deo persolvens dignas quas nullus "reddere nescit."§

Printed in the "Acta Sanctorum," ii. 38 (11 April), from MS. S. Bertin; but collated with a very ancient MS. belonging to St. Vedast; in Mabillon's "Acta Sanct. Ord. Bened.," iii. 257. Ed. Venet., from a MS. at Lire in Normandy; and in Gough's History of Croyland, 4to Lond. 1783, from MS. Harl. 3097. The text in the "Acta Sanctorum" is preferable to that of Mabillon.

The Prologue is addressed to Ethelbald, ‖ King of the East Angles, at whose command the work was undertaken. The Author, though admitting himself unequal to the task enjoined him by Ethelbald, will endeavour to relate the life of Guthlac without adding or diminishing, as he has learned it from com-

* These MSS. omit the Prologue.

† The MS. Bibl. Reg. 13 A. xv. has been much tampered with, by erasure and corrections, in a hand of the xiii. century, and the leaves 36, 37, and 38 are by a different hand, perhaps a little later. Still, it is a highly important manuscript.

‡ This MS. is imperfect, ending abruptly, "in eodem donatum fatebatur. "Deinde."

§ The concluding portion of Mabillon's edition, from "reddere nescit," § 40, to the end, is a later addition, made by Ansgot, Subprior of Croyland, as we learn from Ordericus Vitalis. The Editor (Henschenius) of the "Acta Sanctorum" adds the same by way of Appendix.

‖ Elfwald. MS. Nero E. 1. and Sax. Vespas. D. xxi.

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A.D. 714. petent witnesses, Abbot Wilfrid, Cissa the priest, and others, who had been acquainted with the Saint.*

In the time of Ethelred, King of East Anglia (? Mercia), Penwald, of noble race in Mercia, had a son born whose birth was attended with many miracles. He was named Guthlac, and was of a serious and amiable disposition. Being roused by the fame of ancient heroes, he betook himself to a military life, but invariably restored the third part of the spoil. In the twenty-fourth year of his age, being impressed with the vanity of human grandeur, he retired to the monastery of Repandun (Repton), and received the tonsure. His austerities and studies are then described; he next becomes an anchoret at Cruland, then an island, where hitherto no one has been able to reside, on account of the demons by which it is haunted. His garments are made of skins; his austerities are increased; he is tempted and tormented by evil spirits, but is rescued from them by his patron St. Bartholomew, "in the days of Coenred, "King of Mercia." The appearance of these demons is fully, and indeed graphically, described. They then assume the form of Britons, and set fire to his habitation. Guthlac, however, is acquainted with the British language which they speak, having formerly been in exile among the Britons, long enough to understand "eorum strimulentas loquelas." He puts them to flight by repeating the 67th† Psalm; he then frustrates the intention of his attendants to kill him; from his kindness to animals, birds frequently build about his hut; many persons resort to him, among whom is Hedda Bishop of Dorchester, by whom he is ordained priest. Ethelbald is persecuted by Ceolred, and during his exile visits Guthlac, who comforts and assures him that he shall possess the kingdom. He dies after fifteen years of solitude, and is buried by his sister Pega; his body is taken up twelve months afterwards and placed in a tomb by King Ethelbald, to whom he appears and promises the kingdom, in the enjoyment of great prosperity; "which "has continued to the present day." The narrative of the foundation of the monastery of Croyland is a later addition.

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* The Sloane Roll, Y. vi. contains eighteen spirited drawings of the chief events in the Life of St. Guthlac. They are described in the xix. vol. of the Archæologia, p. 132.

† The 68th Psalm, according to our numeration.

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The author states his intention to add a book of Miracles, but has not done so; at all events, no such book has reached us; the account in the "Acta Sanctorum" being of much more recent date. The Life was composed within a short period after Guthlac's death, at least before the year 757. A.D. 714.

Felix was a monk of Croyland, who flourished at the beginning of the eighth century.* He is said to have also written "Gesta Abbatum Croylandiæ." The "Translation of St. "Guthlac" (No. 927) is also attributed to him: but this is probably an error, as the miracles there related come down to the reign of Stephen; unless, indeed, additions have been made to the original.†

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921. Vita S. Guthlaci, auctore Ingulfo Croylandensi.

No copy of this work appears to be extant; and, though mentioned in the introduction of the so-called "History of "Croyland, by Ingulfus," it is very doubtful if it ever existed. See Fell's Preface to the first volume of his Historians. Ed. Oxon., 1684.

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922. Vita S. Guthlaci, Saxonice.

MS. Cott. Vespas. D. xxi. ff. 18–40 b. vell. 8vo. xi. cent.

Incip. Præfat.—"Urum pealdende riht gelýfendum."

Expl. Præfat.—"þone fruman onþam fruman ic gesette ⁊ "þone ende in þam ende."

Incip. Vita.—"On þam dagum Æþlredes þæs mæran kýninges Mýrcna."

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* Mabillon, misled by an interpolated passage in the work, as it stands in his edition, concluded that Felix wrote subsequently to the death of Beda; but no such inference can be deduced from the reading as given in the English MSS. See, however, his Note at § 1. p. 257 of his edition.

† In A.D. 1115, Ordericus Vitalis spent five weeks at Croyland, where he occupied himself in writing an abstract of the Life of St. Guthlac; founded, as he tells us, upon the narrative of Felix. This abridgment he incorporated with the Fourth Book of his "Historia Ecclesiastica" (ii. 268, seqq. Edit. Le Prevost, 1840). It was written at the request of Wulfinus, Prior of Croyland.

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A.D. 714. *Expl. Vita.*—" ⁊ þam eadigan þere Sc̄e Guðlace on ealra " þorulda þoruld á á buton ende on ecnesse. Amen."

This is a Saxon translation of the Life by Felix. It in general adheres very closely to the Latin, but is sometimes rather condensed.

It has been printed by Goodwin, 8vo, Lond. 1848, from this MS., together with an extract which occurs in the Codex Vercellensis, and an English translation.

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923. Vita S. Guthlaci, Saxonice.

MS. Cott. Julius. A. x. ff. 78–78 b. vell. 8vo. xi. cent.
MS. C.C.C. Cant. 196 (olim D. v). vell. 8vo. xi. cent.

Incip.—" On ðone ændleftan dæg þæs monðes bið Sc̄e " Guthlaces geleornes ðæs anceran on Brytone."

Expl.—" heofonlico geryno."

This piece is very brief, and seems to be wholly derived from Beda.

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924. Vita Sancti Guthlaci, versibus Saxonicis.

MS. Dec. et Capit. Exon. vell. folio. x. cent.

Incip.—" Magun þe nu nemnan."

Expl.—" hyge drusendne."

This is a metrical version of the Life by Felix ; it occurs in the volume commonly known as the "Codex Exoniensis," which has been edited by Thorpe for the Society of Antiquaries (8vo, Lond. 1842).

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925. Hymni de S. Guthlaco, Saxonice.

MS. C.C.C. Cant. 198. f. 377 b. vell. small folio.

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926. Vita Sancti Guthlaci, Confessoris.

MS. Bibl. Cant. Dd. xi. 78 ff. 61–92. vell. 4to. xiii. cent.

Incip. Prologus. (fol. 61).—" Omnimodos quanta virtute " subegerit hostes."

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Expl.—"Et virtus et nunc et semper quod omne per ævum." A.D. 714.

Incip. Vita.—"Regis Ethelredi sceptro donante Britannis,
Mercia Penwaldum generoso protulit ortu."

Expl.—"Omnia Guthlaco succumbunt monstra, suique
Militis imperio subjecit phantasmata Christus."

The poem is dedicated "ad H. de Longo Campo, Abbatem "Croylandiæ" (1191–1236). Its author may possibly have been William of Ramsey, who flourished about that period. See Bale, "De Scriptor. Britan.," cent. iii. § ix., also "Monasticon Anglicanum," new edition, ii. 101.

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927. Translatio S. Guthlaci.

Incip. Prol.—"Erigite, carissimi, aures omnes."

Incip. Transl.—"Ad singularem hujus diei celebritatem."

Expl. Transl.—"ad nepotem suum trucidandum eum stimu-"lavit."

Printed in the "Acta Sanctorum," ii. 54 (11 April). "Ex "MSS. Anglicanis." The Editors print excerpts from the Histories of Ingulfus and Ordericus Vitalis.

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928. De Sancto Guthlaco, Confessore.

MS. Cott. Tiber. E. 1. ff. 88 b–90.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"Diebus autem Regis Merciorum Ethelredi."

Expl.—"Floruit autem circa annum Domini septingen-"tesimum sextum."

The same text as that printed in Capgrave's "Nova "Legenda Angliæ." Surius, "Vitæ Sanctorum" (11 April), has also printed this Life, making, however, as was usual with him, several verbal alterations. It is apparently an abridgment of the Life by Felix (No. 920).

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929. Antiphonæ et Responsoria in Natale S. Guthlaci, Confessoris Christi.

MS. Harl. 1117. ff. 65–66 b. vell. small folio. xi. cent.

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A.D. 714. *Incip.*—"Quicumque ad Sanctum Dei Guthlacum."
Expl.—"ostium liberius penetrare."
This piece is set to musical notation.

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930. Versus ad S. Guthlacum.

MS. Arundel. 261. ff. 92b–93b. vell. 12mo. xii. cent.

Incip.—"Vera regni perfruens perennique pace."
Merely a few Latin lines in praise of St. Guthlac.

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931. De Sancto Guthlaco.

MS. Cott. Jul. D. ix. ff. 295b–299b. vell. 8vo. xv. cent.
MS. C.C.C. Cant. 145. vell. small folio. xiv. cent.
MS. Bodl. 779, ff. 162–164. paper. folio. xv. cent.

Incip.—"Seint Guthlak was ibore har in Engelonde."
Expl.—"That he us gave the blisse that is in hevene "above."

The Life in MS. C.C.C. Cant. 145, is inserted in a hand some years later than the rest of that MS.

This piece is attributed to Robert of Gloucester, the author of the English Chronicle, of whom a notice will be given hereafter. The three MSS. contain the same text in substance, with a few verbal variations.

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932. Vita S. Guthlaci.

MS. Bibl. de la Ville de Douai, 4to.

A.D. 714. A.D. 714.

933. Vita S. Suidberti Episcopi, Frisonum et Boructuariorum Apostoli; falso attributa Markelino, Presbytero.

The small amount of genuine information which we possess respecting Suidberct is to be traced to Beda,* Hist. Eccles. v. ii.

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* He speaks also of another Suidberct (lib. iv. c. 32), who is frequently, but erroneously, confounded with this Saint. He was abbot of Dacre, in Cumberland, and was at least 40 years younger than the Bishop of Frisia.

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§ 385, 386. He was a Saxon by birth, and one of those missionaries who preached Christianity among the continental Saxons. He was ordained Bishop of the Frisians and Boructuarians, before 29 June, 693, as is shown by Pagi (ad an. § 5), and died, apparently, on 1 March 714. A.D. 714.

A Life of Suidberct, professing to be written by one Marcellinus, who alleges himself to have been a companion of the missionary, is given in Surius' "Vitæ Sanctorum," 1 March. It contains internal evidence, however, that it is spurious, and is rejected by modern criticism. The Bollandists, in an essay replete with learning, have demonstrated its untruthfulness ("Acta Sanctorum," i. 67, 1 March); and their decision has been confirmed by Mabillon (Acta Sanct. Ord. Bened. iii. i. 234).

934. Sermo S. Radbodi,* Trajectensis Episcopi, de S. Suidberto, Episcopo.

Incip.—"Acturi, fratres carissimi, diem nostræ specialis."

Expl.—"ejus patrocinio perfrui mereamur in cœlis."

Printed in Mabillon's "Acta Sanct. Ord. Bened." iii. i. 239, and in the "Acta Sanctorum," i. 84 (1 March).

935. Radbodi ejusdem Carmen Allegoricum de eodem beatissimo Præsule.

Incip.—"Lux nova, Suitbertus, Francos lustravit et "Anglos."

Expl.—"Sancte, tibi facias laudis inire melos."

Printed in the "Acta Sanctorum," i. 85 (1 March).

Mabillon "Acta Sanct. Ord. Bened." prints only an extract from this poem, which contains no new facts.

* Radbod succeeded Odibald, or Egibald, as Bishop of Utrecht, in the year 899, and died 29 Dec. 917. He was one of the most pious and most eminent men of his age.

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A.D. 716.

A.D. 716.

936. De S. Colfrido, Abbate et Confessore.

MS. Cott. Tiber. E. 1 f. 241.
MS. Bodl. Tanner. 15 vell. folio. xv. cent.

Incip.—" Venerabilis Benedicti, cognomine 'Biscop,' virtute " et industria."

Expl.—" de terra angelorum accipere mereretur."

For a description of these MSS. see Nos. 35 and 38.

This piece is also printed in Capgrave's "Nova Legenda," f. 60; the substance of it being taken from Beda. See No. 940.

There is also a long Commentary upon the Life of Ceolfrid in the "Acta Sanctorum," vii. 123, (25 Sept.).

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937. Vita Sanctissimi Ceolfridi, Abbatis, sub quo B. Beda habitum percipit Sanctæ Religionis, et post cujus obitum pro meritis cœpit assumere palmam æternæ felicitatis.

MS. Harl. 3020. vell. x. cent.

Incip.—" Præcipit Apostolus Paulus, scribens."

Expl.—" et in futuro consuevit victores coronare. Amen."

Colophon.—" Explicit Vita Sanctorum Abbatum Benedicti, " Ceolfridi, Easterwyni,* Sigfridi, atque Hwætbyrhti."

Printed from this MS. in the Appendix to Beda's Historical Works, ii. 318, by the Rev. Joseph Stevenson, for the English Historical Society.

We have here the narrative upon which Beda founded his work upon the same subject. The writer was a monk of Wearmouth, and appears to have drawn up the present account as a commemorative discourse, on the anniversary of the persons whose virtues it records. It is evidently the work of a contemporary, and the narrative is told with simplicity and evident truthfulness.

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* Esterwin died in 685. An abstract of Beda's narrative of his Life is given in Capgrave's "Nova Legenda Angliæ;" and a short Life of him in Anglo-Saxon is found in MS. Cott. Jul. A. x. f. 63b, and MS. C.C.C. Cant. 196 (ol. D. v.)

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938. Vita S. Ceolfridi, Abbatis SS. Petri et Pauli. A.D. 716.

MS. Digby. 112. ff. 47.-57. vell. 4to. xii. cent.

Rubr.—" Incipit Vita Sancti Ceolfridi, Abbatis."

Incip.—" Præcipit Apostolus Paulus, scribens ad Hebræos."

Expl.—" et in futuro consuevit coronare victores, Jesu " Christo, Domino nostro, qui cum Patre et Spiritu Sancto " vivit et regnat in sæcula sæculorum. Amen."

The text in this copy apparently furnishes an intermediate narrative between that given in the Harleian MS. 3020 (No. 937), and the same history as expanded by Beda in the History of the Abbots of Wearmouth.

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939. Vita S. Ceolfridi, Saxonice.

MS. Cott. Jul. A. x. ff. 159-160. vell. 8vo. xi. cent.
MS. C.C.C. Cant. 196 (ol. D. v.) vell. 8vo. xi. cent.

Incip.—" On ðone xxv. dæg þæs monðes bið ðæs halgan " peres gemind se þæs on ðisse Brytene ⁊ he þæs namned " Ceolfrid."

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940. Vita Beatorum Abbatum, Benedicti, Ceolfridi, Eosterwini, Sigfridi, atque Hwætberti, auctore Ven. Beda.

* MS. Harl. 4124. ff. 87 b-89 b. vell. folio. dble cols. xii. cent.
MS. Cott. Tiber. D. iii. ff. 144-149. vell. folio. xiii. cent.
MS. Burney. Brit. Mus. 310. ff. 341 b-351. vell. folio. dble cols. xiv. cent.
MS. Bodl. Fairfax. 6 [3886] ff. 174-179. vell. folio. dble cols. xiv. cent.
† MS. Eccl. Dunelm. B. ii. 35. 5. f. 224 b. vell. xii. cent.
† MS. Coll. Pembr. Cant.
† MS. Coll. Merton. Oxon.

Incip.—" Religiosus Christi famulus, Biscopus, cognomento " Benedictus."

Expl.—" suæ intercessionis et protectionis impendant."

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* This MS. ends abruptly, "et dominum crucem in qua pate . . . ."

† These MSS. were used by Smith in preparing his edition of the work.

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A.D. 714. First printed by Sir James Ware, 8vo. Dubl. 1664; again by Henry Wharton, in "Opera quædam Theologica," p. 241. (4to, Lond. 1693,; by Smith, p. 305 of his collected edition of Beda's Historical Works, fol., Camb. 1722; in the "Opera Hist. Minora" of Beda, by Stevenson for the English Historical Society, p. 139; and in the editions of Dr. Giles and Professor Hussey.

In the "Acta Sanctorum," i. 743 (Jan.), and in Mabillon's "Acta Sanct. Ord. Bened.," iii. 282, are historical disquisitions concerning the incidents contained in this narrative.

This highly valuable treatise gives an account of the foundation of the monasteries of Wearmouth and Jarrow, in which Beda himself was educated; and it traces their history through the successive Abbots above named to the narrator's own time.

A.D. 717.

A.D. 717.

941. Vita S. Hildelithæ.

MS. Cott. Tiber. E. 1. ff. 85–85b
MS. Bodl. Tanner. 15. vell. folio. xv. cent.
MS. Bodl. 240. p. 620.

Incip.—"Berkinga monasterium multorum Sanctorum dino-
"scitur."

Expl.—"tertia ad Sanctam Wlfildam."

For an account of the first two of these MSS. see Nos. 35 and 38.

The Life is printed in Capgrave's "Nova Legenda." It is founded upon Beda's narrative, to which is added an account of the destruction of the monastery of Barking by the Danes in 870.

St. Hildelitha was Abbess of Barking. The little that is known respecting her is founded upon Beda, Hist. Eccles. iv. 10, § 281. Aldhelm, while Abbot of Malmesbury, dedicated to her his prose treatise, "De Laudibus Virginitatis."* The

* P. 1, ed. Giles, 8vo. Oxon. 1844. This treatise was written before A.D. 705, in which year Aldhelm became Bishop of Sherburn.

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Bollandists, "Acta Sanctor.," iii. 484 (24 March), and Mabillon (Acta Sanct. Ord. Bened. iii. i. 288), have carefully investigated her history. A.D. 717.

A.D. 717.

942. Vita S. Egwini, Wigorniensis Episcopi, per Brithwaldum, Wigorn.* Monachum.

MS. Cott. Nero. E. i. ff. 22-32. vell. folio. dble cols. x. or xi. cent.

Incip. Prol.—"Cum . . . . . .† Chaldaici regni innocuos."

Incip. Vita.—"In mensas summo Salvatori."

Expl.—"mentis indulgentiam a solio . . . . ."‡

This Life, which has never been printed, is supposed to have been grounded on Egwin's Autobiography.

In the Prologue, the Author proposes relating what he has gathered from ancient writings, or heard from the faithful, concerning St. Egwin. The narrative is thus subdivided:—"Constat istius Vita, breviter edita, et in bis binis partibus divisa; quæ quatuor partes demonstrant quid in pueritia, vel adolescentia, sive in juventute, atque in senectute gessit."

The writer's research, however, seems to have furnished him but with very few incidents connected with Egwin; and of these, besides the portion which is evidently fabulous, several are false or disfigured. His style is very declamatory,

* He is sometimes called a Monk of Glastonbury. (See Wharton's "Anglia Sacra," i. 470.)

† The commencement was written in letters of gold, which have been obliterated. There are also several interlinear verbal glosses throughout.

‡ The remainder is supplied in a hand of the sixteenth century: "Celsi viri peccaminum; flagito frequenti locutione ut fuit mihi recompensatio bona postquam scema nostri exigui corporis audierit sonitum præcelsæ tubæ personantis 'surgite qui dormitis.' Hæc vobis, reverendissimi fratres Eoveshamenses, dicta sunt. Hic dignis perspicite obtutibus vitam patris a me inhonesto et exiguo exiliter editam, sed tamen agnoscite ante præsentiam Omnia Cernentis eam esse gratam vitam. Hoc rogandus et obsecrandus est Deus et Dominus noster Jesus Christus ut, Ipso annuente, gratia summa sequatur quo sanctissimum Caput præcessit ipse succurrat prece pia, quem laudamus, et eo largiente a quo Angelorum laus processit, Domino nostro, qui cum Patre et Spiritu Sancto vivit et regnat Deus per omnia sæcula sæculorum. Amen."

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A.D. 717. with a frequent admixture of Greek terms. From various peculiarities of expression, it seems probable that the Life was written about the end of the tenth or the beginning of the eleventh century by a Monk of Ramsay, who, about the same time, wrote a Life of St. Oswald, which precedes it in this volume. In a later hand it is ascribed to Berctwald, Archbishop of Canterbury, but this seems to rest on no better foundation than the mention of his name as instrumental in the confirmation of a charter; it being forgotten that he died about the year 731, and that the narrative comes down to the end of the tenth century.

We are told that Egwin was of royal race, and from his infancy was remarkable for piety. Ethelred, King of Mercia, appoints him Bishop of Worcester; by his exertions to reform his flock he offends certain persons, who accuse him to the King of crimes which he has never committed. The King orders him to go to Rome to clear himself. Egwin goes "ad oppidum Dorovernensis castelli," and causes fetters to be made, which he puts on and locks, and then throws the key into a river at a place called "Hrudding-pol." He embarks for Italy; arrives "ad pontem ubi Tyfre decurrit," where he stops to perform the "Horæ;" he orders his attendants to endeavour to catch fish in the river; they take a "salmonem modicum;" he commands it to be opened and salted; whereupon the cook finds in the stomach of the fish the key which Egwin had thrown into the river "Avene." Egwin, therefore, now considers himself absolved, and unlocks his fetters. He is kindly received by the Pope, who gives him a letter to the King, "et "impressionem sigilli." The King restores him with honour to his See, and entrusts his children to him to educate. The Author here calls on Egwin to relate his own transactions. He is then described as narrating that King Ethelred had bestowed a tract of land upon him, which he divided into four parts: one being assigned to Eoves, his swineherd. The Author then gives an account of the foundation of the Abbey of Evesham. Egwin proceeds to Rome with Kenred, King of Mercia and Offa, King of East Anglia, for the purpose of obtaining from the Pope a grant of privileges for his foundation. He receives the Pope's charter under his seal. On his return to England, Kenred holds a Synod at Alne, at which Wilfrid and Berctwald are present. Kenred here announces his gift of Holme to Egwin, and calls on those

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present to confirm it. Archbishop Berctwald is ordered to prepare the charter, which is ratified by all present. The death of Egwin. He is buried at Evesham. Miracles at his tomb. The old church is ruinous. Edgar arises, who restores the fallen monasteries. The glorious state of England under him. His conquests over the Scots and Cambrians. He restores the monastery at Holme. (Here the MS. ends abruptly.) A.D. 717.

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943. Vita Sancti Ecgwini, Wigorniensis Episcopi.

MS. Bodl. Digby, 112. ff. 58–66. vell. small 4to. xii. cent.

Rubr.—"Incipit Vita Sancti Egcwini, Episcopi."

Incip.—"Temporibus regum Adelredi atque Kenredi, qui "Merciorum regimen optinuerunt."

Expl.—"Sed simplici commendatum stylo et descriptione "non ficta."

Then follows the Epitaph* on St. Egwin, in twelve hexameters, commencing—

"Rupe sub hac vili, tegitur vir summus, et urna,"

and ending "Tertius ac decimus medians existeret ortus."

Then (f. 64) follow the Miracles, commencing "Multis "miraculorum signis ad ejus tumulum," and ending "Itaque "benedictus Deus, mirabilis existens in Sanctis suis, glori-"osus in se, gloriosus in Sanctis suis, et per Sanctos suos "operatur ubique, qui vivit et regnat per omnia sæcula. "Amen." Afterwards follows a short abridgment from the Cottonian MS. Nero, E. i. (No. 942) of the narrative relating to King Edgar, commencing, "Regnum Angliæ post dies non "multos Rex Edgarus," and ending, "ipse super omnia Deus "benedictus in sæcula. Amen."

This piece appears to be a compressed recension of the text in the Cottonian MS. Nero, E. i. (retaining all the errors in that MS), with a few declamatory additions. The principal variation of incident is in the account given of Egwin's obtaining the key from the Tiber at Rome, which he had thrown into the "Avene."

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* It is printed by Godwin, and, from him, by Mabillon.

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A.D. 717. On comparing the text of the present MS. (Digby, 112) with Capgrave's narrative in the "Nova Legenda Angliæ," it would seem that both were derived from a still earlier abridgment of the Cottonian MS. Nero, E. i; for though Capgrave has many passages agreeing verbatim with MS. Digby, yet, besides other variations, he mentions some circumstances which are to be found in MS. Nero that are omitted in MS. Digby.

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944. Vita Beati Egwini, Episcopi et Confessoris; et de Miraculis quæ Deus per eum, dum hac mutabili luce adhuc frueretur, operari dignatus est. Edita a Dominico, Priore Eveshamiæ.

MS. Bodley. Rawlins. A. 287. f. 123 b. vell. large folio. xiv. cent.

Incip. Prol.—"Divinorum series et altitudo."

Expl. Prol.—"quos habuit mores, demum quos edidit actus."

Rubr.—"Explicit Prologus. Incipit Liber Primus de Vita "Sancti Egwini, Episcopi et Confessoris, et miraculis quæ Deus "per eum, dum hac mutabili luce frueretur, operari dignatus "est; abbreviatus a Thoma, Priore Evesham."

Incip.—"Temporibus regum Ethelredi atque Kenredi, qui "Merciorum regimen optinuerunt."

Expl.—"qui in Sanctis suis semper est gloriosus, per omnia "sæcula sæculorum. Amen."

Rubr.—"Explicit Liber Primus de Vita Sancti Ecgwini, et "de miraculis quæ per eum Dominus operari dignatus est, dum "hac luce frueretur. De compositione Legendæ in Trans-"latione Sancti Ecgwini."

* *Incip.*—"Rogatus fui aliquando a fratribus ut vitam."

Expl.—"eadem Translatio quotannis celebraretur."

Rubr.—"Incipit Prologus Libri Secundi de miraculis "Sancti Ecgwini, quæ Deus per illum operatus est postquam "ab hac mutabili luce decessit. Editus a Dominico Priore "Eveshamiæ."

Incip. Prol.—"Cum divina Omnipotentis Dei."

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* Against this there is the following Note in rubric:—"Hæc quæ "sequuntur, usque ad Secundum Librum, non legantur nisi in Translatione "tantum."

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Expl. Prol.—"in antiquo tempore fecisse, per virtutem "Dei." A.D. 717.

Rubr.—"Incipit Liber Secundus. De miraculis Sancti "Egwini, quæ Deus per illum operatus est postquam ab hac "mutabili vita decessit."

Incip.—"Regnum Angliæ pater Sancti Eadwardi, Regis et "Martyris, Rex Eadgarus."

Expl.—"cum quo ipsum Auctorem omnium laudemus, in "sæcula sæculorum. Amen."

Rubr.—"Incipit Prologus Libri Tertii."

Incip. Prol.—"Ne bonorum et malorum."

Expl. Prol.—"sine ratione ea possidere cognoverimus. "Incipit Liber Tertius."

Incip. (Lib. iii.)—"Anno igitur Incarnationis Domini sep-"tingentesimo quarto decimo."

After p. 181, which ends "factum est autem," followed by the Rubric, "De electione, confirmatione et benedictione "Abbatis Randulfi," f. 182 to the end, f. 194, is in a different and little later hand. f. 182 commences with the Rubric, "De solutione quingentarum marcarum pro privilegiis, et "amissione unius privilegii et duarum cartarum, et constitu-"tione Karitatis Decani."

It ends abruptly with the words "In die Sancti Chrisogoni "Martyris viij. Kl. Decembr. Anno vidlt. Domini MCCCXVIII°.

The information to be derived from this narrative is very important, as illustrating the manners and the history of the several periods to which it relates.

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945. De S. Egwino, Episcopo et Confessore.

MS. Cott. Tiber. E. i. ff. 311 b.–313 b.
MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"Temporibus regum Ethelredi atque Kenredi."

Expl.—"cum processione regressi sunt."

For a description of these MSS. see Nos. 35 and 38. They contain the same text as that printed in Capgrave's "Nova "Legenda," whence it has been reprinted in the "Acta Sanc-"torum," i. 707 (11 Jan.), with a collation of "MS. Rubeæ "Vallis;" and by Mabillon in his "Acta Sanct. Ord. Bened." iii. 318, Ed. Venet.

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Egwini Confessoris

[illegible]

[illegible] Egwinus natus fuit in Wiccia, ad Berge- [illegible] in Angliam, [illegible] in Wirre merche, vel [illegible] Eimnia, ut mare asserale. Kynered et [illegible] in quibus [illegible] eras, eorum filios docuit."

Legendum [illegible]

A more Lesson for the feast day of St. Egwin.

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* Such for instance, as the following:—The royal castle at Alvechestre was situate in the midst of woods, where there were many forges for iron; the workmen at which endeavoured to drown Egwin's voice, whilst preaching, by the noise of their anvils; but, at his prayer, the earth swallowed up the castle. The foundations were discovered on making new works, and since that time no worker in iron has ever succeeded there.

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A.D. 720. A.D. 720.

948. Vita S. Werbergæ.

MS. Lansd. 436. ff. 27–29. vell. folio. dble cols. xiv. cent.

Incip.—"In urbe Cestriæ fuit ex antiquo."

Expl.—"Causa scribere pertranseo."

Werburg, sister of Wulfad and Rufinus, celebrated at the monastery which was refounded by a daughter of the Earl of Chester, goes to her aunt at Ely, and is joined by her mother Ermenilda, after the death of her father Wulfere; she has the disposal of all the nunneries in his realm, committed to her by her brother Ethelard, who afterwards becomes a monk at Bardney. Her exemplary conduct is described, as well as her residence at Weedon; the punishment of her steward for cruelty to her herdsman; who becomes an anchorite, is murdered, and is buried at Stowe, a league from Buccabrok. She orders her body at her death to be buried at Heanburg; it is carried thither from Trettingham after her decease. Her remains are translated by King Ceolred nine years after her death, and are found entire; they are conveyed to Chester during the confusion of the Danish wars. The author declines narrating the miracles performed after the removal of her body.

The Life, which is in eight Chapters, resembles that in MS. Bodl. 285 (No. 952).

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949. Vita S. Werburgæ, Virginis, auctore Gotscelino.

MS. Cott. Calig. A. viii. f. 82. vell. 4to. xii. cent.
MS. Camdeni.

Incip.—"Filia regum, et sponsa Christi decentissima, virgo "Werburga."

Expl.—"Annuat, inquam, ipse Salvator, qui cum Patre et "Spiritu Sancto in omnia sæcula regnat et dominatur."

Printed in the "Acta Sanctorum," i. 386 (3 Feb.), having been communicated to the editors by Camden.

Werburg is descended from Ethelbert, King of Kent, and is the daughter of Ermenilda and Wolfhere. She becomes a nun at Ely, under her aunt Etheldritha; the punishment of her steward is related. She is buried at Heanbyri. Her body

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A.D. 720. is found incorrupt nine years after her death, and is conveyed to Chester during the confusion of the Danish wars.

The style, as is usual with Goscelin, is very inflated. The piece is divided into thirteen Chapters.

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950. Genealogia S. Werburgæ.

MS. Trin. Coll. Gale. O. 2. 1. f. 231. vell. small folio. xii. cent.

Apparently another copy of the same text as that printed in the "Acta Sanctorum." (See No. 949).

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951. Vita S. Werburgæ, Virginis, cum Lectionibus in illius Festivitate.

MS. Calig. A. viii. ff. 87b–89b. vell. 4to. xii. cent.

Incip.—"Filia Regum et sponsa Christi decentissima virgo Werburga."

Expl.—"Ac miraculorum frequentia, ad laudem Domini omnia operantis et regnantis in sæcula."

These eight Lections are an abridgment of the Life in the earlier part of the MS. (See No. 949), and of the text in the "Acta Sanctorum," i. 386 (3 Feb.)

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952. Vita S. Werburgæ, Virginis.

MS. Bodl. 285. ff. 159–161b. folio. dble cols. xiii. cent.

The text in this MS. resembles that in MS. Lansd. 436 (No. 948), (though somewhat fuller), with the exception of the mention of Wulfad and Rufinus, and the conclusion. It was, perhaps, written by Goscelin, as most of the other Lives in this volume seem to have been. See the "Acta Sanc-" torum," i. 386 (Feb. 3). (See Nos. 948, 949.)

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953. De S. Wereburga, Virgine.

MS. Cott. Tiber. E. 1. ff. 34–35 b.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

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MS. Bodl. 240. p. 618.
MS. Lambeth. 12. A.D. 720

Incip.—"Sponsa Christi decentissima Virgo."
Expl.—"meritisque ejus crebra miracula fiunt."
These MSS. contain the same text as that printed in Capgrave's "Nova Legenda," which is apparently an abridgment of the Life by Goscelin. (No. 949. See also Nos. 35 and 38.)

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954. Vita S. Werburgæ, Virginis.

MS. Trin. Coll. Dublin. 654. vell. folio (7949 of the Catal. MSS. Angliæ et Hiberniæ).

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955. De primis Ecclesiarum Christianarum in Gallia, Anglia et Hibernia fundatoribus; (fragmentum ex quodam MS. circa 720 exarato).

MS. Cott. Cleop. E. 1. f. 5. paper. folio. xvii. cent.

Incip. imperf.—" . . . . tores in exordium repperimus de-
" cantatum."
Expl.—"poterat, nisi sicut ipse Beatus Benedictus vixit."
A modern copy—"Ex antiquo Manuscripto codice litteris
" Lombardicis scripto circa annum 720."

A.D. 721. A.D. 721.

956. Vita S. Johannis Archiepiscopi Eboracensis, a Folcardo, Ecclesiæ S. Trinitatis Cantuariæ Monacho, edita; cum Miraculis ejusdem.

MS. Cott. Faustin. B. iv. ff. 156-177b. vell. small folio. xii. cent.

Rubr.—"Incipit Prologus in Vitam Sancti Johannis, Ar-
" chiepiscopi."

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A.D. 721. *Incip. Prol.*—"*Domino suo in Christo omni reverentia "dignissimo, Sanctæ Eboracensis Metropolitanæ Ecclesiæ "lampadi et lucernæ ardenti in caliginoso loco, Anglorum "Archipræsuli Aldredo."

Expl. Prol.—"tanto imbecilliores eos natura prodit."†

Incip. Vita.—"Æterna compatientis Dei miseratio."

Expl. Vita.—(f. 164) "‡Cui condita cuncta famulantur."

Rubr.—"Explicit Vita Sancti Johannis Archiepiscopi. "Incipiunt Miracula ejusdem."

Incip. Prol. in Mirac.—"§Ex multo tempore quædam Beati "Johannis miracula."

Incip. Mirac.—"‖Regnante Adelstano Rege, Christianis-"simo, Edwardi Senioris filio."

Expl. (abrupte) "qualiter suffragantibus——"

Printed in the "Acta Sanctorum," ii. 168 (7° Maii), from an English MS. sent to the Editors by Leander Prichard, a Benedictine monk. (See No. 957). That MS., however,

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* The printed text in the "Acta Sanctorum" commences—"Lucernæ "ardenti," omitting the first thirteen words.

† The Editors of the "Acta Sanctorum" have the following Note, "Hoc "quasi Prologo finito, subditur in MS. per modum Rubricæ.—'Hic redit Fr "'Folcardus ad propositum suum de S. Joanne:' ex quo colligas cæteras "Rubricas, per modum titulorum capitalium consequenter interjectas, non "esse auctoris, sed transcriptoris: quas tamen, pro antiquitatis veneratione "hic voluissemus subjungere continua serie, nisi eas deprehendissemus "satis temere descriptas fuisse, uti mox post num. 8. apparebit." The Rubrics are generally the insertions of the writer of the MS., not of the author.

‡ The Life in the MS. ends at the 27th section of the printed text (p. 173, col. 1, lin. 19).

§ The Miracles in MS. Faustin. B. iv. are mixed up with the Life; they begin, "Ex multo tempore," omitting the words which occur in the printed text (p. 173), "Dominis amicis suis, Christo præposito et magistro Jesu, "Ethal et Thur, Willelmus, B. Johannis Clericorum minimus, salutem, "cum totius bonæ voluntatis affectu."

‖ There is a chapter in MS. Faustin. B. iv. commencing "Quomodo "Rex Edelstanus pro merita et per auxilium Sancti Johannis, Regem "Scotiæ ad deditionem coegit. Regnante Adelstano Rege," and ending "largitione redemit," which is not in the printed text, the Miracles there commencing "Postquam Anglorum regimen Willelmo, Normannorum "Duci." Nearly the whole of the account of the Miracles ascribed to William Ketell, clerk of Beverley, (see No. 957), occur here as the work of Folcard.

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whatever it may have been, differs considerably from the Cotton MS. Faustina, now under consideration. The chapters and sections there are in a different order to those in the "Acta," and the variations are numerous, though not very important; they are, however, generally in favour of the superior accuracy of MS. Faustina. After the text of the "Acta" was printed off, the Editors received from Dugdale a copy of MS. Faustina, and in their 19th vol., p. 615, they have given the variations between the two texts. A.D. 721.

Although much of the information contained in this Life is to be found in Beda, yet it contains some details which are not easily traceable, though they seem entitled to credit. It is addressed to Aldred, Archbishop of York (A.D. 1061–1069), from whom the author received considerable assistance in the execution of his work. He speaks with affection of the kindness and liberality of the queen, doubtless Eadgytha, wife of Edward the Confessor.

John, commonly called John of Beverley, although a native of Northumbria, was educated under Archbishop Theodore. He became the preceptor of Beda, whom he admitted into the order of the priesthood. He occupied, for a time, the See of Hexham, but the fluctuations to which that diocese was exposed, in consequence of the persecutions inflicted on Wilfrid, made his tenure of the see insecure, and he retired to a cell, at a place called Hameshalg, in Northumbria (probably the present Humshaugh, in the vicinity of Hexham), and subsequently to another retreat, on the banks of the Tyne. His last abode was Beverley, where he died A.D. 721.* The Translation of his body took place, 25 October 1044, by Alfric, Archbishop of York; a second Translation is mentioned as having occurred in 1307 (Dugdale, Monast.)

The author, Folcard, originally a monk of St. Bertin, and afterwards a member of the monastery of the Holy Trinity of Canterbury, wrote this Life about 350 years after the death of John of Beverley. A brief account of Folcard will be found under St. Botulf.

* Leland, "Collectanea,") gives extracts from an anonymous Life, which does not appear to be now extant.

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A. D. 721. **957. Miracula S. Johannis Beverlacensis, auctore Willelmo Ketello,* Clerico Beverlacensi.**

Incip. Proœmium.—"Dominis amicis suis, Christo præposito "et Magistro Jesu, Ethal et Thur, Willelmus, B. Johannis "Clericorum minimus."

Incip. Mirac.—"Postquam Anglorum regimen Willelmo, "Normannorum Duci."

Expl.—"et mirabiliter coercet, cui semper sit laus, honor, "imperium, pax perpes, et omnis gloria, per infinita sæcu-"lorum sæcula. Amen."

Printed in the "Acta Sanctorum," ii. 173–180 (7 May), from a MS. furnished by Leander Prichard.

This narrative is dedicated to Ethal and Thur,† and seems to have been composed in the latter part of the twelfth century.

The greater portion of these Miracles, together with nearly all the Prologue, forms a part of the text of Folcard. See No. 956 Note §.

The Miracles consist chiefly of cures of infirmities, and are interesting, as they frequently illustrate the manners of the times.

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958. Alia Miracula S. Johannis Beverlacensis, Auctore ut plurimum Teste Oculato.

Incip. Proœmium.—"Cum multa miracula referantur."

Incip. Mirac.—"Regnante inclyto Rege Adelstano, viro "Catholico, qui Monarchiam totius Angliæ tenuit."

Expl. Mirac.—"vitamque adipiscamur æternam, præstante "Domino nostro Jesu Christo, qui vivit et regnat per omnia "sæcula sæculorum. Amen."

Printed in the "Acta Sanctorum," ii. 180–187. (7 May), from the same MS., communicated by Leander Prichard.

The author having observed that William Ketell had collected some of the miracles which had taken place since the Norman Conquest, but that many of them were still unrecorded, he has determined to narrate them. He limits himself to those which he had either seen himself, or had heard from credible testimony. Among them, he relates the story

* Kecello in the "Acta Sanctorum."

† "Ethal et Thur." These are apparently only a portion of the names of some persons.

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of Athelstan's sword ; makes mention of the troubles in King Stephen's reign ; and speaks of Gerard, Archbishop of York. The miracles are limited to the cures of diseases, and the rescue of persons from prison. This piece was probably written about the year 1160. Like its predecessors, it is valuable for the illustrations which it indirectly affords, as to the social condition of the people of this country. A.D. 721.

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959. Alia Miracula S. Johannis Beverlacensis, Auctore tertio, etiam in pluribus teste oculato.

Incip.—"Multitudo signorum, quæ per Beatum Confes-"sorem."

Expl.—"et noverunt hujusmodi vota multis profuisse."

Printed in the "Acta Sanctorum," ii. 187–188. (7 May), from the same MS., communicated by Leander Prichard.

These Miracles relate to the cure of cripples, and the narrative was apparently written after the year 1200.

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960. Miracula Ultima S. Johannis Beverlacensis, Sæculo XIII., in eodem codice descripta.

Incip.—"Cum ad fidei corroborationem."

Expl.—"nobis annuatur bravium permansurum, ab Eo qui "vivit et regnat Deus per infinita sæcula sæculorum. Amen."

Also printed in the "Acta Sanctorum," ii. 188 (7 May). The author mentions the miracles which had occurred during the preceding five years. They relate to the time of King John, and his son Henry the Third. Some of the matter is of an interesting nature. Reference is made to the troubles of John's reign, and to the building and fall of the tower of the church of Beverley ; an account too is given of a play, the subject of which was the history of our Lord's Resurrection, and which was performed in the churchyard of Beverley.

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961. Vita S. Johannis, Episcopi Eboracensis, auctore, ut videtur, Folcardo, Bertiniano Monacho.

Incip.—"Beatissimus igitur Joannes Archiepiscopus intra "confinia Anglorum editus."

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A.D. [illegible] *Expl.*—"[illegible] per ejus merita cunctorum dolorum genera "effugiantur. Ipso largiente qui vivit, et regnat per omnia "[illegible] seculorum. Amen."

Printed by Mabillon, Acta Sanct. Ord. Bened. iii. 411, ex MS. "Legenda Monasterii S. Gildasii de Nemore," who also gives another brief anonymous Life, commencing "Sanctus "Johannes Archiepiscopus Eboraci," and ending, "et locum "reparaverunt," taken from Dugdale's "Monasticon."

This life is founded almost entirely upon Beda's narrative, whose words are sometimes retained.

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362. De S. Johanne de Beverlaco, Episcopo et Confessore.

MS. Cott. Tiber. E. i. ff. [illegible]
MS. Bodl. Tanner. [illegible] vell. folio. xv. cent.

Incip.—"Beatissimus enim Johannes, Archiepiscopus Ebora-"censis."

Expl.—"[illegible] indigens."

For a description of these MSS. see Nos. 35 and 38; they contain the same text as that printed in Capgrave's "Nova "Legenda Anglie."

The "Narratio" which follows this Life relates to Cendwal, King of the West Saxons, and contains his Epitaph, as given by Beda, H. E. v. 7, and commencing "Culmen, opes, sobolem, "pollentia regna, triumphos," and ending "Quem regnum "Christi promeruisse vides."

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363. Vita S. Johannis, Archiepiscopi Eboracensis.

*MS. C.C.C. [illegible] vell. small folio. xii. cent.
†MS. Cott. Tiber. D. iii. ff. 74 b–[illegible] vell. folio. xiii. cent.

After a Table of Chapters follows:—

Rubr.—"Incipit Vita Beati Johannis, Archiepiscopi Ebora-"censis. Nonas Maii."

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* At the end of the MS., which is a "Legenda Sanctorum," containing this Life, these words occur, "Quamvis hac Legenda Sanctorum, ut vocant, "a multis contemnantur, tamen quia in iis aliquid historiae continetur "non sunt negligenda, unde possis vel verum videre vel antiquorum "superstitionem notare."

† This MS. is still legible, though much scorched by fire.

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Incip.—"Beatissimus Johannes, Archiepiscopus, intra con- A.D. 721.
" finia Anglorum editus."

Expl.—"cuncta famulantur."

Colophon.—"Explicit Vita Sancti Johannis Archiepiscopi."

This Life seems to be extracted from Beda's narrative, ending with the death of the Archbishop, and a general account of his miracles. In substance it is the same as Capgrave's text. (No. 962.)

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964. De S. Johanne de Beverle, Eboracensi Archiepiscopo, et Confessore.

MS. Lansdowne. 436. ff. 98 b-101. vell. folio. xiv. cent.

Incip.—"Beatus Johannes, dictus de Beverlaco."

Expl.—"concedit salutarem ; ad laudem et gloriam nominis
" sui, quod sit benedictum in sæcula."

This Life is divided into five Chapters.

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965. Memoria de S. Johanne de Beverlaco.

MS. Harl. 1513. f. 165.

This is a mere memorandum in the margin of the Missal in use at Salisbury.

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966. In Natale S. Johannis Beverlacensis.

MS. Coll. Div. Joh. Cant. 24. F. vell. 4to. xv. cent.

Incip.—"In Natali Sanctorum martyrum Crispini et Cris-
" piani."

Expl.—"Societatem transferri."

A short Lection of no value, about a page and a half in length.

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967. Vita Sancti Johannis de Beverlaco.

MS. Stowe 38. Press II. vell. 4to. xii. cent.

This piece occurs at the end of a copy of Beda's Ecclesiastical History. It seems to be Folcard's Life of St. John of Beverley, printed in the "Acta Sanctorum," ii. 168. See No. 956.

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A.D. 721. 968. Collectiones de Vita et Miraculis D. Johannis Beverlaci, transcriptæ ex veteri Manuscripto Folcardi, Monachi Cœnobii Derobernensis, qui anno nati Servatoris claruit 1060.*

† MS. Harl. 560. paper 4to. xvii. cent.

Incip.—"Beatus puer Johannes, velut matutina stella effulgens a Deo."
Expl.—"qui aliis mutaverat exterminium."

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969. Vita S. Johannis, Episcopi et Confessoris.

MS. Gray's Inn. 3. ff. 42 b–44 b. vell. folio. dble cols. xi. cent.

Rubr.—"Vita Sancti Johannis, Episcopi et Confessoris."
Incip.—"In principio regni Alfridi, Nordanhumbrorum Regis."
Expl.—"digna conversatione complevit."

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970. Vita S. Johannis Beverlacensis, Saxonice.

MS. Cott. Julius, A. x. ff. 94 b. vell. 8vo. x. cent.
MS. C. C. C. Cant. 196. (olim D. v.) vell. 8vo. xi. cent.

"On ðone neofoðan dæg þæs monðes bið Sče Johannes geleornes, se þæs Byscop on Brytone on Norðanhymbra ðeode."

A.D. 722.

A.D. 722.

971. Vita S. Ricardi, Regis apud Anglo-Saxones.

Ex MS. Bodicensi in Westphalia.

Incip.—"Postquam gens Anglorum per Apostolatum B. Gregorii."

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* The Cottonian MS. Otho. C. xvi., which was destroyed by the fire of 1731, contained a Life of John of Beverley.

† This MS. is followed by an excerpt from Beda, relating to John of Beverley, and various matters respecting his church.

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Expl.—"agere per omnes ecclesias, ad laudem et gloriam "Domini," etc. A.D. 722.

Richard, a King of the Anglo-Saxons, is said to have been the father of SS. Willibald and Wunebald, and their sister Walpurga. It is certain, however, that this legend is wholly fictitious, and that it must be dismissed from the page of authentic history. The Editors of the "Acta Sanctorum" (ii. 69, Feb. 7) have collected a mass of so-called information about this individual, of which the most important is the narrative mentioned above.

A.D. 728. A.D. 728.

972. Vita Inæ, Regis Occidentalium Saxonum.

A long commentary on the Life of this king, of which no separate biography exists, is printed in the "Acta Sanc-"torum," i. 905 (6 Feb.). The Editors had two MSS. relative to Glastonbury, from one of which they print an account of Ina's donations to that Abbey; viz., the "Secretum Abbatis," being a collection of charters made by Walter de Monitoun, Abbot of Glastonbury. From this MS. they print a charter of Ina, and collate others. At § 44 are some remarks on the chronology of this sovereign. The whole is full of information as to the events of his reign, which commenced in A.D. 688, and ended by his resignation of the crown of Wessex in 725 or 726. He died at Rome in 728. Mabillon, "Act. "Sanct. Ord. Bened.," iii. i. 462, has an essay upon his history.

A.D. 729. A.D. 729.

973. Ven. Bedæ Liber de Temporibus, sive de Sex Ætatibus hujus Sæculi, usque ad A.D. 729.

MS. Bibl. du Roi. 7530. 29. olim Telleran. vell. viii. cent.
MS. Bibl. Eccles. Coloniens. vell. viii. cent.
MS. Bibl. du Roi. 5543. vell. ix. cent.
MS. S. Gall. 248. vell. ix. cent.
MS. S. Gall. 397. vell. ix. cent.
MS. S. Gall. 250. vell. ix. cent.
MS. Monast. Mont. Cassin. 3. vell. small. folio. ix cent.

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MS. Bibl. du Roi. [illegible] olim Colbert. vell. ix. cent.
* MS. Bibl. de [illegible] vell. [illegible] ix. or x. cent.
† MS. Phillipps. [illegible] vell. [illegible] ix. cent.
MS. [illegible] vell. x. cent.
MS. Monast. Mont. [illegible] vell. folio. x. cent.
MS. Bibl. du Roi. [illegible] olim Colbert. vell. x. cent.
MS. Bibl. du Roi. [illegible] olim Colbert. vell. x. cent.
MS. [illegible] olim A. [illegible] vell. [illegible] x. cent.
‡ MS. Phillipps. [illegible] vell. [illegible] dble cols. x. cent.
MS. Phillipps. [illegible] vell. folio. xi. cent.
§ MS. [illegible] vell. xi. cent.
MS. Bamberg. vell. xi. cent.
MS. Bodl. [illegible] Auct. F. 3. 14 ([illegible]). f. 27. vell.
MS. Reg. [illegible] A. xi. f. [illegible] vell. xii. cent.
MS. Reg. [illegible] f. [illegible] vell. xii. cent.
MS. Reg. [illegible] F. [illegible] vell. xii. cent.
MS. Bibl. du Roi. [illegible] olim Pateanus. vell. xii. cent.
MS. Coll. Merton. Oxon. [illegible] 2. f. [illegible] vell. folio. dble cols. xii. cent.
MS. Bibl. de Cambra. [illegible] vell. [illegible] xiii. cent.
MS. Coll. S. Joh. Cant.
MS. Bibl. Pub. Cant. F. f. 1. [illegible] f. [illegible] vell. folio. xiii. cent.
¶ MS. Bodl. Rawl. 194. 2.
MS. Bibl. du Roi. [illegible] 3. olim Colbert. vell. xii. or xiii. cent.
MS. Bibl. du Roi. [illegible] 2. vell. xiv. cent.
MS. Phillipps. [illegible] vell. small folio. xiv. cent.
** MS. Heber. 324. vell. xv. cent.
MS. Bibl. du Roi. 6161. 3. paper. xv. cent.
MS. Coll. Magd. Oxon. 183. f. 183. vell. folio. xv. cent.
†† MS. Friburg.
‡‡ MS. Hanover.
MS. Bibl. Monast. Dunensis in Flandria.

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* MS. à longues lignes, écriture Carlovingienne.

† The first twenty-nine chapters are torn away. "In monasterio S. "Vincentii Metensis descriptus."

‡ Probably the MS. called 61, by Petrie. It has many passages not in the printed text, principally taken from Eusebius, or some other chronicler, and which are generally written in a smaller hand than the rest of the MS. Compared with Smith's edition, it is often faultily written.

§ Haenel., col. 681, calls this a MS. of the xi. cent., but Pertz, Mon. Germ., i. 62., makes it a MS. of the ix. cent.

‖ This apparently extends only from the Creation to the year of the world, 4680.

¶ This MS. ends abruptly in the middle of a sentence in the account of the Emperor Domitianus, "Qui et ipsum Johannem fertur in ferventis olei "dolium misisse, sed Johannem tam immunem redisse a pœnis, quam . . ."

** Sale catalogue.

†† See Gerbertus, "Iter Alemannicum," p. 378.

‡‡ Archiv der Gesellschaft für ältere deutsche Geschichtkunde.

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Incip.—"De Sex hujus mundi Ætatibus, ac Septima." A.D. 730.

Expl.—"similes hominibus expectantibus Dominum suum "quando revertatur a nuptiis."

This work was first published in a separate form at Venice in the year 1505, and again at Paris in 1507. Smith also printed it among Beda's Works. His text was formed on MS. Bodl. N. E. F. iii. 5. MS. Magd. Coll. Oxon., a MS. in the Royal Library, and MS. S. John's Coll. Cambridge.

Dr. Giles has reprinted Smith's Text. A portion of this work, the Sixth Age, commencing with the Christian era, and ending in the year 729, is printed in the "Monumenta His-"torica Britannica" (pp. 83–102), and by Mr. Stevenson in his edition of Beda, for the English Historical Society. Mr. Petrie, for his edition, also employed Smith's Text, which he collated with two MSS. belonging to Sir Thomas Phillipps, Bart., marked No. 60 and No. 61, and which he designates in his Notes by the letters A. and B. Mr. Stevenson also used Smith's edition, which he has collated with MS. Reg. 13. A. xi. and MS. Reg. 12. D. iv.

The work itself is a Chronicle, or brief summary of History extending from the Creation of the world to the year 729, which period the author divides into Six Ages. The first age extends from Adam to Noah; the second from Noah to Abraham; the third from Abraham to David; the fourth from David to the Babylonian Captivity; the fifth from the last-mentioned event to the Incarnation of our Saviour; and the sixth from the Incarnation to the year 729. The passages which relate to Britain are taken from Eutropius, Orosius, and Gildas. They are likewise to be found in Beda's "His-"toria Ecclesiastica," but there they are differently arranged as to chronology.

A.D. 731. A.D. 731.

974. Venerabilis Bedæ Historia Ecclesiastica Gentis Anglorum.

* MS. Bibl. Pub. Cant. Kk. 5. 16. vell. large 4to. viii. cent.

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* This volume is usually known as Bishop Moore's Manuscript, and probably was written during the lifetime of the Author; indeed, it has been supposed by some to be his Autograph; but this suggestion must be rejected,

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[illegible] * [illegible]
* [illegible]
[illegible]

[illegible] the work of [illegible] scribes, who were employed upon it at the same time. It was carefully revised at the time, though some errors still remained. The [illegible] of the scribes, which were [illegible] improvements, are either marked by [illegible] or are written in the same margin. [illegible] of considerable extent, as happens in a few instances, they are noted in the outer margin. Other errors have been corrected either by erasure or by [illegible]. Shortly after its transcription, the MS. seems to have been carried into France, and to have belonged to [illegible] Jesuits. In the reign of William the Third it was stolen by a [illegible] and passed into the hands of Dr. Moore. Subsequently it was presented by him to the Public Library of the University of Cambridge. A facsimile of this MS. is given in the "Monumenta Historica Britannica."

* This very fine MS. was written, apparently, in Northumbria. It contains the [illegible] of the "History" of the Fourth Book from the Latin MS. [illegible], [illegible] in the MS. [illegible] other respects they have been [illegible]. The numerals have in many cases been [illegible] with by erasure or [illegible]. The original [illegible] ends with the words "[illegible]," which words occur at the bottom of the page, the remainder of the text being inserted in the margin at the end by a hand of the twelfth century. The Preface, commencing "[illegible]," ends with the words "[illegible]." This MS. was collated by Smith for his edition of the work [illegible] Vitruvius. The initials are remarkable for their execution. A facsimile of this MS. is given in Mr. Stevenson's edition for the English Historical Society.

* This MS. was considerably damaged by the fire of 1731. The Preface, the commencement of the First Book, and several other sections are lost. The orthography of the proper names is Northumbrian; yet in several cases the West Saxon forms are superscribed. A facsimile of this MS. is given in Mr. Stevenson's edition for the English Historical Society.

[illegible] Latin and Francomagyar, p. [illegible], Lemp. 1830) thus describes it: "The MS. of Beda's Ecclesiastical History is now in the [illegible] Library at Dublin, whither it came from the Abbey of St. Hubert in Ardennes. It contains also Orosius's History of Times. . . . The hand in both works is of the eighth century with the difference due to nationality. Orosius's work was written by a French copyist, and that of Beda by an Anglo-Saxon scribe. This gives a great value to the text of Beda, as it is well known how much it has been corrupted by unskilful transcribers in those places which require a knowledge of the Anglo-Saxon language. . . . That the transcriber of this MS. of Beda's work was an Anglo-Saxon may be seen by the correctness and accuracy with which Anglo-Saxon names are written, as well as the character of the hand. Here the

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A.D. 731.

* MS. Phillipps. I. medium folio. vell. ix. cent.
† MS. Bibl. de la ville d'Arras. vell. 4to. ix. cent.
‡ MS. S. Gall. ix. cent.
§ MS. S. Gall. 247. vell. folio. x. cent.
MS. Bibl. Pub. Boulogne. vell. ix. cent.
MS. Bibl. du Roi 5226. olim Bethune. vell. ix. cent.
‖ MS. Schaffhausen. vell. ix. cent.
¶ MS. vell. ix. cent.
** MS. Harl. 4978. 3. vell. small folio. x. cent.
†† MS. Bodl. Hatton. 43 (3537.) (olim 81.) x. cent.

" round *d* betrays the hand of the Anglo-Saxon, for on the Continent at " that time the *d* was written with a straight stroke, as it is now in Roman " print. The Anglo-Saxon may also be recognized in the letters *r* " and *s*. . . The MS. has a great hiatus in the Second Book from " leaves having fallen out."

* This copy has lost the last eight words of the Preface, and a small portion at the end of the work ; occasionally single words, and sometimes several, are wanting. It has various depravations ; and yet at times it is correct where the Cambridge MS. (KK. 5. 16) is faulty. The MS. is written in two, if not three, different hands. See Preface to the " Monu- " menta Historia Britannica," pp. 73 and 160.

† Written in Anglo-Saxon characters ; and imperfect.

‡ Archiv der Gesellschaft für ältere deutsche Geschichtkunde.

‖ Vide Pertz Reise, pp. 118 et 504.—" Codex in commune patratus " et munde scriptus." See Haenel, p. 691.

§ Vide Haenel, p. 743, et " Bibliotheca Ministerii Sacri Scaphusiensis."

¶ A specimen engraved in Walther's " Lexicon Diplomaticum " (Plate IV. fol. Gotting. 1745), but no mention is made of the place where the MS. is preserved.

** The larger portion of this MS. appears to have been written in France, in the tenth century ; one portion or gathering (cc. 14-24 lib. iii., ff. 69-76 b.) which had been lost, is supplied in an English hand of the twelfth or thirteenth century ; prefixed are some Obits, from which an insight into the history of the MS. may be obtained. It belonged to the monastery of St. Mary de Caritate, in the diocese of Auxerre. It preserves the Northumbrian orthography, and is a very fine MS., strongly resembling the Cambridge copy (KK. 5. 16). It ends " ante faciem tuam," where, doubtless, Beda's work originally concluded.

†† This MS. was apparently written at Glastonbury. Its Preface originally terminated with the words " mandare studuimus," but an addition has been made thereto, in a hand of the twelfth century. The book ends with the words " intercessionis inveniam." The orthography was originally Northumbrian ; but it has been altered to the West Saxon dialect by erasure and superscription. The MS. is carefully written, and seems to have been corrected at the time it was transcribed. C. xiv. lib. iv. (p. 279, edit. Stevenson) is omitted, and c. xiv. is c. xvi. of Stevenson's

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A.D. 7[illegible]

MS. Bibl. Pub. Boulogne vell. folio. x. cent.
MS. Bibl. du Roi. 5227. olim Peitau. x. cent.
MS. Bibl. du Roi. 2227a vell. x. cent.
* MS. Reg. 13. C. v. vell. small folio. x. or xi. cent.
† MS. Bodl. 163 (olim N. E. B. iv. 10 or 2016) 4to. xi. cent.
‡ MS. Bodl. 163. ff. 1–209. olim 2016. N. E. B. 4. 10. 4to. xi. cent.
§ MS. Phillipps. 1873. olim Meerman. 773. 4to oblong. xi. cent.
‖ MS. Bern. xi. cent.
MS. Bibl. du Roi. 5228. olim Colbert. xi. cent.
MS. Bibl. du Roi. 5229. olim Colbert. xi. cent.
MS. Bibl. du Roi. 5230. olim Baluz. xi. cent.
‖ MS. S. Gall. vell. xi. cent.
¶ MS. Vatican. Ottoboni. 877. vell. 4to. xi. cent.
MS. Bibl. de l'Ecole Centrale de Vendome. 52. vell. 4to. xi. cent.
MS. Monast. Mont. Cassin. 181. vell. folio. xi. cent.
MS. Monast. Mont. Cassin. 177. vell. 4to. xii. cent.
** MS. Harl. 4124. ff. 1–82b. vell. small folio. dble cols. xii. cent.

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edition, c. xv. of Stevenson's edition being joined to c. xiii. of this MS. See also "Monumenta Historica Britannica," p. 224.

* This MS. formerly belonged to S. Peter's at Gloucester. The Preface ends with "mandare studuimus." A leaf has been cut out from the end of the volume. It is a very fine copy, and resembles the Cottonian MS. Tiber. C. ii. It seems to have been used by Smith for his edition.

† The Preface ends with the words "mandare studuimus," and the book with "intercessionis inveniam." It may be remarked, once for all, that the paragraph in the Preface immediately following the words "mandare studuimus," and commencing "Praeterea omnes," and ending with "intercessionis inveniam" is in the greater number of MSS. placed at the end of the History.

‡ After the ending "intercessionis inveniam," a paragraph occurs in a different hand, though of the same age as the other parts of the MS., commencing "Edredus Rex Anglie, filius Eadgari, nobilissimi Regis," and ending "Sic perit Edmundus, cum regnasset uno anno, et sepultus est "juxta Edgar, avum suum, in Glastingbyri."

§ This MS. seems to have been derived from the Cambridge MS. K K. 3. 18, or rather, perhaps, from a common original, as it agrees with most of the peculiarities of that copy, though, in some instances, the false readings in that MS. are here corrected, while it has many verbal errors which are not in the Cambridge copy. It is apparently the book, formerly belonging to the church of St. Maximin, at Treves, which was used by Chifflet for his edition.

‖ Archiv der Gesellschaft für ältere deutsche Geschichtkunde.

¶ This MS. is imperfect at the end.

** The Preface ends with "mandare studuimus." It is followed by "Vita "Beda." (See No. 985.) This MS. formerly belonged to the monastery of Worksop, and was at one time the property of Rawlinson, being sold at his sale in 1734. It is like the Cottonian MS. Tiber. C. ii.

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* MS. Bodl. Laud. Misc. 243 (olim H. 38–1301) vell. small folio. dble cols. A.D. 731. xii. cent.
† MS. Bodl. Laud. 78 (olim F. 68) vell. folio. xii. cent.
‡ MS. Bodl. Fairfax. 12. (3892) vell. small folio. xii. cent.
§ MS. Bodl. Douce. 368. 1. vell. large fol. dble cols. xii. cent.
‖ MS. Bodl. Digby. 211. vell. folio. dble cols. xii. cent.
MS. Coll. Balliol. Oxon. 176. 1. f. 2. vell. folio. xii. cent.
MS. Magd. Coll. Oxon. 105. vell. folio. xii. cent.
MS. Coll. Nov. Oxon. 308. vell. folio. xii. cent.
¶ MS. Trin. Coll. Cant. R. 5. 27 vell. small folio. xii. cent.
** MS. Phillipps. 1089. vell. large 4to. dble cols. xii. cent.
†† MS. Stowe. No. xxxviii. press ii. vell. 4to. xii. cent.
‡‡ MS. Heiligenkreutz. vell. xii. cent.
§§ MS. Durham. B. ii. 35. xii. cent.

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* This MS. is imperfect both at the beginning and the end. It appears to have been written for some monastery dedicated to St. Oswald; and the Northumbrian forms are retained in the proper names. It was once the property of Archbishop Usher.

† Written about the year 1163, for some monastery of the Cistercian order.

‡ The Preface ends with the words "mandare studuimus." This MS. formerly belonged to the monastery of St. Germanus at Selby. It passed into the hands of "W. Santclair of Roislin, knecht, anno 1521, 2 Jan.," and came into the possession of "W. Fairfax, 1650, mense Septembri, ex "dono magistri Walteri Cant, civitate Edinensi advocati." At the end of the Fifth Book is Cuthbert's Epistle to Cuthwin on the death of Beda.

§ This seems to agree with Smith's text, for on a collation of various portions with Smith's edition there have been found no variations of any importance. It is an excellent MS., and formerly belonged to the Abbey of Winchcombe.

‖ The Preface ends with "mandare studuimus." The proper names are in the West Saxon dialect. The MS. formerly belonged to the House of the Holy Cross at Waltham, and contains Cuthbert's epistle to Cuthwin.

¶ Mutilated at the beginning to chapter 16 of Book I. It contains Cuthbert's Epistle.

** This contains a Continuation of the Epitome from A.D. 731 to 766. Printed in the "Monumenta Historica Britannica," pp. 288–289.

†† This MS. does not seem to have been ever collated. It is not quoted by Smith or by any other editor of the work. Mr. Astle, from whose library it passed into this collection, never mentions it, though it is quite perfect. At the end of the "Historia" is the "Epilogus de Transitu Bedæ."

‡‡ Archiv der Gesellschaft für ältere deutsche Geschichtkunde. Two MSS. are named.

§§ This MS. was written about the year 1166. The Preface ends with the words "mandare studuimus." Many words have been altered by erasure and superscription, and its text is by no means correct.

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A.D. 731.

* MS. Bibl. S. Vedast. apud Atrebat. 45. vell. xii. cent.
MS. Boulogne-sur-mer. 117. vell. 4to. xii. cent.
MS. Montpellier. 92. vell. xii. cent.
MS. Admont. vell. xii. cent.
† MS. Gosford. vell. medium folio. dble. cols. xii. or xiii. cent.
‡ MS. Bodl. Mus. 115. (3537) f. 159. vell. small folio. xii. or xiii. cent.
§ MS. Coll. S. Job. Bapt. Oxon. 99. 1. vell. small folio. xii. or xiii. cent.
MS. Coll. Lincoln. Oxon. 31. 1. f. 1. vell. folio. xii. or xiii. cent.
‖ MS. Harl. 3680. ff. 1–173 b. vell. small folio. xii. or xiii. cent.
¶ MS. Mostyn. Gloddaeth. 15. vell. xiii. cent.
** MS. Thorpe. 1393. vell. folio. dble cols. xiii. cent.
†† MS. Vatican. Christin. 122. vell. small folio. xiii. cent.
‡‡ MS. Coll. Arm. xvi. vell. folio. xiii. cent.
MS. Bibl, du Roi. 5230a. vell. xiii. cent.
MS. Bibl. du Roi. 5231. olim Teller. xiii. cent.
MS. Bibl. du Roi. 5232. olim Colbert. xiii. cent.
MS. Bibl. du Roi. 5233. olim Colbert. xiii. cent.
MS. Bibl. du Roi. 5234. olim Faurin. xiii. cent.
MS. Admont. xiii. cent.
MS. Bibl. de l'ecole de Droit Dijon 234. vell. folio. xiii. cent.
MS. S. Gall. 547. vell. folio. xiii. cent.

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* "Script. apud Henniacum, anno ab Incarn. Dom. 1151."

† The text corresponds closely with that of Smith. This MS. formerly belonged to Francis St. John.

‡ This MS. is imperfect at the beginning, and ends abruptly with the words, "et tibi dabo claves regni . . . . ."

§ This MS. ends abruptly in Beda's Catalogue of his work, "Mar-"tyrologium de Nataliciis." It also contains Cuthbert's Epistle to Cuthwin.

‖ The Preface ends with the words "intercessionis inveniam." This MS. formerly belonged to Hubert, precentor of Rochester, and by him was given to the cloister of that church. "Liber de claustro Roffens. Huberti Precentoris—Liber Sancti Andreæ Roffensis Ecclesiæ." It is followed by Cuthbert's "Littera de Obitu Bedæ," wanting a few lines at the end.

¶ This volume also contains "Venerabilis Bedæ Vita," "Benedicti Biscop Vita," Beda auctore, "De Statu Hagustaldensis Ecclesiæ."

** This MS. is described in Thorpe's Catalogue for 1836, p. 407.

†† This MS. formerly belonged to Petavius, as appears by his autograph on fol. I. of the volume. ("Alex. Petavius, Senator, Paris, 1645.") It was purchased, with many others of his MSS., for Queen Christina's Library.

‡‡ This MS. contains the "Epistola de Transitu Bedæ." It was anciently part of a larger volume, the corners of the leaves still showing a portion of the old numbering.

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* MS. Addit. Mus. Brit. 14 250 ff. 3–148. vell. small folio. xiii. cent. A.D. 731.
† MS. Reg. 13. B. xviii. f. 7. vell. folio. dble cols. xiii. cent.
‡ MS. Bodl. Barlow 39. olim 50. vell. 4to. xiii. cent.
MS. C. C. C. Cant. 359. vell. 4to. xiii. or xiv. cent.
MS. C. C. C. Cant. 264. vell. oblong 4to. xiv. cent.
§ MS. Burn. 310. ff. 179–315. vell. folio. xiv. cent.
‖ MS. Burney Mus. Brit. 297 p. 1–257. vell. 4to. xiv. cent.
¶ MS. Bodl. 712. olim 2619. f. 1. vell. folio. dble col. xiv. cent.
** MS. Bodl. 302. olim 2086. vell. xiv. cent.
†† MS. Bodl. Digby. 101. vell. small 4to. xiv. cent.
MS. Bodl. Wood. i. vell. large folio. xiv. cent.
MS. Trin. Coll. Cant. R. 7. 3. vell. large 8vo. dble cols. xiii. or xiv. cent.
‡‡ MS. Coll. Merton. Oxon. 95. 5 f. 138 vell. folio. xiv. cent.

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* The Preface ends with the words "mandare studuimus." This MS. retains the original Northumbrian orthography in the proper names. It formerly belonged to the monastery of Plympton. ("Liber Domus Plympton.") The MS. was purchased by the British Museum at the sale of Dean Milles' library in 1843.

† This MS. was written during the reign of Henry III., and retains the Northumbrian mode of spelling proper names. The Preface ends with the words "intercessionis inveniam." It is proceded by a brief metrical Latin Chronicle from Egbert to King Henry III., taken chiefly from William of Malmesbury, and a metrical genealogy of the same monarch, from Alfred.

‡ It is mutilated at the beginning, having lost all before c. xviii. of the First Book. The History ends with the words "intercessionis in-" veniam." Then follows, at f. 193, "De Vita Sancti Bedæ," beginning "Operæ pretium est cognoscere."

§ This MS. was written at Finchale, by William, called "G. du Stiphel" for Uctred, monk of Durham, and finished 28th August 1381. It is apparently a transcript of the Durham MS. B. ii. 35. The Preface ends with the words "mandare studuimus," and the History with "intercessionis inveniam." Then follows a Life of Beda, and the Letter sent by Pope Sergius to Ceolfrid summoning Beda to Rome.

‖ This MS. formerly belonged to Sir Roger Twysden; for on f. 1 is written "Roger Twysden, pr. xl. sh. MDCLXI." It ends, "super adjicere" curavi," and is followed by Cuthbert's Epistle, "De Obitu Bedæ."

¶ This MS. was probably written about the year 1330, for Robert de Wiville, Bishop of Salisbury. The Preface ends with the words "mandare" studuimus."

** The Preface ends with the words "mandare studuimus."

†† This MS., judging from a few marginal notes, appears to have been written in the Diocese of Ely. The Preface ends with the words "mandare" studuimus."

‡‡ This MS. ends abruptly in the Fifth Book, with the words "ecclesia" sanctæ institutionis utilia didicit."

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A.D. 731. * MS. Phillipps 9428. (olim MS. Thorpe 93.) vell. small folio. xiv. cent.

MS. Phillipps 2701. vell. xiv. cent.

MS. Phillipps 163. vell. xiv. cent.

† MS. Phillipps 256. small folio or 8vo. dble col. xiv. cent.

MS. Eberach. xiv. cent.

MS. Bibl. du Roi. 5235. olim Colbert. xiv. cent.

MS. Bibl. du Roi. 5236. olim Colbert. xiv. cent.

MS. Bibl. du Roi. 7418. olim P. de la Marc. xiv. cent.

MS. Bibl. du Roi. 5237. olim Bigot. xv. cent.

MS. Bib. Ducum Burgund. Bruxel. 8245. vell. xv. cent.

‡ MS. Addit. 10. 949. paper. small folio. xv. cent.

§ MS. Reg. 13. C. vii. ff. 19–67 b. vell. folio. xv. cent.

MS. Arundel. Mus. Brit. 74. f. 1. vell. folio. dble cols. xv. cent.

¶ MS. Thorpe, 93.

MS. Bodl. Rawl. B. 189. f. 119. vell. large 4to. xv. cent.

†† MS. Bodl. Tanner, 348. vell. 4to. xv. cent.

‡‡ MS. Heber. 324. vell. xv. cent.

§§ MS. Coll. Omn. Anim. Oxon. 6. 6. 1. vell. folio. xv. or xvi. cent.

MS. Coll. Pemb. Oxon. vell. medium 4to.

‖ MS. Aul. Clar. Cant.

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* This MS. contains also Cuthbert's Epistle to Cuthwin.

† This MS. has a continuation of the concluding Epitome from 731 to 766, which is printed in the "Monumenta Historica Britannica," pp. 288–289, and seems to have been used for the Antwerp edition of 1550. The Saxon names in this MS. want the Latin termination (us), and apparently it was written in France or Flanders.

‡ This MS. seems to have been copied in Germany from a MS. of considerable authority. The proper names retain their Northumbrian form, though they are not always correctly written by the scribe. The chronological abstract reaches to the year 766, this being the only copy in the British Museum that contains that summary. Two MSS. belonging to Sir Thomas Phillipps (256 and 1069), however, contain this extended chronological Epitome.

§ It resembles the Cottonian MS. Tiber. C. ii.

‖ This MS. contains also Cuthbert's Epistle to Cuthwin "De Obitu "Bedæ."

¶ This MS. is described in Thorpe's Catalogue for 1836. It contains also Cuthbert's Epistle, "De Transitu Bedæ."

** This MS. also contains Cuthbert's Epistle, "De Transitu Bedæ."

†† Cuthbert's Epistle "De Obitu Bedæ," is also in this MS.

‡‡ This MS. is described in Heber's Sale Catalogue; it contains also the Epistle "De Transitu Bedæ."

§§ See Brewer's Catalogue of the MSS. in All Souls College.

‖ In the Catalogue of 1697, a copy of this work is said to be in the College Library.

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MS. Coll. Sidney Sussex, Cant. A. v. 17. 698. vell. folio. xiv. cent. A.D. 731.
MS. Coll. S. Joh. Cant. B. 5.
* MS. Coll. S. Joh. Cant. 1. 13. vell. small folio.
MS. Trin. Coll. Dublin, B. 3. (230). vell. folio.
MS. Coll. Emmanuel, Cant. 18.
MS. Coll. Sidney Sussex, Cant. 8. K. 11.
MS. Coll. Sidney Sussex, Cant. K. 5. 15.
† MS. Trin. Coll. Cant. O. ii. 53.
‡ MS. Trin. Coll. Cant. Gale. O. 2. 63 and 64.
MS. Trin. Coll. Cant. 257.
MS. Trin. Coll. Cant. 282.
MS. Trin. Coll. Cant. 521.
MS. Bibl. de la Ville de Douai. vell. folio.
MSS. Bibl. de l'Arsenal, Paris, vell. folio. (3 MSS.)
MS. Bibl. de la Ville de Rheims, 870. vell. folio.
MS. Bibl. Mon. S. German, Paris, 768.
MS. Bibl. Mon. S. German, Paris, 1086.
MS. Bibl. de la Ville de Rouen, Hist. 41. vell.
MS. Bibl. Gemmeticensis, 20.
MS. Bibl. Publ. Strasbourg. folio. (2 MSS.)
MS. Mon. S. Trinitatis, Vindocinensis.
MS. Bibl. S. Crucis in Jerusalem, Romæ, 5.
MS. Bibl. Imp. Vienna, 315 (old and illuminated.)
MS. Monast. S. Mariæ, Florentiæ.
MS. Monast. Mont. Cassin. 171.
MS. Monast. Mont. Cassin. 297.
MS. Tornacensis.
§ MS. Christ. Vatican. 694. vell. small folio
‖ MS. Bamberg.
MS. Basil (?).
¶ MS. Breslau.
¶ MS. Cassel.
MS. S. Gall.
** MS. Dresden.
†† MS. Vienna.

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* This MS was given to the College by Thomas, Earl of Southampton. It is in the old wooden binding.

† Interleaved with MS. Notes by Dr. Thomas Gale.

‡ It contains numerous Notes by Gale.

§ The Abbé Migne in his "Dictionnaire des Manuscrits" notices six MSS. of Beda's Ecclesiastical History as being in the Vatican Library, viz., Nos. 36, 262, 364, 635, 1157, 1264, but he gives no reference to the collection in which they occur.

‖ "Archiv der Gesellschaft für ältere deutsche Geschichtkunde."

¶ Ibid.

** Ibid. two MSS.

†† "Iste Liber pertinet Monasterio Beatæ Mariæ Magdalenæ in Franck-
" entall, inter Spiram et Wormatiam, Canonicorum Regularium Ordinis

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A.D. 731. *Incip. Prol.*—"Gloriosissimo Regi Coelnulpho Baeda famulus Christi et Presbyter. Historiam Gentis Anglorum Ecclesiasticam."

Expl. Prol.—"apud omnes fructum piæ intercessionis inveniam."

Incip. Hist.—"Britannia oceani insula, cui quondam Albion nomen fuit."

Expl. Hist.—"fontem omnis sapientiæ pervenire, et parere semper ante faciem tuam."

Colophon.—"Explicit, Domino juvante, Liber Quintus Historiæ Ecclesiasticæ Gentis Anglorum."

This work has been printed several times. The first edition which appeared is without imprint or date, but it probably issued from the press of Conrad Fyner at Eslingen, about the year 1473. The text of that edition appears to have been taken from an early and correct manuscript, though it is very often disfigured, through the carelessness of the transcriber or compositor. Its principal depravations are those of proper names; it also exhibits numerous omissions, sometimes of single words, at others of several together. The Rubrics are retained in a body at the head of each Book, as in the manuscripts; and the text ends at the beginning of Chapter 24, Book v. Of this very rare edition there is a copy in the library of the Earl Spencer, one in the British Museum, and another in the Royal Library at Paris. It was followed by others successively, at Strasbourg in 1483, at Spires in 1490, and at Strasbourg in 1500. In the last-mentioned edition, the Rubrics are given at the beginning of the volume, and are also distributed and placed at the head of the several Chapters, and titles are supplied for those portions which thenceforward have been designated as Chapters 14 and 15 of Book v. With these exceptions, and the corrections of a few manifest errors of the press, it is an obvious reprint of the first edition. The Hagenau edition, in 1506, by John Rynman, is also a reprint of the preceding. Thus far, all editions which have been met with are printed in small folio, in double columns, in a Gothic letter, and are appended to the Translation, by

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"S. Augustini" (Lambecius, Kellarii. Tom. 2, p. 871). There are three MSS. in the Vienna Library of the "Historia Ecclesiastica," but one contains only the Third Book.

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Ruffinus, of the Ecclesiastical History of Eusebius. It was next published singly at Antwerp, in 1550, by Grævius, in folio. From the advertisement prefixed to this edition, it appears to have been a reprint of that of 1500, but with very numerous corrections, seemingly on manuscript authority, although none are mentioned. It supplies the conclusion of Chapter 24, Book v., which had hitherto been wanting. Here also first appeared the Continuation of the Epitome to A.D. 766. It was reprinted from Grævius, in 16mo., without the advertisement, in the years 1566* at Louvain, and 1601 at Cologne; at Basle in 1563, in folio, by Hervagius, among Beda's collected works; and reprinted from Hervagius, in folio, at Cologne, in the years 1612 and 1688; at Heidelberg in 1587, in small folio, by Commeline; and, according to a false title-page, at Lyons, among the "Scriptores Vetustiores." Commeline seems to have had the use of a good manuscript belonging to Nicolas Pithou, which enabled him to correct many errors of the preceding editions. He omits all the Rubrics. It was next printed at Cambridge, in the year 1644, in folio, by Wheloc, with the Latin and Anglo-Saxon version. Wheloc's text appears to have been taken from the Cologne edition of 1612, collated with the Cottonian Manuscript, Tiberius, C. ii., a small folio, belonging, there is little doubt, to the eighth century; with a Manuscript in Trinity College, Cambridge, R. 5. 27., in small folio, of the twelfth century; and with a Manuscript which formerly belonged to Dr. Ward, Master of Sidney College, Cambridge, (marked Δ 5. 17.,) in medium folio, of the latter end of the fourteenth century. From these, Wheloc has given a number of improved readings in the margins, many of which agree with the edition of 1587; and he seems occasionally to have corrected the more trifling errors of the Cologne edition, without notice. The Anglo-Saxon translation, generally attributed to King Alfred, then first published, was taken from the Cottonian Manuscript, Otho, B. xi., and from the Manuscript in Corpus Christi College, Cambridge, 41. It is printed in parallel columns with the Latin, and is accompanied by many notes, chiefly theological and polemical, among which are inserted portions

A.D. 731.

* According to Oudin, an edition of Beda's Ecclesiastical History was published at Paris, 1554, among his other works, but no copy of it has been seen in England.

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A.D. 731. of numerous Saxon Homilies. This was succeeded by an edition published at Paris, in 1681, in quarto, by the Jesuit P. F. Chifflet; his text appears to have been formed from that of Wheloc, collated with several manuscripts, but more especially with a copy formerly belonging to the church of St. Maximin at Treves. To this edition Chifflet prefixed a dissertation concerning the Life, &c. of Beda, in which he erroneously maintains that he died A.D. 762; and he has also added a few Notes, chiefly chronological. This edition was followed by one at Cambridge, in 1722, in folio, by Smith. This very valuable volume contains all Beda's historical works, together with an improved edition of the Anglo-Saxon translation of the Ecclesiastical History. It was commenced by John Smith, Canon of Durham, and, after his death, completed by his son George. The basis of Smith's text of the Ecclesiastical History is that of Chifflet, corrected so as to represent the celebrated manuscript belonging to Dr. Moore Bishop of Ely, and collated also with the Cottonian Manuscripts, Tiberius, C. ii., Tiberius, A. xiv., and the Royal Manuscript, 13. C. v., all three of which are now in the British Museum. Besides elucidating the text by a great number of learned and generally useful Notes, Smith, for the first time, placed in the margin such dates as were ascertainable, and subjoined such various readings derived from Manuscripts or preceding editions as seemed of importance, either as affecting the sense, or as tending to show the depraved state of the previous texts.

A valuable edition of Beda's History was published in 1838, by the Rev. Joseph Stevenson for the English Historical Society. Mr. Stevenson's Prefaces and Notes to his two volumes are replete with learned information. Professor Hussey in 1846 has taken Smith's text as the basis.

Beda's Ecclesiastical History comprehends the period between Cæsar's invasion of Britain and the year 731.* In his Preface

* In two MSS. of the "Historia Ecclesiastica," in the collection of Sir Thomas Phillipps, Bart., one of the Twelfth, and the other of the Fourteenth century, a Chronological Epitome of events, chiefly relating to Northumberland, from the year 731 to 766, follows the words "ante faciem "tuam." This was first printed in the Antwerp Edition of this work, which appeared in the year 1550, and was apparently taken from the two MSS. in question. It is printed in the "Monumenta Historica Britannica," pp. 288, 289.

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he mentions the principal authorities whence he had derived the knowledge of such events as he himself had not witnessed. The portion preceding the arrival of St. Augustine, A.D. 597, is brief, and is principally derived from Orosius, Gildas, and the Life of Saint Germanus, by Constantius Lugdunensis. The remainder, certainly the most interesting portion of his history, embraces a period of rather more than one hundred and thirty years. The conversion of the several states of the Heptarchy to Christianity, as well as the succeeding transactions (chiefly, however, of an ecclesiastical character), to the time when the work concludes, are fully described. A.D. 731.

Beda's authorities for his statements during this latter portion of his work, were derived from written documents and verbal information. He appears to have used the Life of Gregory the Great (lib. ii. c. i.); the legends of Cuthbert of Lindisfarne (lib. iv. c. 28), of Ethelburga, Abbess of Barking (lib. iv. cc. vii-ix), and of Furseus (lib. iii. c. xix); there are also extracts from the treatise "De Locis Sanctis" of Arculfus (lib. v. c. xv.). Albinus, Abbot of St. Augustine's, Canterbury, and Nothelm, afterwards Archbishop of Canterbury, appear to have furnished him with accurate information relative to the affairs of the kingdom of Kent, and especially the Sees of Canterbury and Rochester, which could only have been derived from written documents. Daniel, Bishop of Winchester, seems to have given him valuable information relative to the history of the kingdoms of the West and South Saxons; from Cyniberct, Bishop of Lindsey, he received some materials, relating to the history of that Sec. A great portion of his history of the kingdom of Northumbria is founded on local and verbal communications, which he received either from eye-witnesses, or from persons of credibility and rank, and for which Beda generally gives the names of his informants.

Beda's learning is very extraordinary for the age in which he lived, and his diligence in collecting materials for his work, both written and oral, was unwearied. The best proofs of these are his writings, a catalogue of which he has himself left, amounting to nearly forty treatises in all. His style is clear and unaffected; but as he has to relate the transactions of so many provinces, often for the information of persons having no communication with each other, his narrative occasionally becomes confused and disjointed, and his work at

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his history was completed, he composed the principal part of his works. To this summary is to be subjoined, that Beda died on the eve of Ascension Day, the 26th May (that is, the Wednesday in Rogation week), A.D. 735, in the sixty-third year of his age,* and was buried at Jarrow, whence his remains were afterwards removed to Durham.† A.D. 731.

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977. Bedæ Venerabilis Historia Ecclesiastica Gentis Anglorum, ab Aelfredo Rege Saxonice versa.‡

MS. C.C.C. Cant. 41. (olim S. 2) vell. folio.

This MS., one of those given to the church of Exeter by Bishop Leofric,§ was used by Wheloc in his edition printed in 1643. It has this note, probably written by him, "Versio "hæc multis in locis, ut p. 185, 186, tantum differt a MS. "Bibliothecæ Publicæ versione, ut tantum non altera videri "posset. Sed pag. 195 reliquis MSS. fere convenit."

Wheloc printed it in parallel columns with the Latin, accompanied with many Notes, chiefly theological and polemical, among which are inserted portions of numerous Saxon Homilies. The Preface to this History has a third column, which differs considerably from the original. Wheloc's reason for supplying this column will be found in the Note below.‖ Wheloc issued another edition in the next year, in two volumes. An improved edition was also published by Smith, in 1722.

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* A very affecting account of the death of this remarkable man is to be found in Malmesbury's "Gesta Regum Angliæ," and in Cuthbert's Epistle to Cuthwin, which has been frequently printed.

† The bones of Beda were surreptitiously removed from Jarrow between the years 1021 and 1041, and deposited in the Cathedral at Durham, by a Presbyter named Ælfred, the son of Westou.

‡ Mr. Stevenson, in his edition, has noticed the variations of the Anglo-Saxon version from the original Latin text.

§ "Hunc librum dat Leofricus Episcopus Ecclesiæ S. Petri Apostoli in "Exonia, ubi Sedes Episcopalis est, ad utilitatem successorum suorum; si "quis illum abstulerit inde, subjaceant maledictioni, fiat, fiat, fiat.'

"Thas boc gef Leofric B' into Sce Petres mynstre on Exancestre þar se "Bisceop-stol is for his saple alisedynsse, and gif hig hþa ut sætbreda, God "hine fordo inðære e . . ."

‖ "Versionem hanc Saxonicam Regis Aluredi, utpote in initio operis "valde spinosam, et plus solito a verbis Venerabilis Bedæ deflectentem, "sic ad verbum in gratiam studiosorum harum antiquitatum Latinè "dedimus."

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A.D. 731. This Translation of Beda's "Historia Ecclesiastica" into Anglo-Saxon is generally attributed to King Alfred. It is often an abridgment only of the Latin; but it contains some small additions.

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978. Bedæ Presbyteri Historia Ecclesiastica gentis Anglorum, Saxonice versa ab Aelfredo Rege.

MS. Bibl. Pub. Cant. KK. ii. 18. vell. small folio. xi. cent.

This MS. was principally used by Wheloc in his edition printed in 1643.

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979. Bedæ Historia Ecclesiastica, per Aelfredum Regem Saxonice versa.

MS. C.C.C. Oxon. 279. 2. vell. small folio.

This MS. is imperfect at the commencement, beginning in cap. 23. lib. i. and ending abruptly near the end of cap. 20. lib. v.

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980. Bedæ Venerabilis Historia Ecclesiastica gentis Anglorum. Saxonice versa per Aelfredum Regem.

MS. Cott. Otho. B. xi. vell. small folio.

This was one of the MSS. which Wheloc employed; it is now nearly destroyed by the fire of 1731. It formerly belonged to the church of St. Mary "de Sawrke."

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981. Venerabilis Bedæ Historia Ecclesiastica, ab Anglo-Saxonum Rege, Aluredo, Saxonice reddita.

MS. Bodl. Tanner. 10. vell. small folio. x. cent.

Imperfect both at the beginning and the end. It seems to have formerly belonged to the Abbey of Thorney.

Incip.—"Sume for hungre heora feondum on hand eodan." [Lib. 1. c. 15. p. 484. 5. Bedæ Hist. Eccl. Cantab. 1722.]

It ends with the words, "sesceal nede in helle duru unpill "sumlice." [Ibid. lib. v. c. 14, p. 634. 20.]

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"In initio et fine inserti sunt tituli codicum quos 'fratres A.D. 731.
" 'ceperunt de almario, annis 1327 et 1330,' et notitiæ eccle-
" siarum, in quibus oratum est pro anima Domini Willelmi,
" Abbatis de Thorneya."

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981 *a*. Bedæ Venerabilis Historia Ecclesiastica, Gentis Anglorum, Saxonice versa ab Aelfredo Rege.

MS. Bodl. Junius. 10.

This appears to be Wheloc's Edition of the Saxon Chronicle collated with MS. Cott. Domit. viii. ff. 29–70. Down to the year 1001. The collations are either interlined or added in the margins. At the end of that year is the following note in the margin, "Ex alio MS. Cottoniano qui inscribitur " Domit. A. viii., et ex quo hucusque auxi hanc editionem, " plurima lectu dignissima etiam in sequentium annorum " chronologia addi possunt." The remainder of Domitian. viii. is copied on five leaves, which are placed at the beginning of the Volume. Junius has also interlined Wheloc's translation of the Saxon Laws, with numberless corrections, bringing it as nearly as possible to a literal version.

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982. Bedæ Historia Ecclesiastica, Anglice.

MS. Hunter. Glasgow. S. 4. 54. paper.

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983. Bedæ Martyrologium Prosaicum.

In the Catalogue of his works which Beda has appended to his Ecclesiastical History, he thus describes his Martyrology :—" Martyrologium de natalitiis Sanctorum, martyrum " diebus in quo omnes quos invenire potui, non solum qua " die, verum etiam quo genere certaminis, vel sub quo judice, " mundum vicerint, diligenter annotare studui."

It would seem from this statement of its contents, that this work is calculated to throw light upon the early ecclesiastical history of our nation ; but the work itself does not realize the anticipation. The numerous MSS. which contain it need not, therefore, be particularly pointed out.

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A.D. 735. It has been printed in Beda's works, iii. 380. edit. Basil.; separately. Antw. 1564; and p. 327, ed. Smith, ed. Giles, iv. 16.

Concerning this treatise and the various MSS. which had come under the notice of the Bollandists, see Vita Sanct. vol. i. Mens. Januar. Præfat. General. § vi. p. xlviii. and the "Martyrologium Usuardi," ed. Antw. 1714, Præf. Art. ii. p. xiii.

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984. Bedæ Martyrologium Metricum.

Printed in Dachery's "Spicilegium," x. 126, from a transcript furnished by Mabillon, who had found it in a MS. belonging to St. Remi at Rheims: although not mentioned by Beda in the list of his writings appended to his "Historia "Ecclesiastica," yet Dachery contends that this is a genuine work. The question is examined by the Jesuit Sollerius in the Preface to his edition of Usuard, p. xv.

A.D. 735.

A.D. 735.

985. Vita Venerabilis Bedæ, Presbyteri, et Geruensis Monachi.

MS. Harl. 526. f. 28. vell. xii. cent.
MS. Harl. 4124. f. 82. vell. xii. cent.
MS. Cott. Nero. E. i. f. 393. vell. xii. cent.
* MS. Eccl. Dunelm. B. ii. 35. 4. f. 215. vell. xii. cent.
MS. Harl. 322. f. 153. vell. xiii. cent. omits prol.
MS. Mostyn Gloddaeth 15. 2. vell. xiii. cent.
MS. Bodl. Fairfax. 6. (3886.) f. 179. vell. folio. xiv. cent.
MS. Burney Mus. Brit. 310. ff. 334 b–342 b. vell. folio. xiv. cent.

Incip. Prol.—"Inter Catholicos Sacræ Scripturæ expo-"sitores."

Incip. Vita.—"Humanæ salutis auctore Jesu Christo."

Expl. Vita.—"quæ hodieque in fide Catholica vivit et

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* At the end is added, in a different hand, Pope Sergius' Epistle to Abbot Ceolfrid, in which Beda is summoned to Rome, commencing "Hortamur Deo dilectam bonitatis tuæ religiositatem."

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" exultat, auctore ac gubernatore Deo Dei filio, Domino Jesu " Christo, quem cum Patre et Spiritu Sancto viventem et " regnantem per sæcula, omnis spiritus laudat et adorat " Dominum." A.D. 735.

Some of the above-mentioned MSS. omit the Prologue; in other respects, their variations are unimportant.

In the Prologue the author professes to have collected his materials from various sources, and to have linked them together in proper sequence.

The First Book contains short notices of remarkable persons who flourished in the North of England before Beda, and comparatively little about Beda himself, except the account of his last sickness.

The Second Book is confined to an account of his death. On the whole, the piece is of little value; for the Author, in common with others who have written Beda's Life, derives his facts from particulars mentioned by Beda himself, and from Cuthbert's account of the death of that venerable man; the whole of which he has merely amplified by the adoption of an inflated style.

The name of the Author of this Life is not known. Mr. Stevenson suggests, with much probability, that it is the production of one who lived on the south of the river Humber, and who wrote before Beda's remains were translated to Durham; no allusion being made to that circumstance by the writer.

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986. Vita Venerabilis Bedæ.

MS. Bodl. Barlow, 39. f. 143. vell. 4to. xiii. cent.

Incip.—" Operæ pretium est cognoscere, et celebri memoria " tenendum posteritati mandare."

Expl.—" celebris Ascensione Dominica assumptus ab eodem " Domino et Domino suo ad gloriam permanentem per omnia " sæcula sæculorum. Amen."

This Life was apparently composed in the 13th century,

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A.D. 735. and is wholly derived from Beda's account of himself;* it consequently contains no new facts.

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987. Vita Bedæ.

MS. Gildhallæ. Lond. vell. xiii. cent.

This is entered in the "Liber de Antiquis Legibus," preserved among the muniments of Guildhall; but it is nothing more than an extract from Malmesbury's "Gesta Regum," (lib. 1. p. 80. § 54. edit. Hardy,) and is only noticed here to correct a misconception of M. Jules Delpit, who, in his valuable and curious volume, entitled "Collection Générale des Documents "Français qui se trouvent en Angleterre," Paris, 1847, p. cxcv. has the following remarks;—

"This Life of Beda," says M. Delpit, "was written shortly "after the Norman Conquest, for the Author, when describing "the localities where Beda had dwelt, says that these retired "spots had not had to suffer either from the irruption of the "Danes or from the recent invasion by the Normans. 'Plaga "'. . . nec vel antiquo Danorum vel recenti Normannorum "'populatu lugubris.' Now, as the Normans penetrated into "Northumberland about the year 1070, it is between that "epoch and the year 1067 that the author wrote. This author "pretends, in his last Chapter, that, since the death of Beda, "study and science had disappeared from the English soil; "a fact too well attested, he says, by the lines graven upon "his tomb. It is with a sentiment of warm interest that I "have found this statement of a Saxon writer now unknown, "a contemporary of the Conquest, who was still engaged in "the studies of philosophy and literature, at a moment when "the invasion had destroyed the basis of a civilization which "was on the point of disappearing for ever. This Life of the "venerable Beda seems to have been unknown to the editors "of his works, published in 1838. After having set forth

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* The author thus candidly admits the fact, "Nos autem novam mate-"riam non invenimus; sed more fabri, vetera et nova ac particulatim "comminuta in ignem reponentes, follium ac incudis seu malleoli adjutorio "in unum readunamus."

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" all he had to say about Beda, the writer adds — 'Nunc de A.D. 735.
" 'Genealogia Karoli Magni volo tractare,' and enters upon
" the pedigree of the Kings of France."

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988. De Venerabili Beda, Presbytero et Doctore.

MS. Cott. Tiber. E. 1. ff. 165 b–167.
MS. Bodl. Tanner, 15.

Incip.—"Beda Venerabilis presbyter in territorio Girwensi."
Expl.—" et etiam historiæ satis auctentice attestantur."

It is the same text as that printed in Capgrave's "Nova " Legenda Angliæ," and appears to be made up from Malmesbury's account of Beda.

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989. Vita Bedæ Venerabilis, Presbyteri et Monachi Girwensis.

Incip.—" Venerabilis et Deo dilectus Presbyter Beda."
Expl.—" Cui merces operis vita beata Deus."

Printed by Mabillon * (Acta Sanct. Ord. Bened.), "ex " libris editis et MS. Cod. Thuaneo."

The piece is anonymous;† but it agrees so very closely with the statements of Simeon of Durham, that it seems to be little more than a collection of excerpts gleaned from the " Historia de Dunelmensi Ecclesia" of that author.

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* Mabillon has collected everything relative to the history of this writer, arranged under ten heads, which he publishes by the title of "Elogium Historicum."

† On this subject Mabillon observes, " Certe in apographo Cheminionensi " hanc præfert inscriptionem : Brevis commemoratio de Venerabili Beda, " Presbytero et Monacho, catholico Doctore Sanctæ Ecclesiæ et Scrip- " turarum expositore. Et in fine : Explicit brevis commemoratio de Beda " Presbytero, quam edidit Antonius, ejus discipulus. Forsan legendum " Cuthbertus Bedæ revera discipulus."

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[illegible] Vita Sancti et Venerabilis Bedæ, auctore et collectore Turgoti, Priore Dunelmensi.

Incip.—"[illegible] famulus Beda, Presbyter et [illegible]"

Expl.—"[illegible]"

[illegible] "excerpta ex Historia [illegible]"

[illegible] "Acta Sanctorum," vii. [illegible] May. "Ex [illegible]" The Editors admit [illegible] a collection of excerpts from the [illegible] of Durham and Beda's known [illegible] another account,* which they [illegible] in consequence of the fables [illegible]

[illegible] the same text as No. [illegible]

[illegible] Vita Venerabilis Bedæ, Presbyteri.

"MS. [illegible] pp. [illegible] vell. 4to. xiii. cent.
MS. [illegible] vell. 8vo. xii. cent.
MS. [illegible] olim Colbert. vell. xii. cent.
‡ MS. Bamberg.

Rubr.—"Incipit Vita Venerabilis Bedæ, Presbyteri."
Incip.—"Venerabilis Domini famulus Beda."
Expl.—"[illegible] facit."
Colophon.—"Explicit Vita Venerabilis Bedæ, Presbyteri."

Printed by Wheloc in the preface to his edition of Beda's "Historia Ecclesiastica," as from the C.C.C. Cant. MS. It is nearly the same text as that printed in the "Acta Sanctorum," vii. 730 May.

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* "Ex Bibliotheca Bodecensis cœnobii Canonicorum Regularium in diœcesi Paderbornensi."

† "Ex Historia Turgoti sive Simeonis Dunelmensis ad verbum compilata."

‡ "Archiv der Gesellschaft für ältere deutsche Geschichtkunde."

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992. De Obitu Bedæ. A.D. 735.

MS. Regensbourg.

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993. Obitus Bedæ Presb.

MS. Heiligenkreutz (Austria).

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994. Intitulatio Opusculorum Bedæ, ab ipso edita.

MS. Cott. Tiber. D. iii. f. 143. vell. folio.
MS. Bodl. Fairfax. 6. (3886.) f. 180. vell. folio. dble. cols. xiv. cent.

Incip.—"Beda famulus Christi."
Expl.—"piæ intentionis inveniam."

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995. Transitus Venerabilis Bedæ, per Cuthbertum Monachum, vii. Kal. Junii.

MS. Cott. Tiber. D. iii. f. 142 b. vell. folio.
MS. Bodl. Fairfax. 6. (3886.) f. 184 b. vell. folio. dble cols. xiv. cent.

Incip.—"Anno Dominicæ Incarnationis septingesimo tri-
"cesimo quinto."
Expl.—"Deo vivo et vero gratias agere non cessabit."

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996. Epistola Cuthberti ad Cuthwinum, condiscipulum.

MS. S. Gall. vell. ix cent.
MS. Trin. Coll. Cant. R. 5. 27. vell. small folio. xii. cent.
* MS. Gosford. vell. med. folio. dble cols. xii. or xiii. cent.
† MS. Coll. S. Joh. Oxon. 99. 2. f. 94 b. vell. small folio. dble cols. xii. cent.
MS. Burney 297. vell. small folio. xiii. cent.
MS. Harl. 3680. f. 173 b. vell. small folio. xii. cent.

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* See No. 974. p. 438.

† This MS. was presented to the college by Archbishop Laud. At the end of the MS. are these words, "Felix qui scripsit sit et hic qui talia
"finxit."

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A.D. 735.

MS. Stowe. 38. vell. 4to. xii. cent.
MS. Bodl. Digby. 211. vell. folio. dble cols. xii. cent.
MS. Bodl. Fairfax. 12 (3892). vell. small folio. xi. cent.
MS. Burney. Brit. Mus. 297. f. 259. vell. 4to. xiv. cent.
MS. olim Thorpe 94 (Catal. 1836); vell. folio. xv. cent.
MS. Phillipps. 3428. vell. folio. xiv. cent.
MS. Arundel. Brit. Mus. 74. f. 99. vell. folio. dble cols. xiv. cent.
MS. Bodl. Rawl. B. 189. f. 179. vell. large 4to. xv. cent.
MS. Heber. 224. vell. xv. cent.
MS. Bodl. Tanner. 348. vell. 4to. xv. cent.
* MS. Heiligenkreutz.
† MS. Bamberg. vell. xi. cent.

Incip.—"Dilectissimo in Christo Lectori Cuthwino, "Cuthbertus condiscipulus in Deo æternam salutem. Munus-"culum, quod misisti."

Expl.—"Sed brevitatem sermonis ineruditio linguæ facit."‡

Cuthbert, the writer of this Epistle, succeeded Hwetberht, as Abbot of Jarrow. It gives a minute and touching account of the last sickness and death of the Venerable Beda. Another letter, written by this same Cuthbert, occurs among the correspondence of Boniface, Number lxxxix. In it he speaks with the greatest regard and affection for his deceased master.

This Epistle has been several times printed. It occurs in Simeon of Durham, p. 8; in Leland's "Collectanea," iii. 84; in Mabill. Act. Bened. iii. 1. 503; in the Preface to Wheloc's Beda; in the Annals of Baronius; in the "Acta Sanctorum," vi. 721 (May); Surius "Vitæ Sanctorum" (10 May); and in the introduction to the historical works of the Ven. Beda, p. xiv. ed. 1838. The latter text is founded upon MSS. Burney. 297. and Harl. 3680, collated, in part, with the contemporaneous MS. belonging to St. Gall; the only one which represents the Anglo-Saxon lines of the dying historian in their original Northumbrian form.

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* "Archiv der Gesellschaft für ältere deutche Geschichtkunde."

† Jaeck. "Beschreibung von mehr als 1100 Handschriften vom viii. bis "xviii. Jahrhundert in der öffentlichen Bibliothek zu Bamberg." M. Jaeck is the Royal Librarian at Bamberg, and this work, which was published at Nuremberg in 1831, forms the first part of his "Vollständige Beschreibung "der öffentlichen Bibliothek zu Bamberg."

‡ Some of the MSS. add, "Attamen cogito, Deo adjuvante, ex tempore "plenius de eo scribere, quæ oculis vidi et auribus audivi."

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997. Epistolæ Venerabilis Bedæ ad diversos scriptæ. A.D. 735

The Epistles of the Venerable Beda, though by no means numerous, are too important to be passed over in silence. For the sake of convenience, they are here thrown into one series, though they contain internal evidence of having been written at considerable intervals of time.

1. "Ad Albinum Abbatem."

Incip.—"Gratantissime suscepi munuscula."

First printed by Mabillon, "Vetera Analect." p. 398. ed. 1723, and thence in the English Historical Society's edition of Beda's works, ii. 229.

2. "Ad Egbertum, Antistitem Eboracensem, de disciplina "ecclesiastica."

Incip.—"Memini te hesterno dixisse."

Printed in the edition last quoted, p. 207. See MS. Harl. 4688.

3. "Ad Plegwinum, apologetica, eo quod insimulatur a qui-"busdam de ætatibus sæculi se non recte sensisse."

Incip.—"Venit ad me ante biduum."

Printed by Dr. Giles, Beda's works, i. 144.

4. "Ad Wictredum, de Paschæ celebratione."

Incip.—"Libenter accepi litteras."

Ibid. p. 155.

5. "Ad Accam, de principio Genesis."

Incip.—"De principio Libri Genesis, in quo mundi."

Ibid. p. 169.

6. "Eidem, de Templo Salomonis."

Incip.—"Hortatur nos vas electionis."

Ibid. p. 171.

7. "Ad Nothelmum presbyterum, de xxx. Quæstionibus."

Incip.—"Quæ de Libro Regum."

Ibid. p. 174.

8. "Ad Accam Episcopum, in Expositionem Evangelii secun-"dum Marcum."

Incip.—"Expositionem Evangelii secundum Marcum opitu-"lante."

Ibid. p. 176.

9. "Eidem, de Evangelio Lucæ."

Incip.—"Mira vere est et vera mire."

Ibid. p. 179.

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A.D. 735. 10. "Eidem, de Expositione Actuum."
Incip.—"Accepi creberrimas beatitudinis tuæ."
Ibid. p. 184.
11. "[Eidem?] de Retractatione Actuum."
Incip.—"Scimus eximium doctorum."
Ibid. p. 187.
12. "Ad Eundem, de Apocalypsi S. Joannis."
Incip.—"Apocalypsis S. Joannis, in qua bella."
Ibid. p. 189.
13. "Ad Accum, de Samuelis Libri Primi allegorica interpretatione."
Incip.—"Quæcunque enim scripta sunt."
Ibid. p. 192.
14. "Eidem, de mansionibus filiorum Israel."
Incip.—"Quædam mihi pariter, dilectissime."
Ibid. p. 196, and more accurately in "Bedæ Anecdota," p. 300: published by the Caxton society in 1857.
15. "Eidem, de eo quod ait Esaias. Et claudentur ibi in carcere."
Incip.—"Quoniam, quidem, primæ tuæ propositioni."
Ibid. p. 203, and more accurately in "Bedæ Anecdota," p. 305.
16. "[Eidem?] de Septem Epistolis Canonicis."
Incip.—"Jacobus, Petrus, Joannes, Judas, septem."
Ibid. p. 215.
17. "Helmwaldo, de Bissexto."
Incip.—"Gavisus sum frater, multum."
Printed in "Anecdota Bedæ," p. 1.

A.D. 735.

A.D. 735.

998. Epitaphium egregii Doctoris Bedæ.

MS. Cott. Tiber, D. iv. f. 317 b. vell. folio.

Incip.—"Monachus arte ingens."
Expl.—"superna tenet."
Six lines.

On other Epitaphs of Beda, see the Introduction to the edition of 1838, published for the English Historical Society, p. xix.

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A.D. 735. A.D. 735.

999. Vita Tathwyni, Cantuariensis Archiepiscopi, ab An. 731 ad An. 735; Auctore anonymo (metrice).

MS. Lambeth. 159. f. 228 b. paper. folio. xv. cent.

Incip.—"Illi succedit Thathwynus religiosus."

Expl.—"Possimus scribi perpete luce poli."

This piece occurs among the metrical Lives of the first ten Archbishops of Canterbury; it consists of sixteen lines, of which the first six are printed in Wharton's "Anglia Sacra," ii. 71.

A.D. 735. A.D. 735.

1000. Vita S. Frideswidæ, Virginis Oxoniensis, ab anno 650 ad annum circiter 735; cum Appendice Miraculorum usque ad A.D. 1180.

MS. Lansd. 436. ff. 101–104. vell. folio. xiv. cent.

Incip.—"Tempore illo quo Anglia diversis regibus."

Expl.—"Promisit injuriis cui sit laus et gloria per infinita "sæcula. Amen."

Didan, a prince residing at Oxford, founded a church there to the Holy Trinity, and gave to his daughter, Frideswide, a third part of the city. She became a nun, but soon quitted her monastery and retired into solitude, in order to avoid the advances of Algar, a king who was enamoured of her, and who was punished with blindness. After three years, she returned to Oxford, and finally took up her abode at Thornbury, where she remained until her death. Her body lay at Thornbury about 400 years, during which time the nuns were expelled, and the church was possessed by clerks. These were succeeded by monks, from Abingdon, and these again by secular canons. In consequence of the miracles which were performed, it was determined to translate her body; which was done by Richard, Archbishop of Canterbury, in the time of King Henry II. Frideswide died about 735 (see, however, No. 1006), and her body was translated to Oxford in 1180. She is mentioned in the Saxon list of Saints in Hickes, ii. 120.

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A.D. 735. 1001. Vita Sanctæ Frideswidæ, Virginis Oxoniensis in Anglia.

Ex MS. Legendario Fontanellensi, et W. Malmesburiensi Monacho.*

Incip.—"Anno ab Incarnatione Domini nostri Jesu Christi."

Expl.—"et fructu immortalitatis despecto, posteritatem "mortalem detrimento integritatis quærens."

This is followed by an excerpt from Malmesbury's "Gesta "Pontificum," (lib. iv.) commencing, "Sed ille cum ad "Virginis," and ending, "multos ibi Canonicos, regulariter "victuros, Deo exhibuit."

Printed in Mabillon's "Acta Sanct. Ord. Benedict.," iii. i. 524.

The name of St. Frideswide is perpetuated in several places, not only in England, but in France and at Rome.

1002. Philippus, Prior S. Frideswithæ, de Miraculis ejusdem Sanctæ.

† MS. Bodl. Digby. 177 (olim Allen). vell. folio. dble cols. xiii. cent.

Incip. Prol.—"Domini ac Salvatoris nostri virtus et sapientia."

Incip. Historia.—"Scripturus itaque miracula quæ tem-"poribus nostris."

Expl. Historia.—"et lapidem ab ipso excisum nobis in "tantæ virtutis testimonium ostenderunt."

At f. 28 b is a long addition in another hand, commencing, "Hoc quoque quam stupendum," and ending "virtutis testi-"monium ostenderunt."

Printed in the "Acta Sanctorum" (19 Oct.), viii. 568.

This piece consists of 98 Chapters, besides the Introduction; each of which, except the first (which contains an account of the Translation‡ of St. Frideswide, A.D. 1180, 450 years after

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* See Malmesbury de Pontificibus, f. 166. Ed. 1596.

† The MS. was written about the year 1200, and Philip, the author, was, according to Dugdale, living in the year 1189.

‡ The king summoned a meeting at Oxford on the occasion of her Translation.

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her death), relates the miraculous cure of some disease or infirmity. It is extremely prolix. The only remarkable particulars are :—Cap. 34, a girl at 14 touched for the king's evil by King Henry II., and cured ; Cap. 36, a Jewish youth carried from Oxford to be buried at London; Cap. 48, Stephen, a Yorkshire clerk, studies at Oxford ; Cap. 60, a piece of money is bent over the head of a sick youth, in token of a vow ; Cap. 98, a child is cut for the stone. A.D. 735.

This Chapter is so instructive, as illustrating the history of surgery during the middle ages, that it is scarcely necessary to apologize for its insertion :—

"Quidam enim civis, cujusdam concanonici nostri frater "uterinus, spectabilis quidem genere, sed longe spectabilior "fide, nomine et gratia Benedictus, cognomento Kepherm, "filium habebat ætate ferme quinquennem, nomine Lauren-"tium, qui ab ipsis cunabulis vitio vesicæ torquebatur, et in "tantam incidit ægritudinem, quod, angoris cogente vehe-"mentia, quandoque sanguinem pro urina emittere com-"pelleretur. Membris insuper omnibus nimia macie confectis, "vultu pallore subfuso, nihil intuentium oculis vitale re-"præsentabat. Quippe nec spirare nisi cum dolore et maxima "poterat difficultate. Habebat enim, sicut medici asserebant, "lapidem in vesica, nulloque nisi per incisionem curari potuit "medicinæ beneficio. Cum igitur tum propter puerilis ætatis "imbecillitatem, tum propter ipsius morbi acerbitatem, a "medicis de salute ejus desperantibus penitus esset derelictus, "pater ejus, filii calamitati miserabili paterna pietate com-"patiens, licet frustra in medicos non modicam effudisset "pecuniam, desiderium tamen habens ipsum aut cito dissolvi, "aut a vinculo tantæ anxietatis absolvi, quendam tandem "peritum, ut ipse æstimabat, cyrurgicum convenit, multa ei "præbens, et majora promittens, donaria, quatenus filium "suum de prælibata, qua vexabatur, curaret valetudine. Cy-"rurgicus autem lucri supra modum cupidus nephandissimi, "licet nimis indiscrete ac temere, ultro se tamen tanto ingessit "discrimini. Mens quippe ejus detestabilis lucri tenebrosa "cupidine penitus excæcata, totius videbatur expers esse "rationis. Quid plura ? Toto denique curationis stipendio "præ manibus accepto, discedentibus præ sanguinis horrore "parentibus, solus seorsum in domo quadam puerulum, ut "hujusmodi moris est, super mensam distensum ligavit, li-

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[illegible] "[illegible] ac nimis rude
"[illegible] Cum enim ab
"[illegible] tanta pro-
"[illegible] quod nullo potuit
"[illegible] cum cruore etiam
"[illegible]"

1003. Vita S. Frideswidæ, cum Prologo.

MS. Bod. Laud. Misc. [illegible] f. [illegible] vell. small fol. xii. cent.

Incip. Prol.—"De vita et virtutibus beatissimæ et omni "veneratione dignissimæ."

Incip. Vita.—"Anno itaque ab Incarnatione Domini nostri."

1004. Vita S. Frideswidæ, Oxon.

MS. Coll. Ballini. ccxxviii. 22 (9), f. 300. vell. folio. xv. cent.

Incip.—"Erat quædam virgo nomine Frideswida, Oxonie "nata."

In this MS. there is an account of a miracle, the blind girl of Bandon, which is not in Capgrave, but referred to in the metrical life (1008a.)

1005. Vita S. Fritheswithæ, filiæ Didani, regis Oxinefordiæ.

MS. Cott. Nero. E. 1. 122. fol. 362.

Incip.—"Igitur postquam populus Anglorum, B. Augustini "prædictione edoctus atque."

Expl.—"propter merita ejus a Domino nostro Jesu Christo "qui cum Patre et Spiritu Sancto vivit et regnat per omnia "sæcula sæculorum. Amen."

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1006. Vita S. Frideswithæ. A.D. 735.

MS. Cott. Tiber. E. I.
MS. Bodl. Tanner. 15.

Incip.—"Frideswida Virgo Sancta a Didani subreguli."

Expl.—"accusatores ad misericordiam movit. Floruit "autem Sancta Frideswida circa annum Domini septingen- "tesimum quinquagesimum et quarto; decimo Kalendas No- "vembris sæculum reliquit."

Printed in Capgrave's "Nova Legenda Angliæ," and derived from the same source as MS. Lansd. 436, as far as the death of Frideswitha; but with the addition of a lengthened dialogue held with the Devil. She died, according to this version, in 754. For a description of these two MSS. see Nos. 35 and 38.

It is also printed in the "Acta Sanctorum" (19 Oct.), viii. 564, from Capgrave and MS. Rubræ Vallis.

1007. Vita S. Frideswithæ.

MS. Harl. 1797.

Nothing but a mere entry in the Calendar under her day.

1008. Life of St. Frideswida.

MS. Bodl. 779. ff. 280 b.–282. paper. folio. xv. cent.

Incip.—"Seint Friswide the mayde was her of Ingelond."

Expl.—"Now bid we God for her love to the joye of hevin "us bring."

1008*a*. Fragmenta ex Vita S. Frideswidæ metrica.

MS. Bodl. Rawlins. c. 558. f. 154 b.

Incip.—"Didanus, ex serie regum, seu sanguine natus."

Expl.—"Hunc tueare chorum, pia mater, servula Christi."

Printed in the "Acta Sanctorum" (19 Oct.), viii. 566.

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A.D. [illegible]

A.D. 737.

[illegible]. Chronologia Brevissima, ad Northanhymbros spectans, ab A.D. 547 adusque A.D. 737.

M. Bibl. Pub. Cant. K.K. 5. 16.

Incip.—"Anno [illegible]. Ida regnare cœpit."

Expl.—"Angli in Britannium ante annis CCXCII."

Printed in the "Monumenta Historica Britannica," p. 290.

This piece follows:—Cædmon's Hymn in Saxon, which is immediately at the end of Beda's "Historica Ecclesiastica;" it is merely certain chronological notes, chiefly derived from that work, and which have been thought to fix a precise date for the transcription of the MS. in which they occur. These notices exhibit the length of the reigns of several Northumbrian kings, from Ida to Ceolwulf, together with the relative dates of certain other events. The sum of the years assigned to the regal series lead to A.D. 737, when the reign of Ceolwulf terminated, and of all the dates which follow concurred with that year, a strong presumption would be raised that the MS. was written in that year. Four of the dates, however, do not concur with the year 737; they would seem to agree with the years [illegible], [illegible], [illegible] and [illegible] respectively.

A.D. [illegible]

A.D. 739.

[illegible]. Vita S. Willibrordi, Episcopi Trajectensis ad Rhenum, auctore Albino Flacco seu Alcuino.

MSS. Compendiens. et Uticens.
MS. Alençon. xiv. f. 12. vell. xii. cent.
MS. Admont. vell. xi. cent.
*MS. Stuttgart. Archiv. B. 4. s. 334. xi. cent.
MS. Harl. [illegible]. ff. 95 b–99. vell. large folio. xiii. cent.
MS. Arundel. 91. f. 212.
† MSS. Hamburg.

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* The title thus occurs. "Libri Duo de Vita S. Willibrordi Archi-"Episcopi, auctore humili de vita Alcuin, cum præfat. ad Beonradum "Archiepiscopum. Liber Secundus metrice scriptus est." Then an old inscription thus, "Altharnus de vita Willibrordi Epi." For a description of the binding, &c., of the MS. in question see Dibdin's "Bibliographical "Tour," iii. 161.

† Two MSS. One appears to have been taken from Mabillon's text "cum MS. antiquissimo Bibliothecæ Trajectinæ collata."

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Incip. Prol.—"Domino eximio, venerabili atque laudabili A.D. 739.
" Beornredo, Archiepiscopo, humilis Levita Alcuinus."

Incip. Vita.—"Fuit in Britannia insula, provincia Nor-
" thanhumbrana."

Expl. Vita.—" quæ in Deuteronomio legitur, 'Benedictus tu,
" et benedictus fructus ventris tui.' "

Incip. Sermo.—"Licet per totius orbis Ecclesias."

Expl. Sermo.—" per Eum qui illum coronavit, et nos ad-
" juvabit, Jesum Christum, Dominum nostrum, qui cum Patre
" et Spiritu Sancto vivit et regnat in gloria sempiterna.
" Amen."

This Life was first printed by Surius, " Vitæ Sanctorum " (7 Nov.), and some years afterwards the Homily was printed by Canisius (Lectiones Antiquæ, vi. 351–364), " ex MS. " Gallensi;" and was re-edited by Basnage in 1725, in his Second volume, p. 460. It is also in Mabillon's " Acta Sanct. " Ord. Benedict." sæc. iii. i. 561, and in the collected Works of Alcuin, edited by Du Chesne in 1617, which was reprinted at Ratisbon in 1777 " cura et studio Frobenii."

This Life is divided into two Books, one in prose and the other in verse. Alcuin composed it about the year 796, at the request of Beornred, Archbishop of Sens, to whom he dedicates the work.

The prose Life, if approved, he says, might be publicly read in church ; and the Life in verse which follows is intended for private perusal. At the end of the first Life he adds a Homily, also to be read before the people.

Wilbrord's father, whose name was Willigils or Widgils, was a native of Northumbria, and founded, in a solitary spot near the Humber, a small monastery, over which Alcuin subsequently presided. Wilbrord, when weaned, was placed with the monks of Ripon* to be educated. He remained there until he became a monk. In the twentieth year of his age, he removed to Ireland to complete his religious education. After remaining there about thirteen years, in the congregation established by Ecgbert, he determined to undertake a mission into Germany for the conversion of the northern nations. He first went with eleven companions to Friesland; but finding

* " Statim ablactatum infantulum tradidit pater Hripensis Ecclesiæ
" fratribus, religiosis studiis et sacris literis erudiendum."

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A.D. [illegible] Radbod, the king of that country, [illegible] in his idolatry. Wilbrord and his [illegible] towards the court of Pepin, "Duke of France," where they were respectfully received. After remaining some time with Pepin, Wilbrord repaired to the Pope at Rome, from whom he received instructions for the conversion of the Pagans. After several attempts to convert the Frisons and the Danes, Charles, Duke of France, found his son at Utrecht, where he continued his labours for the conversion of the Frisons, in the course of which many miracles were performed. On his death* he was buried in the monastery which he had founded. The writer then gives an account of various miracles performed after his death, and further miraculous notices of his father Willigils. This is followed by a Sermon in commemoration of Wilbrord, divided into four Lections: a general Introduction and a short summary of his Life; an apostrophe to the Saint, and an exhortation to all present to call upon and reverence him.

1011. Vita metrica S. Wilbrordi Episcopi, auctore Albino Flacco seu Alcuino.

† MS. Stuttgart. Bibl. Reg. vell. xi. cent.
MS. Uticens.

Incip. Praef.—"Ecce tuis parvi votis, venerande Sacerdos."

Incip. Narratio.—"Venerat occiduis quidam de finibus "orbis."

Expl. Narratio.—"Quaeque sui servi fuerant, servante tueri."

Then follows, "Elegia Alcuini de S. Wilgiso, parente S. "Willibrordi."

Incip.—"Nobilis iste fuit magna de gente sacerdos."

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* Wilbrord died at Epternach, 6th November, circa A.D. 739, in the eighty-first year of his age; which is thus given by Alcuin:—

"Qui postquam vitae meritis perfectus in annis
Bis octena pius complevit lustra sacerdos,
Ter quater et menses, mensis jam jamque Novembris
Idibus octenis coeli migravit ad aulam."

† This piece occupies eleven leaves, having twenty-three verses in a full page. (See Dibden's "Bibliographical Tour," iii. p. 161.)

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Expl.—"Cui rogo, quisque legas, dic: 'Miserere Deus.'" A.D. 739.

Colophon.—"Explicit Liber II. Alcuini Sophistæ, de vita "B. Willibrordi Episcopi."

This metrical Life is printed in Surius (7 Nov.), and by Canisius, "Lectiones Antiquæ," ii. 463–471, Edition Basnage, 1725, also in Mabillon's "Acta Sanct. Ord. Benedict.," iii. i. 576–584. It occurs also, in a more correct form, among Alcuin's works (ed. Froben), the Editor, however, had been unable to collate any MSS.

It is merely an abridgment of the prose Life (No. 1010), to which the author refers such of his readers as may require further information. The first five chapters are compressed into fourteen lines. The order of the chapters is changed, and the account of Willigils is placed at the end.

A.D. 739. A.D. 739.

1012. Vita S. Willibrordi, Episcopi et Confessoris.

MS. Cott. Tiber. E. i.
MS. Bodl. Tanner 15. vell. folio. xv. cent.

Incip.—"Erat enim in Britannia Majori, in Provincia "Northanhumbrana."

Expl.—"Hic Carolus fuit avus Caroli Magni."

Printed in Capgrave's "Nova Legenda Angliæ," f. 307 b., being merely an abridgment of the Life by Alcuin.

For an account of these MSS. see Nos. 35 and 38.

1013. Vita S. Willibrordi, Episcopi et Confessoris.

MS. Harl. 2802. f. 95 b.

Incip.—"Fuit in Britannia insula, in Provincia Northanum-"brana."

Expl.—"Et benedictus fructus venturis."

Various MSS. in the Royal Library at Paris, in the Monastery of St. Gall, and in the Vatican, contain Lives of Wilbrord; but, as the name of the author of them does not appear in the Catalogues of those Libraries, it has not been thought necessary to refer to them specifically.

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A.D. [illegible]

A.D. [illegible].

[illegible] Vita [illegible] Samthanae, Abbatissae Clonbroniensis.

Incip.—"[illegible] Virgo Samthana de Ultorum [illegible] cujus pater Dyamranus, mater vero [illegible]."

[illegible] founded the monastery of Clainbronaigh (Clonbrony) on the borders of Meath in Ireland, and died 19th December A.D. [illegible]. Sir James Ware (De Script. Hiberniæ, p. [illegible]) mentions this Life, but does not state where any MS. was to be found. She is not noticed by Usher, but her name occurs in the Martyrology of Tallaght, 19th December.

A.D. 740.

A.D. 740.

1015. Vita S. Adalberti, Diaconi, B. Willibrordi socii; ad an. circa 740.

An extract from a MS. of the Carthusians at Cologne is given by Mabillon, iii. i. 587; and the entire legend occurs in Surius, 25 June. See also "Acta Sanctorum," under that date.

This Life is valuable, as affording another illustration of the energy with which the friends of Wilbrord carried on the work of Christian missions in Germany. It is the production of a monk, who dedicates it to Ecgbert, Bishop of Treves, whose pontificate extended from A.D. 978 to 993. Surius, as usual, has changed the style, but the portions given by Mabillon are in their original state. The narrative treats of England in the first Chapter only, in reference to the birth and early history of Adalbert.

A.D. 741.

A.D. 741.

1016. Eulogium S. Nothelmi, Archiepiscopi Cantuariensis ab an. 736 ad an. 741 (metrice).

MS. Lambeth. 159 f. 228 b. paper. folio. xv. cent.

Incip.—"Eligitur Sedi mox Præsul Londoniensis."

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Expl.—"Vivere nos faciat, et sine labe mori. Amen." A.D. 741.

Printed in Wharton's "Anglia Sacra," ii. 71. It occurs among the Lives of the first ten Archbishops of Canterbury. The piece consists of ten lines only.

A.D. 743. A.D. 743.

1017. Vita Beatæ Wihtburgæ, Virginis.

MS. Trin. Coll. Cant. Gale. O. 2. 1. ii.

Rubr.—"Incipit Prologus in Vitam Beatæ Wihtburgæ "Virginis."

Incip. Prol.—"Orientale Orientalium Anglorum sidus, Virgo "Domini Wihtburga."

Incip. Vita.—"Veteres narrant historiæ nostræ."

Expl. Vita.—"sed quod ex hoc signo erga ipsam amplius "roborarentur in fide ac devotione."

This is probably Goscelin's work, which the editors of the "Acta Sanctorum" were unable to obtain.

1018. Vita Sanctæ Wihtburgæ, Virginis.

MS. C. C. C. Cant. 393. 4.

Rubr.—"Proœmium in Vita Sanctæ Wihtburgæ, Virginis."

The text of this MS. is an abridgment of the last mentioned Life (Gale. O. 2. 1. ii.); with the addition of Wihtburg's Translation, as in the "Liber Eliensis," commencing, "Jam vero post quinquaginta-quinque annos," and ending, "Quos alii centum et sex subsecuti faciunt insimul trescentos "et quinquaginta-quatuor annos a dormitione ipsius Beatæ "Wihtburgæ usque ad hunc nostri temporis diem, quo incor-"rupto ostensa est corpore."

1019. Vita S. Wihtburgæ, Virginis.

MS. Cott. Tiber. E. i.

MS. Bodl. Tanner, 15. vell. folio. xv. cent.

Incip.—"Sancta Wythburga filia fuit Annæ Regis Est-"anglorum."

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A.D. 743. *Expl.*—"fuisset fracta resolidatur."

Printed in Capgrave's "Nova Legenda Angliæ," f. 315 b: For a description of these MSS., see Nos. 35 and 38.

Wihtburg, the sister of Etheldreda, having taken the veil, builds a monastery at Derham, and feeds the workmen, who build the church, with the milk of two does. She dies 17th March 743, and is buried at Derham; her body is removed into the church, and a spring rises from the spot where her body had lain. This monastery was destroyed in the Danish wars, and her remains were carried to Ely by Abbot Brithnoth, A.D. 974, and were again translated by Abbot Richard, A.D. 1126.

1020. Miracula Sanctæ Wihtburgæ, Virginis.

MS. Cott. Calig. A. viii. 96. vell. 4to. xiv. cent.

Rubr.—"Incipit Prohemium in quibusdam Miraculis Sanctæ "Wihtburgæ Virginis."

Incip.—"Cum me quidam amicorum."

Rubr.—"Incipit Textus subsequentis operis."

Incip.—"Magna res et ardua cum inter manus."

Expl.—"Virginis Filio et virginum Domino, qui vivit et "regnat unus Deus cum Patre et Spiritu Sancto."

Five Chapters of Miracles follow of posterior date to the Translation.

The author, who had seen persons who were present at Wihtburg's Translation, when her body was found entire, about 350 years after her death, purposes relating some of her miracles, without attending to the exact order of time in which they took place. There is an account of the well at Derham, at which place she was first buried, and five chapters descriptive of cures of sundry diseases, and the like. The style is verbose and inflated.

In Lansd. 436, 13. Wihtburg's life is given with those of Etheldritha, Ethelburga and Sexburga. It is nearly the same as the narrative in Beda and Malmesbury. See No. 687, p. 265.

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A.D. 743.

A.D. 743.

1021. Chronicon ab Origine Mundi ad A.D. 743.

MS. Cott. Vespas. A. xxii. f. 1. 4to. vell. xiii. cent.

Incip.—I. "Adam creatus est."
Expl.—"Dccxliii."*
This piece consists of brief notices of events from the Creation to the year 743.

A.D. 747.

A.D. 747.

1022. Vita S. Wigberhti, Abbatis Fritzlarensis, ad an. 747, auctore Servato Lupo, Abbate Ferrariensi (scripta A.D. 836).

Incip. Præf.—"Cunctanti mihi, viribusque propriis."
Incip. Vita.—"Indigenas Britanniæ, qui Angli-Saxones appellantur."
Expl.—". . . intercessionis vicem compensare dignetur."
The Life of this eminent English missionary is the production of Servatus Lupus, Abbot of Ferrieres, who died in or about A.D. 862. It appears, from internal evidence, to have been written about A.D. 836.† We are indebted to Budæus for the first edition of this work, which he appended to the Letters of Hincmar of Rheims. It is included in the collected works of Lupus, by Baluze, and is to be found in the "Acta SS. Ord. S. Bened." iii. 622, of Mabillon. See also "Acta Sanct." 13 August.

The Appendix to the Report upon Rymer's "Fœdera," p. 142, mentions a MS. as extant at Leipsic.

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* The last event recorded is "Dccxxxviii. Eadbertus rex Cantiæ dedit "Stoches."

† See "Hist. Lit. de la France," v. 268.

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A.D. 750.

A.D. 750.

1023. De Martyrio S. Wistani.

MS. Harl. 2253. f. 140 b.

Incip.—"Wiglafus, Rex Merciorum, vir illustris, genuit de "Kyneswytha Regina."

Expl.—"pro quo Deus diversa et infinita operatur miracula."

In substance, this is the same narrative as Capgrave's, to the death of Wistan, but much more briefly told.

1024. Vita S. Wistani, Regis et Martyris.*

MS. Tiber. E. 1. vell. folio. xv. cent.
MS. Bodl. Tanner. 15. vell. folio. xv. cent.

Incip.—"Sanctissimus et eximius Christi Martyr, Wis-"tanus."

Expl.—"in feretrum honorifice reponunt."

For a description of these MSS. see Nos. 35 and 38.

Printed in Capgrave's "Nova Legenda Angliæ," f. 214 b., and from him in the "Acta Sanctorum," i. 85 (June).

Wistan was the son of Wymund, King of Mercia, and of Elfleda. Brithford, his kinsman and godfather, wishing to supplant him in the kingdom, endeavours to marry his widowed mother, but failing, he murders the youth at a pretended friendly conference. Brithford immediately becomes mad; preternatural light is emitted from the body; it is then carried to Rependon, and is afterwards translated to Evesham. Walter, the first Norman abbot, proves the relics by fire.

The chronology, and perhaps some part of the history, of this narrative is open to some suspicion.

This Life, down to Wistan's interment at Rependon, is derived from the same source as that above mentioned, but the language is more diffuse.

1025. Vita S. Wistani.

MS. Reg. 8. C. vii.

This is an erroneous reference in Casley's Catalogue. The piece is a very brief notice of St. Wulstan, Bishop of Worcester.

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* The date of Wistan's death is uncertain, it is placed as early as 750 and as late as 850.

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1026. Vita S. Wistani Regis et Martiris. A.D. 750.

MS. Bodl. Rawlinson. A. 287. ff. 121–123 b.. large folio. xii. cent.

Incip. Prologus.—"Cum Reges Daciæ dilexerint Cœnobium
" Eoveshamense."

Expl. Prol.—"ad finem, licet insufficienter, perduxi.
" Explicit Prologus in Vitam Sancti Wistani, Regis et
" Martyris. Incipit tractatus de Vita ejusdem et Miraculis."

Incip. Vit.—"Sanctissimus et eximius Christi Martyr, Wis-
" tanus, regali ex prosapia extitit oriundus, piissimo Rege
" Wimundo et Alfleda Regina parentibus progenitus."

Expl.—"qui cum Patre et Spiritu Sancto vivit et regnat
" Deus per omnia sæcula sæculorum. Amen."

Rubr.—"Explicit Vita Sancti Wistani. Incipiunt Miracula
" ejusdem. De Capillis de capite Sancti Wistani abscissis
" annuatim crescentibus, apud Wistanestowe, in die natalis
" sui."

Expl.—"qui per Sanctos suos talia operari dignatus est,
" qui vivit et regnat per omnia sæcula sæculorum. Amen.

The prologue details how Cnut transferred the relics of Wistan to Evesham from Rependon. The Life itself contains all that is in Capgrave (No. 1024), and is considerably fuller than his version. The account of Walter, the first Norman abbot, testing the relics by fire is curious. The whole of the MS. in which this piece occurs is now in the press, under the Editorship of the Rev. W. D. Macray.

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